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

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## **Part 3**

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

## **PART 3**

3.1 Da'wah in the United Kingdom in the early 1990s

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### **Summary of Part 3**

A conglomeration of individuals and combined network of groups in different cities and towns emerged in the very early 90s that were all connected by way of JIMAS, an organisation that grew out of an Ikhwaanee youth organisation called HISAM. This conglomeration was only at the initial steps of recognising Salafiyyah, and the various localised social networks involved with this organisation were entering into Salafiyyah from the aspect of aqaa'id and ibaadaat only, not the aspect of manaahij, methodologies, even if they arrived at what was correct in limited and isolated issues of methodology (by way of some of the works of Shaykh al-Albaani, rahimahullaah, and others). The emerging turmoil coming from the direction of the Ikhwaan in general prior to the Gulf War and the activities of the Qutbiyyah, Surooriyyah, and Turaathiyyah (offshoots of Ikhwaan) following the Gulf War, would later split this conglomeration up, based upon the varying influences this descending fitnah had upon the people. This manifested itself openly in the UK from around 1995 onwards. And in reality, this was only the first in a series of a chain of steps that would continue to separate off individuals, groups and organisations by way of other tribulations that emerged from 1995 onwards right until the present day.

Around the same time, some of those who had been involved in da'wah were blessed with the opportunity of sitting and interacting with a number of Shaykhs from Saudi Arabia and Kuwait. This took place around 1996, by way of a conference in the summer which was attended by Shaykh Muhammad bin Haadee, Shaykh Muhammad al-Anjaree, and Shaykh Abdus-Salaam Burjis, and also interactions with Shaykh Abu Anas Hamad al-Uthmaan, during his time spent in the UK in that period of time. These Shaykhs, in gatherings and sittings and private discussions, gave insights to some of the Salafees in this country with respect to these tribulations and these methodologies, as a result of which great clarity was obtained, from the very beginning, with respect to the great turmoil in the da'wah, its origins, its roots, its manifestations, its key players, organisations and so on. This initial contact and interaction with these Shaykhs who happened to be amongst those who were instrumental in dealing with the tribulations that had emerged in their own lands (such as those of Safar and Salman, Ihyaa at-Turaath, Adnaan Ar'oor and others) would help to orient the thoughts and mindsets of some of the Salafee brothers, who would subsequently embark upon a da'wah aimed at arriving at purity and clarity concerning the affairs of da'wah and the affairs of manhaj.

This particular year (1996) saw a fair number of those associated with the Jam'iyyah of Abu Muntasir, to leave and abandon him, when his qutbitudes and bannawitudes began to become more readily apparent to the Salafees who had gained some insights into the methodologies of the Salaf. In addition, when the Shaykhs who visited this land, spoke about al-Ikhwaan al-Muslimeen, Abdur-Rahmaan Abdul-Khaaliq and the Jam'iyyah Ihyaa at-Turaath, then this also led to the realisation of many of the Salafees about the reality of Suhaib Hasan and Abu Aaliyah, who also revealed around this time (1996-1997), that they were upon some remnant of the Ikhwaanee usool in their da'wah and their walaa and baraa'. These issues will be discussed later, however what is important to note here, and by way of what follows below, is that 1995-1996 was a turning point in the da'wah, and was the starting point of a process by which clarity

was obtained in the UK, about the true Salafee da'wah and the true methodologies of the Salaf, and also the point from which many of those formerly ascribing to the way of the Salaf would slowly separate off and be caught up in the various Ikhwaanee fitnahs that would come to them, by way of certain figureheads who feigned Salafiyyah on the outside but were in reality, Qutbiyyah and Ikhwaaniyyah, internally.

