



Historical Development of the Methodologies of al-Ikhwaan al-Muslimeen And Their Effect and Influence Upon Contemporary Salafee Dawah

Part 8

The Historical Fitnah Of the Muslim Brotherhood and the Penetration Of Its Ideas and Thoughts Into Ahl us-Sunnah

With a History of the Salafee Da'wah in the United Kingdom And the Effects of the Ikhwaanee Methodologies and Its Callers Upon the Salafee Da'wah

APPENDIX 1

Background History of the Society of the Muslim Brotherhood

Napoleon and Colonisation of Egypt

European Freemasonry in 19th Century Egypt

Al-Afghaanee, Abduh and Rashid Ridaa

The Environment of Hassan al-Bannaa and the Influences Upon Him

The Birth of the Society of the Muslim Brotherhood

Institutionalised Hizbiyyah Unleashed Upon the Ummah

Ideologies and Splinter Groups Born out of the Brotherhood

The Brotherhood Da'wah Was Not the Same as the Da'wahs of Prophets

The Harms Brought About By the Brotherhood

The Brotherhood, Geo-Political Destabilisation and Reverse Crusade

The Fruits of the Society of the Muslim Brotherhood

The Muslim Brotherhood in Saudi Arabia

Closing Notes

Summary

The beginnings of the 19th century saw the launch of the main bulk of the Colonial era in the Middle East. Egypt was the first state to be occupied, firstly by the French, then later by the British. This also brought along with it European Freemasonry which became widespread towards the end of the 19th century, and which drew many of the Egyptian intelligentsia and political figures. The end of the 19th century saw the emergence of Jamaal ud-Deen al-Afghaane and Mohammad Abduh. The former was an Iranian Raafidee, who saw visions of a Modernist Islaam, drawing from the experiences of Europe, but who also desired to face up to the colonial onslaught. His ideas brought most influence in Egypt, as well as being carried on through his disciple Mohammad Abduh. Both were Freemasons. Mohammad Abduh developed ties with Lord Cromer of Britain, the ruler of Egypt between 1883-1907CE, and Abduh played a combined role in effecting political and social changes, due to his role as the “Grand Muftee” of al-Azhar. His modernist ideas did much damage to the religion. Mohammad Rasheed Ridaa was the disciple of Mohammad Abduh, and though not as misguided as his two precursors, he still carried many aspects of their thought, whilst wearing the gown of Salafiyyah. These three individuals gave birth to the modern “activist” movement that was disguised as “Salafiyyah”. Hassan al-Banna emerged being influenced by the ideas of these three individuals. His father was a student of Mohammad Abduh, and he himself was greatly influenced by Rasheed Ridaa. Just like Rasheed Ridaa and Abduh made ascriptions to “Salafiyyah” that were false, Hassan al-Banna would also make claim to Salafiyyah but only for political expediency and increasing his followers. He was a Soofee of the Hasafiyyah Order.

The Society of the Muslim Brotherhood was born with this background and its organisational structure and mode of operation was similar to non-Muslim youth movements (like the YMCA) and aspects of Freemasonic organisation, which was widespread in Egypt at the time. In fact, the Society of the Muslim Brotherhood was merely a later expression of the original “National Society” that Jamaal ud-Deen al-Afghaani was involved with, a Masonic Brotherhood, used in order to work against the British. It is not established that Hassan al-Banna was a Freemason (despite claims by some amongst the non-Muslims), however the Brotherhood, in its structure, organisation, and hierarchy was merely an extension of that of Freemasonry Brotherhood orders, that had been rooted in Egyptian society ever since their entrance following Napoleon’s invasion of Egypt in 1798CE. This is not suggesting that the Muslim Brotherhood was actually Freemasonic, but only that its organisational structure and mode of operation had strong parallels to that of Freemasonry, and was born out of that type of environment. The birth of the innovation of Hizbiyyah as its roots with the thought of Hassan al-Banna, and is derived from organisational structures originating with the politics of the disbelievers.

The form of da’wah initiated by Hassan al-Banna was far removed from the methodology of the Prophets in calling to Allaah, and in reality it was a da’wah that was born as a result of reactions to the political, economic and social factors. It was very unlike the da’wah of Shaykh ul-Islaam Muhammad bin ‘Abdul Wahhaab, which was explained at the beginning of this document. In fact the da’wah of Hassan al-Banna showed the greatest of indifference to the deviation in the affairs of Tawheed,

Sunnah and Ibaadah, and only addressed these issues from a theoretical perspective, without really making it an integral part of his actual reform movement, which was mainly political, economic, social and spiritual, more than it actually was a knowledge-based reformation involving purification of the Islamic aqeedah and returning the people to the correct understanding and implementation of Tawheed.

Following the decreased influence of the British in the 1930s onwards, and the rising nationalist and self-autonomous feelings amongst the Egyptian people, two distinct movements emerged, the secular nationalist movement, that would later be championed in the form of Jamal Abd an-Nasser in the 50s, which emerged after toppling of the monarchy. And the Islamist reform movement exemplified in the Muslim Brotherhood. Nasser took control over Egypt following a military coup staged by the “Free Officers”, that was composed of high-level army officers, and of whom both Nasser and Anwar Sadat were members. This coup was staged with cooperation between Jamaal Abd an-Nasser, Anwar Sadat from the Free Officers and Sayyid Qutb and the Muslim Brotherhood. However, following Nasser’s rise to power, power struggles meant that both factions went their different ways. Further, the left-wing socialist tendency, alongside the nationalism championed by Nasser was, to Western Intelligence, a direct threat to the hegemony (balance of power) in the region, especially considering that Nasser’s Egypt was joined by both Syria and Yemen, to create the United Arab Republic, sending alarm bells ringing in Britain. Nasser became a “thorn in the throat” of the British and French. These times also coincided with the rise of the ideology of Sayyid Qutb in the late 50s, that of takfeer and haakimiyyah. Qutb called for violence and revolution, to topple the existing government (i.e. that of Nasser).

The Muslim Brotherhood, and its various splinter groups continued as a tool of geo-political destabilisation, for the remainder of the twentieth century, being used in Egypt, Syria, Iran, Algeria, Afghanistan, Chechnya, the Balkans, and elsewhere, in the form of engineered revolutions, coups or Jihaads, triggered by crises in which the hand of Western Intelligence was significantly involved. The infiltration of the more extreme factions of the Brotherhood such as the groups of takfeer and jihaad, have allowed these factions to be influenced and covertly directed towards subversive activities in order to facilitate Western foreign policy and geo-political strategies.

