



Exposing al-Ikhwaan al-Muflisoon: the Aqeedah of Walaa and Baraa'

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Introduction

All praise is due to Allaah and prayers and peace be upon Allaah's Messenger. To proceed.

Indeed, the Bankrupt Brotherhood has been the amongst the sources of every tribulation and calamity to afflict the Muslims, and there is not a country but their degeneracy has entered it and caused the Muslims to split, divide and harbour, enmity and hatred amongst themselves. And this is especially amongst Ahl us-Sunnah wal-Jamaa'ah, the Salafees, Atharees.

And in recent times, they entered the two main strains of Ikhwaani thought into the ranks of the Salafees, causing a fair share of them to fall into hizbiyyah, and to follow their beguilements. These two strains being the Bannaawee (B-Strain) and Qutubee (Q-Strain) modes of thought.

As for the **B-Strain**, then it is the accommodation of the Innovators, and remaining silent about them, and raising and promoting them, and making co-operation with them, and lowering the affair of their deviations and errors, and innovating false principles in order to accommodate them, and bring their false, deviant teachings into the ranks of Ahl us-Sunnah.

And as for the **Q-Strain**, then it is revolving around takfeer of the Ummah, takfeer of nation states and whole government bodies, takfeer of the rulers, takfeer of the scholars, and calls to rebellion, revolt, and pointing fingers at the rulers for all the calamities of the Ummah, and to the scholars, and making these affairs as the basis of their call and da'wah and to which they call to in their private circles and gatherings.

And both of these strains have their symptomatic signs, manifestations and associated doctrines and principles, which are clear to anyone whom Allaah has guided to the way of the Salaf and has given him firmness and rectitude upon it.

And indeed their fitnah has reached far and wide, and has corrupted the minds of many of the sincere youth, many of whom think they are upon the way of the Salaf, yet they are far removed from it, not knowing its reality, and nor knowing its true and real manhaj and nor knowing its true adherents.

And in more recent decades, these strains have been entered into the ranks of the Salafees by numerous front-men, stooges, whose strings are pulled by their Ikhwaani mentors, leaders and guides.

This series exposes the corrupt and evil movement that is the Bankrupt Brotherhood (al-Ikhwaan al-Muflisoon) with a diagnosis of both the Q and B strains of their disease.

The Aqeedah Of Walaa And Baraa' (Loyalty And Disownment)

They stated in al-Mujtama' (dated 30th Dhil Qa'dah 1415) [this is a well known Ikhwaani mouthpiece], "Our position with respect to our brothers, the Christians in Egypt and the Arab world is clear and one that is quite old and well known: **What is due to them is what is due to us and what is binding upon them is what is binding upon us.** They are our partners in this land. In our long struggle in this land, **they are our brethren and they have every right in the land, both the material and the spiritual, religious or political... and whoever states anything other than this then we are free of him and of what he says**"!!!

And they also made the Islamic Shura council as a sister to the democracy of the Kuffar, saying, "And when Shura has its own special meaning in the view of Islam, **then it is in essence equivalent to the rules of democracy (nidham al-demoqratee)**".

And this declaration of theirs also contains a request to the government to abide by the secular laws, not the Shari'ah. They said, "With the persistence of the Ikhwaan in requesting the government that it should not face harshness with harshness, **and that it should adhere to the secular rules and judgements (akham al-qanoon wal-qadaa).**"

Rather, they are satisfied and pleased with this for themselves as they stated further, "**However they (the Ikhwan), continued and persisted in their adherence to the secular constitution and laws (ahkam ad-dustoor wal-qanoon)....**"

And they did not say this out of taqiyah (dissimulation), but rather out of satisfaction, as they themselves have witnessed against their own souls stating further, "And the [underlying] issue in all of this, is not political and nor a manoeuvre, **but it is an issue of religion and creed (din wa aqidah), and upon which the Ikhwan will meet their Lord,** "The day that wealth and sons shall not benefit. Except he who comes with a sound and pure heart".

This was in the magazine al-Mujtama' (dated 30th Dhil Qa'dah 1415).