The Brotherhood itself has brought no real benefit to the Ummah apart from localised social and economical benefits and reforms, centred on an “Islamist” identity. But is was responsible for spreading a destructive activist outlook within the Ummah that has wasted the Ummah, creating generations of charged up youth who are grossly ignorant of the details of the creed and methodology of the Salaf, and bringing together all of the innovations, innovators, and deviants, under one umbrella, that of the Brotherhood, thereby bringing untold damage to the affairs of the religion. Let alone being used and manipulated as a tool of geo-political destabilisation by Western Intelligence.

Appendix 1: Historical Background To The Emergence Of The Society Order Of The Muslim Brotherhood In Egypt, and Its Manipulation by Western Intelligence For Geo-Political Destabilisation

Napoleon and Colonisation of Egypt

Napoleon invaded Egypt in 1798 threatening Britain's trade routes to India. This was also the first major conquest of an Arab Muslim nation, and launched the main thrust of the colonial era. Napoleon's reign did not last long as the British collaborated with the Ottomans to have the French displaced after only a matter of years. Albanian commander of the Ottoman army, Mohammad Ali, became the governor of Egypt, and turned to modernising Egypt. His successors included Abbaas and Said Pasha, the latter began the Suez Canal project, which was later finished by his successor Khedive Ismail in 1869. The project was financed mainly by the British, by way of France, over which it had considerable influence at that time.

From this point onwards, British influence grew stronger, and though a military invasion was launched in later years, this influence was more economic in its nature. Ismail was removed from power and replaced by his son Tawfeeq Pasha, who later gave up his rule and submitted control of the Egyptian economy to the British. It was in 1882 when the British landed troops and took over Egypt completely. This occupation continued up until the British were expelled by Jamal Abd an-Nasser in 1956, when he defeated them and the French in the Suez Crisis.

European Freemasonry in 19th Century Egypt

European Freemasonry and Brotherhood Orders entered into Egypt and the Ottoman Empire after the French Revolution and the Napoleonic wars of the late 18th century and early 19th century, when General Kleber, a French Mason and a commander in Napoleon's army set up the Lodge of Isis. After the early 19th century many Brotherhood orders set up inside of Egypt, resulting in a proliferation of British, French, Italian, and Scottish lodges. By around 1890 there were around 500 lodges scattered around Egypt. French masonry dominated Egypt, until the British made a strong presence during the later periods of the 19th century, with the presence of many important figures from the British Empire including Alfred Milner and Lord Cromer and others. The British interest in Egypt grew after realisation of the importance of the Suez Canal, and realising the implications of the failure to intervene in Egypt's financial bankruptcy as a state upon the regional balance of power. Egypt's economic and financial decline occurred following mismanagement and poor statesmanship from the mid to latter part of the 19th century. This saw the simultaneous increase in British Freemasonry and Lodges in Egypt from 1960 onwards, until their presence became strongest and their influence upon the politics finance and economy overwhelming. The British made a military occupation of Egypt around 1882CE, and later influences were more economical than military, under the governorship of Lord Cromer. Tawfeeq Pasha, one time ruler of Egypt was a Freemason, and part of the Masonic Brotherhood.

Al-Afghaanee, Abduh and Rashid Ridaa, the Originators of Modernist Political Activist Thought Under the Guise of Salafiyyah

Many elite Egyptians (and foreign residents) found their way into these Brotherhoods. This included middle class Egyptian nationalists. A few notable figures, Jamal ud-Deen al-Afghani (al-Iraanee), Muhammad Abduh al-Misree and were known Freemasons and were also upon great misguidance in their ideologies. In addition to them Mohamad Rasheed Ridaa (of Syrian origin) was another notable figure, and though it is not firmly established that he was a Freemason, he was certainly found within their circles, by way of his intimacy with Mohammad Abduh. Shaykh Muqbil bin Haadee (rahimahullaah) says, "And in this time, it has become widespread that Jamaal ud-Deen al-Afghaanee, Muhammad Abduh al-Misree and Muhammad Rasheed Ridaa are amongst the Mujaddideen (Revivers), and that they are the Scholars of Free Thought. Then more than one person from amongst the contemporaries stood to explain their misguidance, and that they are Mujaddidoon (Revivers) of Misguidance and the trifles of I'tizaal. Thus, their reality became known." (Rudood Ahl il-'Ilm 'alaa at-Taa'ineen Fee Hadeeth as-Sihr of Shaykh Muqbil (rahimahullaah) p.2). Of the three Rasheed Ridaa was least astray (even though he was greatly astray), and was correct in many of the affairs of the deen, however, this made his misguidance more hidden, and Shaykh Muqbil adds at the end of his book that Rasheed Ridaa was a strayer, a deviant, concealing himself under the veil of Salafiyyah.

Al-Afghaani, Abduh and Ridaa were in reality rationalist, modernists, who celebrated the intellect, and operating under the guise of Salafiyyah (from which they were very far removed), their thoughts and philosophies constituted the background cultivation for the initiation of all activist based movements in the 20th century. All three of these individuals raised the flag of I'tizaal (the way of the Mu'tazilah) in arguing for a revival of the religion, freeing it from the shackles of intellectual decline, in the name of "Ijtihad", and under the name of returning back to the way of the early generations, which was in reality a veil to hide their modernism and attacks upon the Sunnah. Of the three, Rasheed Ridaa had the most knowledge (though still greatly misguided). All of these individuals were agreed upon the need for revivalism amongst the Muslim nations.

What was initiated by Jamaal ud-Deen al-Afghaani (and those carrying his thoughts) was in reality an anti-colonial political movement and it had nothing to do with orthodox Islaam (the Islaam of the Book and the Sunnah upon the way of the Salaf). This movement was really established in its political form to achieve political unity of Muslims to counter the colonial powers, and was not connected fundamentally to purifying the Muslims in aqeedah, manhaj, and ibaadah, even if, this call was deceptively surrounded with slogans of "returning back to the way of the forefathers". It is for this reason that you see the mistaken notion amongst western writers that "Salafiyyah" began at the hands of Jamaal ud-Deen al-Afghaani, and Muhammad Abduh, and also the mistaken notion that Hassan al-Bannah was upon "Salafiyyah", due to the influence of Muhammad Rasheed Ridaa upon him.