And then there is the statement of Hasan al-Banna: "**And I affirm here that our dispute with the Jews is not one concerning the religion because the Quran has encouraged us to befriend them and be cordial with them.** And Islam is Shari'ah for humankind before it is a Shari'ah for a specific group of

people. And it has praised them (the Jews) and has placed agreement between us and them, "And do not dispute with the People of the Book except by that which is best". **And when the Noble Quran touches upon the issue of the Jews it does so from an economic and legal point of view...**!!! [Ikhwan ul-Musilmoon, Ahdaath Sana'at Tarikh (1/409-410)]

And also he said, "Know that the Sunnah and the Shi'iah are Muslims, the statement 'Laa ilaaha ilallaaha Muhammad Rasoolullaah' unites them, and this is the basis of the aqidah. The Sunnah and the Shi'ah are equal in this respect **and they are both upon purity**. As for the difference between them, **then it is only in matters in which it is possible to bring them both together.**" Quoted by at-Tilmisaani in 'Dhakariyaat Laa Mudhakkiraat' (p.249-250).

And as for Yusuf al-Qaradawi:

He says, in addition to enormity of al-Banna, "**We do not fight the Jews for the sake of aqidah (i.e. religion)!! We are fighting against them for the sake of land!! We do not fight them because they are Kuffar!!** We fight them because they have occupied our land and have taken it without due right" [Ar-Raayah, 4696 Wednesday, 24th Sha'ban 1415]

He said about the Christians, "Then all of the affairs are shared between us since we are the sons of a single land, our destination is the same and our Ummah is one. **I say about them, 'Our Christian brothers'** and some people reject this from me and say how can I say that they are our Christian brothers? [Allaah says] "Verily the Believers are but a single brotherhood". **Yes, we are believers and they are believers from another angle**". (Programme for Sharee'ah and Life, in the lecture Non-Muslims in Light of the Sharee'ah, dated 12/10/97 in Qunaat.) And the lectures and books of this man are replete with this theme, such as what occurs in his book 'Fataawaa al-Mu'aasarah', 'al-Khasaa'is al-Aammah lil-Islaam' and Malaamih al-Mujta'ma' al-Muslim'. Likewise, he also fills many of his da'wah programmes with this theme as is well known.

He also said in the same gathering, "**the Copts (Christians) have offered thousands of "martyrs" (shuhadaa)...**".

He also said, "**There is no harm in a Muslim having love and intimacy (muwaddah) with non-Muslims**". (Non-Muslims in an Islamic Society, p.68). He has also said this in the aforementioned programme and also in some of his other books. Compare this with the saying of Allaah, the Most High, "You will

not find anyone who believes in Allaah and the Last day showing friendship for those who resist and oppose Allaah and His Messenger, even if they be their fathers or their sons or their brothers or their kindred..." (Al-Mujadilah 58:22)

He said, "The enmity that is between us and the Jews is for the sake of land only, **not for the sake of the religion...**". (al-Ummah al-Islaamiyyah Haqeeqah, Laa Wahm, p.70). He also corroborated this in his programme, 'as-Siraa' Bain al-Muslimeen wal-Yahood'.

He also said concerning the saying of Allaah the Most High, "You will indeed find the most severe in their enmity towards those who believe to be the Jews and the Pagans..." that this is in relation to the circumstances during the era of the Prophet (sallallaahu alaihi wasallam) and is not in relation to the current times. (In the programme, Ash-Sharee'ah wal-Hayaat).

He also used the last part of the verse to justify closeness to the Christians in the current times. (In the lesson entitled, Non-Muslims in the Shade of the Islamic Sharee'ah, which was in the programme, Ash-Sharee'ah wal-Hayaat).

He also affirmed in many places that Islaam – as he claims – reveres the revealed religions. (In the lesson entitled, Deen ul-Bashaa'ir wal-Mubashshiraat, which was in the programme, Ash-Sharee'ah wal-Hayaat, dated 24/1/1999).

And he stated that the adherents of other religions are like the Muslims, due to them is what is due to the Muslims, and upon them is what is upon the Muslims. (Islaam and Secularism, p. 101). He has mentioned this in many of his other lectures and programmes.

And he claims that Jihaad is for the purpose of defending all of the religions not just for Islaam alone. (In the lesson entitled, State Relations, which was in the programme, Ash-Sharee'ah wal-Hayaat).

He also made it permissible to give congratulations to the Infidels on their days of celebration. (In the lesson entitled, Non-Muslims in the Shade of the Islamic Sharee'ah, which was in the programme, Ash-Sharee'ah wal-Hayaat).

Mustafaa as-Sibaa'ee (a former overall leader of the Ikhwaan). He said, "Islaam is not a religion that is opposed to Christianity. **In fact it acknowledges it and reveres it... And Islaam does not differentiate between a Muslim and a Christian and neither does it give a Muslim greater rights over a Christian in the state.** And the legislation will actually state the equality of all the citizens

with respect to their rights and duties..." ('At-Tareeq ilaa Jamaa'at ul-Umm' (p.134).)

And Sayyid Qutb: "For Islam does not desire the freedom of worship for its followers only, **rather it affirms this right for all the different religions and it tasks the Muslims to fight and defend this right for all people and it [even] allows them to fight under this flag, the flag which guarantees the freedom of worship for the adherents of all other religions** and by this it confirms that it (Islaam) is a worldly organisation (providing) freedom - everyone is able to live in its shade, in safety, enjoying their religious freedom - having equality with the Muslims and having the protection of the Muslims ...so that it is realised that it is a free world order... (Nahwa Mujtami' Islaamee p.105)

"And Islaam does not feel uneasy about the differences of mankind in aqeedah and manhaj, rather it considers this as something necessitated by natural disposition and a goal from a higher will in life amongst the people...(Nahwa Mujtami' Islaamee p.103)"

Additionally, there is Turaabi, who is a kaafir apostate, may Allaah turn him to dust, and he is clear in his call for the unity of religions, and nearness with the Sharee'ah and his rejection of the Sunnah and otherwise.

Hassan al-Bannaa said in one of his sermons, as mentioned by Abbaas as-Seesee (Fee Qaafilatil-Ikhwaan il-Muslimeen 1/286-287), who is one of the great leaders of Ikhwaan:

"And the movement of al-Ikhwaan al-Muslimeen is not a movement of a particular group that is opposed to a particular aqeedah amongst the various aqaa'id (beliefs) and nor a religion amongst the various religions, since the perception which is firmly established in the souls of its leaders is: That the fundamental principles of the Risaalaat (message of the messengers) have become threatening to the Ilhaadiyyah and Ibaahiyyah (i.e. Atheists etc.), and it us upon the believing men of all these religions (i.e. Jews, Christians and Muslims etc.) that they should stand shoulder to shoulder and direct all of their effort and striving to saving humanity from these two advancing dangers. And al-Ikhwaan al-Muslimeen do not hate the foreign residents in the Arab and Islamic lands, and nor do they conceal any evil towards them, until even the Jews and the Christians who are resident. There is nothing between them and us except good attachments. As for their involvement in assisting the groups of Zionists in Palestine, with all the various types of assistance, then it is necessary

for them to realise that this crooked and erroneous approach has made them lose sympathy.”

And also in the same book (1/205), as-Seese explains that one of the Christian Copts, Pope Anbaa Yoosaab the Second, one of the Patriarchs, sent a letter to Hassan al-Bannaa, offering his best wishes and and “Happy Eid”. So al-Bannaa replied back to him, “Respected Patriarch, al-Anbaa Yoosaab the Second, Pope and Patriach of the Maraqaasiyyah Church, - **in my name and name of al-Ikhwaan** - I thank your patriarchal self your kind and generous gesture and your good wishes in relation to the blessed Eid al-Adhaa, and every year, and your patriarchal self and the rest of the noble residents (of this land, i.e. the other Copts) are with goodness (kullu aammin wa ghabtikum wal-muwaatinoona al-a'izzaa bi-kulli khairin)”.