The Environment of Hassan al-Banna and the Influences Upon Him

Al-Afghani, who was really an Iranian, feigning to be an Afghani¹ travelled to different places including India, and Russia, before making his way to Egypt, where he would propound his revolutionary ideological thought (to face up to the effects of European Colonialism). Mohammad Abduh, the disciple of al-Afghaani, continued with the reformative message of al-Afghaani after the expulsion of al-Afghaani from Egypt in 1879CE.

The expulsion of al-Afghaane from the Star of East Masonic Lodge, and from Egypt, was due to his activities in his Masonic Brotherhood, “the National Society”, which had in excess of 140 or so members and which collectively brought considerable influence within the society that worked against the British, culminating in what was called the Orabi Revolt (against the British) in the late 1870s. Al-Afghaane’s involvements in this Society entailed the divulging of Masonic secrets and as a result of this he was expelled. Al-Afghaane with his “National Society” has been said to be the “Godfather” of the Society of the Muslim Brotherhood, that was set up by Hassan al-Banna decades later in 1928, meaning that his “National Society” was actually a precursor to Banna’s “Muslim Brotherhood”, and al-Banna merely continued what was initiated by Jamaal ud-Deen al-Afghaane in the 1870s, of an ideological and social response to European Colonialism.

Muhammad Abduh was expelled around the same time as al-Afghaane for carrying the ideas of al-Afghaane and being involved along with al-Afghaani and Orabi Pasha in activities against the British in 1879CE. Later he was allowed to come back, and seemed to have taken a different turn in his approach, collaborating and working with Lord Cromer (Evelyn Baring) of Britain, then ruler of Egypt, cooperating with him in bringing about social and political reforms in Egypt. Cromer was one of the most significant statesmen of Britain, having also served in India previously, and was rewarded amply for his “great achievements” in Egypt. He essentially ruled Egypt for 24 years from 1883CE. Muhammad Abduh was appointed the Grand Muftee of al-Azhar for approximately six years around the turn of the century. Mohammad Abduh, in his role as the Grand Muftee of al-Azhar (and a Freemason) played a significant role in aiding the British in removing the influence of religion in the sphere of politics, law and other areas – due to his modernistic outlook. At the same time he carried the thought of al-Afghaane.

The Syrian Rashid Rida was one of the most important of Mohammad Abduh’s disciples, who carried and developed the outlook and thought of both Abduh and al-

¹ As Shaykh Muqbil said about him, “Jamaal ud-Deen al-Iraanee al-Muta’afghan (i.e. pretending to be Afghani)” (Rudood Ahl il-’Ilm... p2).

He took education in Karbala and Najaf in Iran, both centres of Shi’ite learning in his early life, and it is said that Mu’taz Ansari, a Shi’ite jurist was one of his teachers. He also travelled to India, Russia, London and Paris, and spent a short but highly influential span of time in Egypt, (where he also became a Masonic Grand Master), as well as playing the role of an activist in Iran. He is considered by many as the “Godfather” of the Muslim Brotherhood of Hassan al-Banna and also the Islamic Republic movement in Iran.

Afghaani. Their da'wah activities were actually conceived and initiated from Paris, where Abduh and Ridaa joined up together, the main sphere of their influence being in Egypt by way of publications such as "al-Urwat ul-Wuthqaa" and "al-Manaar"². And Rashid Rida in turn was highly influential upon Hassan al-Bannaa.

The father of Hassan al-Bannaa, Ahmad al-Bannaa was also a student of Mohammad Abduh³. The influences upon Hassan al-Bannaa were the revolutionary visions of al-Afghaani, carried by the thoughts of both Abduh and Rasheed Ridaa. Al-Bannaa, as a youth, had joined several religious societies and was also initiated into the Hasafiyah Brothers' Order of Sufism⁴. He set up YMMA (Young Men's Muslim Association) in 1927 mimicking the YMCA (Young Men's Christian Association). All Ikhwaanee youth organisations in the various lands that we see today, such as Young Muslims and others, are all built around this same model of the YMMA, and have their roots traced back to it, and the YMMA is in fact copied from the Christian YMCA. The Hassafi Welfare Society, a subdivision of the Hassafi Order, was actually the base from which the Muslim Brotherhood grew out of.

The Birth of the Society of the Muslim Brotherhood

It was actually in the shadow of this historical context, and the situation prevailing in Egypt, as well as the influences from these individuals upon Hassan al-Bannaa that led to the creation of "The Society of the Muslim Brotherhood", otherwise al-Ikhwaan al-Muslimoon in 1928. Despite claims of some non-Muslims, there is no evidence as far as we know to suggest al-Bannaa's direct involvement or participation in Freemasonry, despite his connections with Rasheed Ridaa and the passed-on influences from al-Afghaani and Abduh, both Freemasons, the latter an avowed one, and despite his being born and raised in an environment like that of Egypt at the time, in which Freemasonry amongst the Egyptian elite was in abundance. Some disbelievers have claimed that Hassan al-Bannaa was a Freemason but there is no evidence to substantiate this claim as far as we know.

However, the nature, organisational model, structure and set-up of the Muslim Brotherhood had striking resemblances to the mode of operation of these Freemasonic Brotherhoods that were rampant in Egypt. There existed hierarchical structure, membership, secrecy, sworn allegiance to the brotherhood, supreme guides⁵ (murshids)

² Al-Manar did contain some good information and research in knowledge-based issues (alongside its great and serious errors), and it received a wide distribution. Shaykh al-Albaani (rahimahullaah) benefited from the columns in al-Manar. For this reason you will see Scholars contemporary to Rasheed Ridaa and also of later times, quoting from him, but without being fully aware of the ideologies he carried.

³ The father of Hassan al-Banna compiled the "Musnad al-Fath ar-Rabbaanee" an classification index of the Musnad of Imaam Ahmad.

⁴ Hassan al-Bannaa gave the pledge of allegiance to the Shaykh of the Hassafi Order.