And then there is the statement of Hasan al-Banna which has already preceded: **“And I affirm here that our dispute with the Jews is not one concerning the religion because the Quran has encouraged us to befriend them and be cordial with them. And Islam is Shari’ah for humankind before it is a Shari’ah for a specific group of people. And it has praised them (the Jews) and has placed agreement between us and them,** “And do not dispute with the People of the Book except by that which is best”. And when the Noble Quran touches upon the issue of the Jews it does so from an economic and legal point of view...”!!! [Ikhwan ul-Musilmoon, Ahdaath Sana’at Tarikh (1/409-410)]

And also in the same book (1/208-212) as-Seese quotes a dialogue that took place in the newspapers between Ihsaan Abdul-Quddoos and Hassan al-Bannaa, and in it there occurs: I (Ihsaan Abdul-Quddoos) said, “Do you not believe that your backward da’wah will cause many factional splits amongst us which the English will use in order to enter into our affairs, as has happened now in India?. He (Hassan al-Banna) replied, “Verily Islaam has advised goodness with the People of the Book, **and we incite and encourage every single movement that is based upon the correct foundation of the religion, and all of the religions are actually in agreement with respect to their foundations, and their examples are lofty ones.** And our relationship, until this day, has been a good one with many of those who are residents of this nation, the people of the other religions”.

Hasan al-Hudaibee is the second supreme Murshid for the Ikhwaan (after al-Bannaa). As-Seese (another one of their great leaders) brings a photo in his

aforementioned book (2/46) in which there is Hasan al-Hudaibee and some others, and under this picture it is written:

“The Ikhwaan in Alexandria celebrate the remembrance of the Birthday of the Messenger (sallallaahu alaihi wasallam) and in the picture the Ustaadh, the Murshid is seen and on his right is the delegate of the Church”

Umar at-Tilmisaanee is the third supreme Murshid for the Ikhwaan (after al-Hudaibee). He said in his book “Dhikriyyaat Laa Mudhakkiraat” (p.23), “And I left towards a practical life, so I spent some time in study in the library of one of the barristers in al-Atabah al-Khuduraa, his name was Ibraaheem Bakk Zaki, and he used to be a judge (qaadee)... and perhaps this step which was not actually intended, by which I began my working life, practical life, actually indicates that **I am far away from the ideology of partisanship (ta'assub), and from saying that “this one is a Muslim” and “this one is a Christian”. These types of ideas and meanings never ever entered into my mind. And I do not know, has Shaytaan entered these ideas and kindled by way of them them, in the rule of Sadat, factional fitnah (i.e. party strife). Allaah knows that there is no fitnah here, and nor is there any factionalism here. Everyone is Egyptian, he worships with his religion, without any interference (upon others), and he proceeds upon his way and endeavour without any impediments, and he lives his life in a tranquil, easy way...**”

And Sayyid Qutb said in “Diraasaat Islaamiyyah” (p.13-14), **“And the message of Islaam was actually a revolution against the Taaghoot (false god) of religious bigotry, and this was ever since it announced the (right of) the freedom of belief (hurriyat ul-i'tiqaad), in its greatest form, “There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Tāghûṭ and believes in Allāh, then he has grasped the most trustworthy handhold that will never break. (Al-Baqarah 2:256), “And had your Lord willed, those on earth would have believed, all of them together. So, will you then compel mankind, until they become believers. (Yunus 10:99). So it shattered the Taaghoot (false god) of religious partisanship, so that it may replace it with absolute freedom (as-samaahah al-mutlaqah), nay, that protection (himaayah) of the freedom of belief, and the freedom of worship, should become obligatory upon the Muslim for the people of other religions in the Islamic land...”**

He also said, in “Nahwa Mujtama' Islaamee” (p.106), **“For Islam does not desire the freedom of worship for its followers only, rather it affirms this right for all the different religions and it tasks the Muslims to fight and**

defend this right for all people and it [even] allows them to fight under this flag, the flag which guarantees the freedom of worship for the adherents of all other religions and by this it confirms that it (Islaam) is a worldly organisation (providing) freedom - everyone is able to live in its shade, in safety, enjoying their religious freedom - having equality with the Muslims and having the protection of the Muslims.”