⁵ "Throughout the history of the Muslim Brotherhood there have been five Supreme Guides. Al-Banna led until his death in 1949. He was succeeded by Hassan al-Hudaibi after a brief period of chaos in 1951. Al-Hudaibi led until his death in 1976, suffering periods of imprisonment throughout Nasser's reign. He was succeeded by Omar el-Telmisani, who died in 1987 to be succeeded by Hamid Abdul

and many other manifestations. In reality, the method of operation of the Muslim Brotherhood had parallels to that of Freemasonry, and the political, economical and social activism of the Brotherhood was built around the organisational model characteristic of Masonic Brotherhoods.

The smallest unit was an 'usrah (a unit of five to ten members), and then several organisational levels led to al-murshid al-'aamm (the supreme guide). Potential members had to go through a probationary period, whilst being carefully monitored, before being accepted as active workers ('aamil), and even after reaching this level, members were required to make the pledge of allegiance (bai'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 jawwaalah (the Rover Scouts) that was modelled on the Boy Scouts movement, and there was also al-jihaaz as-sirree (the secret arm), that was responsible for carrying out underground operations. Members were also measured according to their belief and faith in the idea and goals of the Society. The various members would be divided into a) assistant (musaa'id), b) associate (muntasib), c) worker ('aamil), and d) activist, striver (mujaahid).

In addition to that Sufism was an integral part of the Brotherhood, this included the ba'iah (pledge of allegiance) to the overall leader, Sufi gatherings (called the hadrah), as well as anaasheed (hymns). Members also would wear green ribbons and other Sufi paraphernalia⁶. The charitable and social work performed by the Brotherhood would enable it to spread quite quickly and win many recruits, and the society built around this model of social justice.

Institutionalised Hizbiyyah Unleashed Upon the Ummah

The organisational structure of the Brotherhood, its politicisation, and its modes of operation gave birth to a new wave of "Hizbiyyah" (partisanship) amongst the Muslim Ummah, in the form of exaggerated, and often sworn loyalties to societies, groups and movements, and this would see the demise of the aqeedah of walaa and baraa' (loyalty and disownment) for the sake of the Islamic creed and methodology, and instead loyalty for the sake of the organisation or jam'iyyah (society) alone, irrespective of a person's creed or methodology. The effects of this institutionalised Hizbiyyah continue until today, in the form of Jam'iyyaat (societies with constitutions and organisational structures) and in the form of displaying walaa and baraa' upon a spectrum of affairs besides those in which the truth is contained in the Sunnah and the methodologies of the Salaf, which the Salafees adhere to.

Nasr. Both Talmisani and Nasr had been thrown in prison in 1954 during Nasser's anti-Brotherhood purge. Sadat released Talmisani from prison in 1971 and Nasr in '72. The present Supreme Guide is Mustafa Mashhour, who took over in 1996. The Supreme Guide always maintains his residence and offices in Egypt, although the vast majority of members and most of its leadership is based abroad. For the most part the Supreme Guide is merely a figurehead." (Taken from an Internet source).

⁶ Refer to "The Society of the Muslim Brothers in Egypt" by Brinjar Lya, with a foreword by Jamaal al-Banna. The above information on the role of Sufism in the Brotherhood was taken from an interview by the author with Jamaal al-Banna.

Shaykh Rabee' bin Haadee al-Madkhalee said, in his refutation of Abul-Hasan Mustafaa as-Sulaymaanee al-Misree, an Ikhwaanee from Egypt, "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 Raafidee, or Zaidee, or Khaarijee, or from the Mu'tazilah, or from the Soofee Extremists, or the Asha'rees. And they show enmity to the Salafees, and wage a war against them with the most severe war. And if there occurred any difference between a Salafee and an Innovator from amongst them, then they would have supported and aided this Innovator, and would have fought against his Salafee opponent." (The reality of the vast manhaj in the view of Abul-Hasan, Rabee.Net)

Orientations, Ideologies and Splinter Groups Born out of the Brotherhood

Despite the Muslim Brotherhood being acclaimed as a reformist movement to counter the effects of European Colonialism, the excessive lenience of the Brotherhood and their accommodation of the non-Muslims present in Egypt and of religions and sects in general is extremely surprising⁷. This Society of the Muslim Brotherhood would be

⁷ Hasan al-Banna said, "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-Muslimoon, Ahdaath Sana'at Tarikh 1/409-410)

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)

Hassan al-Bannaa said in one of his sermons, as mentioned by Abbaas as-Seese (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 variuos 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 (i.e. his writings and directives and teachings) have become threatening to the Ilhaadiyyah and Ibaahiyyah (i.e. Atheists etc.), and it us upon the believing men of all these religions 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 us and them 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 Maraqasiyyah 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

responsible for the emergence, spread and preponderance of many false and alien methodologies of reform, as well as the emergence and propping up of individuals with many heretical ideas. The Brotherhood in its first twenty or so years was involved in ideological preaching and reaching out to the people with social and economic programmes, and it managed to spread quite quickly into other countries.

Following al-Bannaa's assassination in 1949 (which was a revenge assassination for the murder of Prime Minister Nuqrashi Pasha), the next most influential figure was Sayyid Qutb who emerged in the 50s and 60s with his doctrines of takfeer, jaahiliyyah and haakimiyyah (under influence of his Leninist Marxist background, Alexis Carrel and Mawdudi, and within the context of his imprisonment by Jamal Abd an-Nasser). These ideas would see the emergence of further more extreme splinter groups, such as Jamaa'at ul-Jihaad, founded by Abdus-Salam Faraj (1952-1982), and also Jamaa'at at-Takfir wal-Hijrah, founded by Shukri Mustafa (1942-1978), who was a disciple of Sayyid Qutb. As these ideas and movements spread a trail of chaos followed in the various lands, resulting in oppression, repression, imprisonment, mass killings, such as what occurred in Egypt after the activities of al-Faraj and Mustafaa, Syria in the early 80s, and Algeria in the 90s. Other deviant groups such as Hizb ut-Tahreer were also

this land, i.e. the other Copts) are with goodness (kullu aammin wa ghabtikum wal-muwaatinoona al-`izzaa bi-kulli khairin)".

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 not fitnah here, and nor is there any factionalism here. Everyone is Egyptian, he worships with his religion, without any inteferece (upon others), and he proceeds upon his way and endeavour without any impediments, and he lives his life in a tranquil, easy way..."

Taken from GRV010001 @ Spubs.Com

born out of the Muslim Brotherhood apparatus, and the Muslim Brotherhood also had its influence in Shi'ite Iran and some of the groups that emerged therein.

There were also those who carried the ideas of the unity of religions (wahdat ul-adyaan) such as Muhammad al-Ghazali, also of Egypt, Yoosuf al-Qaradaawee, also Egyptian in origin, and then Hasan at-Turaabee. This was leaving aside the calls for the unity with the Shi'ah that also came from the same direction. Similarly, there was the strong heretical Sufi element found amongst the Ikhwaan with individuals like Saeed Hawwa and 'Umar at-Tilmisaanee representing this faction. And also to be found amongst them were the modernist, rationalist elements, or if you like the contemporary Mu'tazilah, which would be found in many of the figureheads of the Brotherhood.

The Brotherhood Da'wah Was Not the Same as the Da'wahs of Ibn 'Abdul-Wahhaab or Ibn Taymiyyah, the Da'wah of the Prophets and Messengers

It is sufficiently clear from what has preceded that the da'wah of Hassan al-Bannaa (being an evolution of the anti-colonial political ideology of Jamaal ud-Deen al-Afghaanee) was miles apart from the da'wah of Shaykh ul-Islam Muhammad bin Abdul-Wahhaab, for his da'wah was a reformatory da'wah free of any reaction to external factors, and he began where the Prophets began, purifying the servant and the land. As for the da'wah of the Muslim Brotherhood, then it was born out of a reaction to political, economic and social factors, and was not based upon the rectification of the servant and the land in the affairs of Tawheed and the Sunnah, and was actually rooted in Sufism, being an outgrowth of the Hassafi Soofee Order's Welfare Society. The actual initiator of this outlook and mentality that the Muslim Brotherhood represented was Jamaal ud-Deen al-Afghaanee, and his Freemasonic "National Society", who used this to counter British influence. Hassan al-Banna, with the combined influences of al-Afghaanee, Abduh, Rasheed Ridaa and socio-economic-political factors, merely revived what was started by al-Afghaanee at a time when there was more widespread support from the general people, and at a time when British influence in Egypt declined somewhat (in the 1920s).

It was this model of operation of the Brotherhood that then spread to other countries, and the da'wah in those countries proceeded along similar lines, and continued like this until the present day. Hence, this activism then spread in many countries and determined the nature and outlook of the da'wah in all those places – making it distant and far removed, from the methodologies of the Prophets in calling to Allaah.

The Harms Brought About By the Brotherhood

The movement of the Muslim Brotherhood, and vast array of splinter groups and orientations it has created in many different Muslim lands, has in fact brought untold damage to both the affairs of the Sunnah, and the welfare of ordinary Muslims, despite having been created upon the claim of reformation⁸. It has also become an umbrella organisation for the accommodation of all of the people of innovation and misguidance, whilst showing nothing but opposition and aversion to the people of the

⁸ As is known, having a righteous intention is not sufficient in bringing about correction and reformation, rather this righteous intention must be combined with abiding by the true and real methodologies of correction and reformation that are built upon the methodologies of the Salaf.

Sunnah and Jamaa'ah. This is not surprising given the ideological thought of those whose ideas⁹ would be combined in the person of Hassan al-Banna.

The Brotherhood and its Splinter Groups Used in Geo-Political Destabilisation and Control and “Reverse Crusade”¹⁰

Some western observers and writers have described the Muslim Brotherhood as a tool of the West to bring about destabilisation, which was often collaborated with or infiltrated by Western Intelligence agencies, whether directly or indirectly, to prevent some Muslim lands and their governments from leaning towards left-wing socialism¹¹ and from progressing along a nationalistic course that would make them independent nation states that would eventually rid themselves of outside influence. The demise of British influence in Egypt saw two movements develop:

- a) The secular nationalistic movement, later exemplified in Jamaal Abd an-Nasser, that was also connected to the rise of Arab nationalism
- b) And the “Islamist”¹² movement, exemplified in the Brotherhood of Hassan al-Banna.

Of the two, the nationalist trend was a direct threat to the hegemony (balance of power) in the region, and the Islamists of the Brotherhood were used to counter the effects of the nationalists, and this struggle between the two was encouraged and supported in order to oust out Nasser, who became a serious problem for the French and British.¹³

⁹ That is Jamaal ud-Deen al-Afghaani, Muhammad Abduh and Rasheed Ridhaa.

¹⁰ Reverse Crusade is, for example, when the disbelievers use individuals and groups such as Bin Laden and al-Qaa'idah to mobilise public opinion to justify their geo-political policies. So the presence of these individuals and movements actually serve them well. Another example is the suicide bombers of HAMAS, who help to justify the state of emergency that the Jewish state needs in order to continue its aggression and expansion. Another example is the presence of individuals like Umar Bakree, and Abu Hamza al-Misree and others in the UK, whose appearances on the media help to maintain the public opinion of the masses that is required to justify policies. The Muslim Brotherhood is the root of all of these individuals and organisations, and has served the interests of the non-Muslims quite well. Thus, they are instrumental in playing out this “Reverse Crusade” for the non-Muslims. This is because they are **far away** from the Salafee aqeedah and manhaj, and thus they are blinded, by their own innovated ambitions and goals, which are monopolised upon by the non-Muslims for their own ends. Never, has an Innovator aided Islaam, rather he only aided in its destruction, by his innovation.

¹¹ A big threat to the West in those times.

¹² In the sense that this movement was focused upon improving the social, economic and political plight of Egyptians under British economic control, and was essentially motivated by that, using Islam as the umbrella. This was not a true reformist movement that began where the Prophets and Messengers began, with Tawheed, Aqeedah and return to the Sunnah, and shunning of innovations, but was motivated by other factors, built upon ignorance of the true Salafee da'wah.