And he said, “adh-Dhilaal 1/292” in explanation of 2:256, **“Verily, the freedom of belief is the very first of the rights of a human, by which his being described as a human is established (i.e. he is a human because has the right of the freedom of belief), hence, the one who takes away the right of the freedom of belief from a person, then he takes away his humanity away from him, from the very beginning, outset. And alongside this freedom of belief, there is also the freedom of calling to one's belief (hurriyat ud-da'wah lil-aaqeedah), and the right to be safe from harm and fitnah. Otherwise, (i.e. without this), it is merely freedom only in name, it has no meaning or expression in outward life..”**

Mustafaa Sibaa'ee (one of the main figureheads and leaders of Ikhwaan), he says in “Ma'rakah ad-Dustoor”, as occurs in the magazine “Hadaarat ul-Islaam”, the special edition on the life of as-Sibaa'ee (p.117),

“Objection of the Christian Groups: It is become clear from what we have read from the heads of the Christian groups, and from what we have heard from them, that their objection can be placed from two angles:

1. That the meaning of “the religion of the state is Islaam” is that the laws of Islaam will be applied upon Muslims and Christians, and since Christians have their beliefs, rules and personal affairs, which differ from Islaam, then how can they be forced to accept the laws of Islaam?!

And this erroneous understanding is replied to from numerous angles: the most important of them are:

That Islaam respects Christianity as a heavenly religion and it allows its people the freedom of belief and worship, without intefering in any of their affairs. As for their personal affairs, then it does not face them at all, and it is not possible for any laws that oppose their Sharee'ah and their (religious) observations to be applied upon them. And the rulings of Islaam in this regard are very clae, and the books of (Islamic) legislation are in our own hands, as well as the historic occurrences, which none can reject except the arrogant one.

And the Christians have lived with the Arabs ever since the era of Islaam, until they enjoyed the (freedom) of their aqeedah and ibaadah, and their personal affairs were not entered into by the state and nor the government, in those times in which the rule was for Islaam specifically. **So how can it be thought now that the rulings which oppose their religion will be applied upon them, while we are in a parliamentary, people's state, the judgement is for the people (al-hukm feehaa lish-shu'ab), which is exemplified in its Muslim and Christian representatives?**

And we add to this, that alongside Islaam's respect for everything we have mentioned, **then we did not suffice ourselves with mentioning this in the dustoor (law), rather, we demanded that the dustoor textually states the respect, veneration of the divinely revealed religions, and their holiness and the respect of the personal affairs of all the adherents of all religions**

So how can it occur in the mind, after all of this that there is a danger for the aqeedah of the Christians, and their personal affairs?

2. That the meaning of "the religion of the state is Islaam" is to have enmity towards other religions, and to belittle the rights of the non-Muslims, and looking at and treating them in a different way to the adherents of the main religion. And this is also an exaggerated error.

For Islaam is not a religion that is enmitous to the Christians, such that there should be any text that specifies enmity towards it. Rather, it acknowledges it, and respects our Sayyid, al-Maseeh, alaihis-salaam. Rather, it is the only religion from all the religions, that acknowledges Christianity, and which venerates its Noble Messenger and his mother. And the Noble Quraan has ordered its followers to believe in all the Prophets included amongst them is Eesaa (alaihis salaam). So where then is the enmity and where is the dispute between Islaam and Christianity?

Is there not in the text, that Islaam is the chief religion of the state, **that this also includes that Christianity is also a chief religion of the state, by consideration of the fact that Islaam acknowledges it and respects it?**

And as for the claim of belittling the Christians and distinguishing them from the Muslims, then where is this distinction? Is it in the freedom of choosing the aqeedah? **And Islaam respects all of the beliefs, and the dustoor, will actually**

guarantee the freedom of beliefs for all of the residents (i.e. the dustoor of the Ikhwaan).

Or is it in the residential rights and the equality in the obligations. Islaam does not differentiate between a Muslim and a Christian with respect to them. And nor does it give a Muslim a greater right in the state, over and above the Christian. **And the dustoor (law) will textually state the equality of all the residents with respect to all of the obligations.** I shall put in front of all the readers and in front of all of the offspring of the societies, the text devised in this regard, so that they can see, after all this what fear is there from it and what swindle or fraud is there against the Christians in it:

1. Islaam is the religion of the state
2. The heavenly religions are respected and revered
3. The personal affairs of all the religious factions will be protected and maintained
4. The residents are all equal with respect to the obligations, nothing will come in between any resident and between his taking even the highest position of authority in the state, on account of his religion, or ethnicity, or his language (i.e. anyone can take any position of authority, until even the head of the state).