¹³ Shaykh al-Albaani was asked, “What is called in the current times as a military overthrow (coup) against the ruler, is this from the religion or is it an innovation?” The Shaykh replied, “These actions have no basis in Islaam, and it is in opposition to the Islamic manhaj in laying down the foundations of the da'wah, and bringing about a righteous land for it. **For this is one of the innovations of the disbelievers by which some of the Muslims have been affected by**, and this is what I mentioned

“...That is why the legitimate anti-colonial movements, such as those of Nasser, Mossadegh and Bhutto, were primarily secular in nature. When these nationalist movements began to succeed outside of the British sphere of influence the British turned to their Islamic allies to subvert these independent regimes. The Muslim Brotherhood stands out as the most important counter-revolutionary movement of this period in the Middle East, and one of the British-based Globalists’ most important strategic assets today.” (Peter Goodgame, in “The British, Muslim Terrorism and September 11”)

Dr. John Coleman, a former British Intelligence agent, writes that in 1980 the broadcasts of Radio Free Iran divided the enemies of the Shah into four categories: a) Iranian politicians bought by the Jewish state’s Shin Bet, b) The CIA’s network of agents, c) The feudal landowners, d) The Freemasons and the Muslim Brotherhood (viewed as the same enemy). (What Really Happened In Iran, Dr. John Coleman).

Stephen Dorril author of “MI6: Inside the Covert World of Her Majesty’s Secret Intelligence Service” states that the Brotherhood was linked to British Intelligence through dame Freya Stark (1893-1993) prior to World War II, and the Shah’s regime in Iran considered it to be a tool of British Freemasonry (p.622). The Brotherhood in Iran, along with the revolutionary ideology of Ali Shari’ati was used in the Iranian revolution to depose the Shah in the 70s.

And numerous other Western writers and intellectuals, as well as some prominent Muslim figureheads¹⁴ hold that the Muslim Brotherhood (more so in the later times, after the 50s and 60s) was used as a tool of Western Intelligence for political destabilisation, and they cite examples

- a) British MI5 involvement with the Brotherhood in Syria in 1955 to work against the government that showed strong left-wing tendencies and the desire to merge with Egypt (following the Arab nationalism trend) (Dorril, p.622)
- b) American CIA support for the 1982 revolution in Syria against Hafiz Asad, the arms in possession of the Brotherhood were US made equipment.
- c) The Anglo-American involvement with in Iran (the Fedayeene Islaam, originally set up in 1940) in fermenting revolution against the Shah of Iran. Fedayeene Islaam was set up by Mohammad Safavi, who was in touch with the Egyptian Muslim Brotherhood. In the early 1950s he visited the Brotherhood in Egypt, most likely meeting Qutb, who was then the main figurehead for the movement at that time.

in commenting and explaining al-Aqeedah at-Tahaawiyah” (al-Asaalah vol. 10, 1414H). It seems that the Muslim Brotherhood were actually utilised for this innovation of the disbelievers.

¹⁴ Amongst them is Shaykh Muqbil (rahimahullaah) who alludes to this in his book on the subject of the murder of Shaykh Jameel ur-Rahmaan as-Salafee in Afghanistan, indicating that the Ikhwaanee factions are supported and funded by the non-Muslims, and that they are often employed by the non-Muslims directly or indirectly.

- d) The mobilisation of the Takfeere groups of North Africa, through Bin Ladin for geo-political strategies in Afghanistan, and the support of the Muslim Brotherhood factions in Afghanistan, such as Hikmatyar, Saaaf and Rabbaani.
- e) The use of Mujaahideen in Macedonia and Kosovo fighting in NATO territory alongside the KLA, to help destabilise and subsequently militarise the Balkan regions (an alternative route to Afghanistan for gas, oil distribution).
- f) The CIA-ISI support and backing for the Chechnyan conflict, with the ISI providing training and support to Basayev in 1994, possibly also encouraging his incursion into Dagestan that sparked the recent Chechnyan war¹⁵. Russian Defense Minister Igor Sergeyev alluded to in his statement “The national interests of the US correspond to a scenario in which an armed conflict is constantly smouldering in the northern Caucasus” in a news conference in late 1999.
- g) The Jewish Mossad creation and support of HAMAS, an offshoot of the Muslim Brotherhood branch called al-Mujamma’ al-Islaamee, headed by Ahmed Yassin, as a counter to the nationalistic PLO, and from which potential suicide bombers would be indoctrinated, nurtured and brought out two decades later to assist the Jewish Apartheid State in the justification of its implementation of Nazi policies upon the Palestinian Muslims.
- h) The murder of Shaykh Jameel ur-Rahmaan as-Salafee, one of the pioneers of the Afghaani Jihaad, who actually began by purifying the region of Kunar from Shirk and innovation, and was able to establish a mini Islamic State. Shaykh Jameel ur-Rahmaan was murdered by an Ikhwaanee from the factions of the Ikhwaanee Gulbuddin Hikmatyaar, who was amongst the top recipients of CIA funding. Refer to the excellent book on the murder of Shaykh Jameel ur-Rahmaan by Shaykh Muqbil bin Haadee al-Waadi’ee (rahimahullaah).
- i) MI5 employing Bin Ladin and al-Qaidah to assassinate al-Ghadafi, another left-wing nationalist, paying al-Qaidah £100,000, as has recently been leaked by a former MI5 spy. The British Government has place a D-Notice order on all

¹⁵ “Though Georgia and Chechnya themselves contain limited oil and gas reserves, their territory is essential to both existing and proposed pipelines to carry oil and gas out of the Caspian basin west to Turkey and Europe. The existing Russian pipeline, from Baku to Novorossiysk on the Black Sea, passes through Chechnya. U.S. oil companies, which have had difficulty dealing with the Russians, have proposed two alternative pipeline routes that pass through Georgia and Armenia. These pipelines would allow U.S. companies, and not Russian ones, to control oil and pipeline prices.” (It’s the Oil Pipeline, Stupid, By Peter Dale Scott, Pacific News Service, March 5, 2002)

“In a speech at a major military meeting to review 1999 and look ahead to 2000, Sergeyev said the United States and NATO were the main culprits in making this year “extremely unstable” because of the Western alliance’s new post-Cold War strategic concept and its campaign against Yugoslavia. “The West’s policy is a challenge to Russia with the aim of weakening its international position and ousting it from strategically important regions of the world, above all the Caspian region, the trans-Caucasus and Central Asia,” he said in televised remarks. Chechnya lies in Russia’s mountainous North Caucasus region, bordering Georgia and close to the Caspian Sea’s oil and gas riches. A vital oil pipeline runs across Chechnya from the Caspian to the Black Sea but it is no longer under Russian control and Moscow is building a bypass. Prime Minister Vladimir Putin attended the last day of the three-day meeting with senior commanders and Kremlin officials.” (“Russia says U.S. wants to oust it from Caucasus,” Reuters, Nov. 12, 1999)

media (the highest form of censorship) concerning the allegations of this former spy.

- j) The creation of the Algerian GIA (Armed Islamic Group) by the Algerian regime's military security apparatus to be used for intelligence and diversionary purposes – in order to discredit the Islamist cause. This group was the most extreme of all the factions involved in fighting, and consisted of veterans from the Afghan War (most of whom were from the Ikhwanee Takfeeree groups) including Ja'far al-Afghaani, Qamaruddeen Kharban, Bounoua Boudjema (known as Abu Anas), and the latter sought aid from Bin Ladin to help establish a specific fighting force in Algeria, leading to the creation of the GIA. Jamal Zaituni was the leader of the GIA and it was responsible for many cruel and shocking massacres. The activities of this group also resulted in government security forces exploiting the activities of the GIA and launching their own subversive atrocities to discredit the "Islamist" cause. The outcome of all of this was horrendous butchery and destruction of the worldly affairs.

In more recent times it has become more clear that elements, or offshoots of the Brotherhood (such as the groups of Jihaad and Takfeer like al-Qaidah, at-Takfir wal-Hijrah and others) are infiltrated and manipulated to bring about geo-political destabilisation, and this is more so amongst the aggressively takfeeree and revolutionary splinter groups.

That these elements are infiltrated (and often directed covertly) by intelligence agencies into subversive actions that help formulate and justify foreign policy and geo-political strategy is no hidden fact, and there are many examples that lend support to this observation. How unfortunate it is that many beguiled youth of the Ummah, in their fascination with the Jihaadee, Takfeeree movements, thinking them to be the vanguards of Islaam, do not realise the true realities, the roots of all this fitnah tracing back to an Iranian Zindeeq, al-Afghaanee, who was the "Godfather" of the Muslim Brotherhood, from where all this fitnah has emerged.

Some western writers also allude to Sayyid Qutb being a Freemason, who – just like Iranian Ali Shari'ati and his father Aqa Muhammad Taqi Shariati, a Freemason, played an instrumental role in fermenting the Iranian Revolution – was either employed, manipulated or used to bring about an ideological and physical revolution to destabilise and remove Jamal Abd an-Nasser, who had become dangerous to British and European interests in the Middle East, and who had become a figure that brought together Arab anti-colonial sentiment, and unity amongst Arab states, along nationalistic lines. There are no available facts to support that Qutb was a Freemason, either pre-1940s or post-1940s¹⁶. Given the collection of all the events which saw the involvement of the CIA, MI5 in countering the up and coming nationalist movements with socialist trends (Pakistan's Bhutto, Iran's Shah, Syria's Assad, Egypt's Nasser, Libya's Ghaddafi), some writers have concluded that his ideology was helpful and very highly appropriate for that time (given the political circumstances), especially Egypt,

¹⁶ Qutb did have a very high position in the Egyptian Government in the 1940s, being the Education Minister, indicating that he did move within the elite circles of Egyptian Society.

when Jamal Abd an-Nasser caused fever in the British Establishment, when he took to modernizing and industrializing Egypt along nationalistic lines, bringing about Arab nationalistic revivalism, as well as being victorious in the Suez crisis – all of which had great significance to the balance of power in the region.

The Fruits of the Society of the Muslim Brotherhood

These are some of the “fruits” that have been brought about by the Muslim Brotherhood, the types of people it has produced or drawn, and their contribution to the “welfare” of the Muslim Ummah.

- a) Calls to the unity of religions (Bannaa, Qaradaawee, Turaabee, Ghazaalee, Hudaibee, Tilmisaanee).
- b) Calls to nearness and unity with the Shee’ah (Bannaa, Qaradaawee, Turaabee, Ghazaalee)
- c) Promotion of heretical Sufism (Bannaa, Hawwaa, Tilmisaanee).
- d) Promotion of Asha’ree and Mu’tazilee doctrines (Mohammad Qutb, Sayyid Qutb, Ghazaalee, Qaradaawee and many others).
- e) The rise of the madh.hab of the Mu’tazilah in the form of Rationalism and Modernism (Abduh, Qaradaawee, Ghazaalee).
- f) Raising the flag of I’tizaaal under the veil of the Scientific Miracle of the Qur’aan (Zindaanee, whose teachers constitute Christian and Jewish academics and scientists).
- g) Attacks against the Sunnah and casting aspersions upon it and mockery of it (Rasheed Ridaa, Ghazaalee, Qaradaawee, Turaabee).
- h) Calls for renewal of the religion and new interpretations for the Qur’aan (Turaabee).
- i) Takfeer, Revolutions, rebellions and coups (Sayyid Qutb, Shukri Mustafaa, Abdus-Salam Faraj, Turaabee).
- j) Mass murders and killings (in the Iranian revolution, in Syria, following the revolt against Asad, in Egypt following assassination of Sadat, in the Algerian revolution supported by the Ikhwaanee Qutbees of Saudi Arabia)
- k) Murdering the people of the Sunnah (Sudan during the 90s with groups of Takfeer launching attacks on the Salafees in their mosques, Algeria in the 90s following the spread of takfeer of those who did not participate in the fighting alongside the Takfeeree, Jihaadee elements).
- l) Assisting the non-Muslims in their geo-political strategies for the Muslim lands (at-Takfir wal-Hijrah, Jamaa’at ul-Jihaad, Bin-Ladin, and al-Hikmatyaar, Sayyaaf, Rabbaanee who received CIA financial and military support in Afghanistan).
- m) Serving as important assets for geo-political destabilisation and subversion of Muslim lands (Bin-Ladin, Ayman az-Zawahiri, al-Qaidah).
- n) Mobilising all of the enemies of the Sunnah against Ahl us-Sunnah, the Salafees, and bringing about severe hatred of them, and nurturing this amongst their followers and members, and the general people.

This (which is only the tip of the iceberg, seeing that the Brotherhood’s history spans over 70 years) is only representative of the corruption of the affairs of the religion and the corruption of the affairs of the world brought about by it. This is the fruit of the

activism that was begun by Hassan al-Bannaa's Brotherhood, whose roots lie in al-Afghaani, Abduh, and Rasheed Ridaa, the initiators and forerunners of the Islamist movements of the 20th century that brought nothing to the Ummah except vile hizbiyyah, the spread of innovation and misguidance, the destruction of the aqeedah of walaa and baraa', and whole array of different orientations and ideologies that took the Ummah far, far away from the Book of Allaah and from the Sunnah and from the methodologies of the Salaf.