Verily, I ask the just people, all of them, and especially, the people of these brotherly factions. When this is what the text includes that the deen of the state is Islaam, and that it also includes all these things, then where is there any fear, and where is there any swindling? And where is the distinguishing of the Muslims (i.e. giving them preference), and where is the belittlement of others (i.e. of other religions)?"

Muhammad al-Ghazaali said in his book "Min Hunaa Na'lam" (p.53), as has been quoted by Uthmaan Abdus-Salaam Nooh, in his book "Tareeq Ilaa Jamaa'at ul-Umm" (p.136), **"There are certain foundations for the uniting together of those who affiliate to the religions into a single plain, and these (foundations) unite between a Jew, Christian and Muslim in that they are a brotherhood, exactly the same as each other (sawaa bi sawaa'in)."**

He also says in the same source, (p.66), **"And we love to stretch out our hands and to open our hearts and also our ears to every single call that brings affection (closeness) between the religions, and which brings them closer, and**

which mentions them by way of their being divine (heavenly).” and then in another place (p.150) he says the same thing and adding, “... and that the causes of dissension (shiqaaq) between the adherents (of these religions) are removed.”

He also said in the same book (p.53), **“We are at ease with our hearts in working to establish unity between the Cross (Christianity) and the Crescent (Islam). As for those who are arguing about the relationships between the ethnicities of the Egyptian populace, then they are a group of people about whose taqwaa cannot be trusted in, and nor that they actually seek the face of Allaah!”**

Notes and Reflections

1. Those who have been put to trial with Takfir and Haakimiyyah, and who have let loose the tongues of discord upon the Ummah: Are the Ikhwaan and their figureheads Kuffar. Because they have not judged by what Allaah has revealed, and they have in their own dustoor (statute, law), that which nullifies and replaces what Allaah has judged, and they have made tabdeel (change, distortion, disfigurement) of the deen of Allaah, and have legislated into it that for which Allaah sent them no authority. So are the likes of these Kuffar? Since, they have propounded these ideas as a matter of belief, conviction.

2. Those who have been infested with the Q-Strain and B-Strain of the Ikhwani Virus: Are the Salafis, whom you constantly attack, and say that they are more dangerous to the Ummah and Jews and Christians, and whom you say that they are agents for the Kuffar, and whom you accuse of being Hizbiyyoon, and those who split the ranks of the Muslims, what do you consider concerning the Ikhwaan, in light of what has preceded above, whom you are so willing to accommodate, and defend, over and above the People of the Sunnah?

3. Those whose understanding of Salafiyyah has undergone Qutbisation, what do you say about those who claim Islaam fights for Hurriyat ul-I'tiqaad (freedom of belief for everyone). And what do you say about the one who claims the other religions are heavenly, divinely, revealed, and that alongside Islaam, they are also built upon correct religious foundations? With the knowledge that these statements are statements of kufr as the scholars of the Sunnah have explained.

4. If Imaam Ahmad was raised, or Shaykh ul-Islaam Ibn Taymiyyah was raised, or the greatest of the Imaams of the Sunnah were raised, and saw the likes of these, then what would be their judgement and what would have been their action?

5. The one who exposes the filth of the Ikhwaan and their virulent disease, - and in fact of the rest of the Heretical Innovators, is he to be scolded, and defamed, and accused of contributing to the downfall of the Ummah and its differing and splitting, and accused of being a freemason (!!), and a worker for the Jews and Christians, or is he to be thanked for this Jihaad, which is actually the basis of the overall Jihaad, and for his defence of the Sunnah, with the knowledge that Zakaryyah bin Nasr said, "I heard Yahyaa bin Yayhaa saying '**Defending the Sunnah is more virtuous than fighting in Jihaad**'. Muhammad said, I heard Muhammad bin Yahyaa adh-Dhuhli say, 'I said to Yahyaa, 'A man

spends his wealth, tires himself (in worship) and performs Jihad. Is that one (who defends the Sunnah) more superior.' He said, **Yes, by many times'.** Reported by al-Harawi in Dhamm ul-Kalaam. And also with the knowledge that "the one refutes Ahl ul-Bidah is a Mujaahid in the path of Allaah" as has been textually stated by Shaykh ul-Islaam Ibn Taymiyyah (ar-raaddu 'alaa ahl il-bid'ah mujaahid fee sabeel il-laah)