The Muslim Brotherhood in Saudi Arabia

Finally, it is worth noting that the Muslim Brotherhood made inroads in Saudi Arabia during the 60s through to the 80s, and spread their doctrines and ideologies. Shaykh Saalih al-Fawzaan said, "And the end part of that is what we are living in now, the arrival of strange and suspectful ideas in our land in the name of 'da'wah' - through the hands of the various groups which are called by various names such as al-Ikhwaan al-Muslimeen, Jamaa'at ut-Tabligh and the Jamaa'ah of such and such. And the goal of all of them is the one and same and that is to drive away the da'wah of Tawheed and to take up its place [with something else]. And in reality, the intent of these groups is not different from the intent of those who have preceded them from amongst the enemies of this blessed da'wah - all of them desire to put an end to it. However the difference between them is only with respect to their plans of action. And if not, then if these groups had desired - truthfully - da'wah to Allaah, then why do they overlook and abandon their own countries - from where they are dispatched to us? And yet these same countries are most in need of da'wah and rectification¹⁷. They overlook their own countries and then they come out to battle against the land of Tawheed, desiring to change its correct course of rectification to one that is twisted - and they desire to deceive its youth and to bring about fitnah and enmity between them..." (Haqeeqat ud-Da'wah ilallaah of Sa'd Abdur-Rahmaan al-Haseen, and it is also found in other sources)

Amir Nayif bin Abdul-Azeez, the Interior Minister of Saudi Arabia, in a recent statement explained that the Muslim Brotherhood is the origin, base of the tribulation(s). He said, "Without any hesitation I say it, that our problems, all of them came from the direction of the Muslim Brotherhood". He added, "With the judgement of my responsibility, I say that when the affairs became severe upon the Brotherhood, and many hardships were brought upon them in their state (Egypt), they sought refuge in the Kingdom, and it accommodated them and defended them, and after Allaah, it saved their lives, and also preserved their nobility and their rights, and made them secure. And our brothers in other Arab lands accepted this arrangement and they said that they (the Brotherhood) should not become active in the Kingdom. Then after spending years amongst us we found that they sought employment, and so we made all the ways possible for them. There were teachers amongst them, and principals, headmasters, so we opened the doors of the schools and universities for them. But unfortunately, they did not forget completely, their previous attachment (to their

¹⁷ Such as Egypt, where there are found the tombs and shrines of Husain, Badawi, Tusuqi, Sinjar, Zainab and others, which are travelled to, called upon and worshipped besides Allaah. And likewise from the Indo-Pak Subcontinent, where the Major Shirk is found in abundance, alongside colossal amounts of innovation, superstition and misguidance.

ideas), and so they began to muster the people, and initiate movements (from within). Then they became opposed to the Kingdom!" (Interview with as-Siyaasah Newspaper of Kuwait in November 2002).

It is not surprising either, that those in support of the Muslim Brotherhood, or its splinter factions such as the Hizb ut-Tahreer, al-Muhajiroon, the Qutbists, and Suroorists, are to be found in Britain, being granted refugee or political dissident status. The likes of Mohammad Suroor, 'Umar Bakree, Sad al-Faqeeh, Mohammad al-Mas'aree, as well as known Jihaadee, Takfeerees such as Abu Qataadah, and Abu Hamza al-Misree. All of these are harboured and given sanctuary by Britain, and often allowed to operate and call to their da'wah openly, with no restrictions. There is no doubt to the intelligent person, that the likes of these individuals, especially, al-Faqeeh, and al-Mas'aree and the information they provide, are important assets to British Intelligence, in their geo-politics for the Middle East and the Gulf region specifically.

Closing Notes

British Egypt, saw the rise of Rationalism and Modernism (under the veil of returning back to the pure Islaam) as a form of advancing the Muslim nations and opposing Colonialism – and this emerged in the form of Jamaal ud-Deen al-Afghaanee, Mohammad Abduh and Rasheed Ridaa (the latter two hiding under the veil of Salafiyyah). Later there emerged the Society of the Muslim Brotherhood of Hassan al-Bannaa whose fruits and realities have been mentioned above, with Bannaa being a disciple of Rasheed Ridaa, and also a recipient of the ideologies of Mohammad Abduh and Jamaal ud-Deen al-Afghaanee. Al-Bannaa also made a false claim to Salafiyyah, and like his predecessors, Mohammad Abduh and Rasheed Ridhaa, used this to attempt to broaden the horizons of his Brotherhood, for he himself was a grave-frequenting, milaad-celebrating Hasafiyy Soofee, far removed from Salafiyyah. Attempting to bridge the gap between the Sufi and the Salafi orientation was just a political move that would help to bring more people into his movement. The movement unleashed by al-Bannaa and its development in later times would be the cause of great turmoil through the next few decades, a movement that was far removed from actually teaching the pure Salafee aqeedah, and only served as a vehicle for the spread of innovation and the lease of the people of innovation and as a vehicle for external manipulation, spread of destructive ideologies and creeds, and bringing about calamities in the Muslim lands, upon ordinary innocent Muslims. Its beneficial effects were only limited to the worldly economic and social spheres of the lives of thousands of Muslims in those lands. But as for the affairs of the deen, then short of inspiring zeal and fervour, it did little to bring the people to the true and correct Salafee Aqeedah, and a return to the Tawheed of the Messengers.

In summary, given the facts, the historical background and context, the structural, organisational and operational aspects, the beliefs and orientations of its Supreme Guides, the subsequent development and progression of the Brotherhood in certain directions in later decades, its accommodation of people of other faiths and heretical sects, its various splinter groups, and its zeal and eagerness to work with everyone to the exception of the people of the Sunnah, the Salafees – in light of all of that, the Muslim Brotherhood is perhaps the source of most of the evil found today amongst

the Muslims, in terms of corruption of the aqeedah, the manhaj, ignorance of the affairs of the Sunnah, the existence of vile partisanship and bigotry, and many other undesirable affairs that have plagued this Ummah in recent times, and hindered its progression.