### **3.1 Da'wah in the United Kingdom in the Early 1990s**

So once we have understood all of this (i.e. the entrance of Ikhwaan into the ranks of Ahl us-Sunnah, the spread of qutbitudes and bannaawitudes amongst Salafee circles in the Gulf countries, the Afghaanee Jihaad and the emergence of the Jihaadee da'wah, the importation of the ideas of the Khawaarij by way of the Afghaani Jihaad, and what occurred in the years after the Gulf War in 1990, with the emergence of the Surooriyyah and Turaathiyah)<sup>1</sup>, we will now come to realise that during this time of confusion and lack of clarity, both in the Muslim lands and elsewhere, people proceeded upon what they thought was the Salafee da'wah, and they just knew that it is different to the da'wah of Hizb ut-Tahreer and Tableegh and the Soofees and the Shi'ah and the Bareilawees and the Ikhwaan in general (without actually knowing the acute details of the Ikhwaani manhaj and its mutations and transformations, and the fact that many of these methodologies had become the norms and standards in much of the knowledge and behaviour of the people in general).

This was a time (early to mid 90s) in the UK when many individuals, personalities, book-publishing houses, and organisations gained prominence in the da'wah. However it was a time of confusion with no real clarity in the affairs of manaahij (methodologies) and the foundations of the Sunnah, as indicated earlier.

What was then assumed and thought to be "Salafee" da'wah, emerged during the early 90s, when a couple of years earlier, a split occurred in an Ikhwaanee organisation by the name of HISAM<sup>2</sup>, leading to the creation of JIMAS (Jam'iyyah Ihyaa Minhaaj as-Sunnah), based in Ipswich and presided over by Abu Muntasir on the one hand and al-Hijrah Trust, based in Birmingham and presided over by Mohammad Abdul-Kareem al-Saqib on the other. Abu Muntasir was actually upon the ideologies of Qutb, and Mawdudi (as indicated by video tape recordings of his conferences in the late 80s, where takfeer and numerous Mawdudo-Qutbic revolutionary mindsets and verbal expressions were to be found). During the early 90s he encountered the da'wah of Shaykh al-Albaanee (rahimahullaah) and some of the students of knowledge from Jordan. This gave this organisation a push in the direction of the Salafee aqaa'id, ibadaat and fiqh<sup>3</sup>, and also brought the attachment of many of the youth to it from up and down the country. This organisation however, at the same time, was entrenched in Hizbiyyah. This was mainly due to the fact that this organisation grew out of what was

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<sup>1</sup> We can add to this another factor which is the da'wah of Abdur-Rahmaan Abdul-Khaaliq and Ihyaa at-Turaath and its precursor organisations as well as some of its branches in the US, were spreading the ideas of Sayyid Qutb of al-Haakimiyyah and also aspects of the manhaj of Hassan al-Banna. This was in the late 70s through the 80s and continuing after the Gulf War in 1991. All of this was done with the name of Salafiyyah.

<sup>2</sup> Harakat Islaah Shabaab al-Muslim (the Movement to Reform the Muslim Youth) – this was an Ikhwaanee organisation and was nurtured upon the books of Qutb, Mawdudi and others, and those who were involved with it were Abu Muntasir and Abu Aaliyah.

<sup>3</sup> And also limited and isolated issues of methodology, but they would be later drowned by the numerous qutbitudes and bannaawitudes that reinforced themselves in this organisation due to certain factors.

essentially an Ikhwaanee youth organisation, and the modes of operation carried through to the newly formed Jam'iyyah. Many farcical events took place regularly, all of which indicated the unhealthy atmosphere of Hizbiyyah being promoted from up above<sup>4</sup>. From 1993 onwards, influences came upon this organisation which made it return back to its true and original roots, the Ikhwaanee, Qutubi, Mawdudic paradigms of thought, and this was due to the effects of the da'wah of Abdur-Rahmaan Abdul-Khaaliq, Safar and Salmaan, and also the connections Abu Muntasir had formed with Muhammad Ismaa'eel of Egypt and Ali at-Timimi, the latter also undergoing the same transformation during this period of time over in the States, on account of the influences of IANA (a Surooree organisation) and those involved with it. These individuals also had connections to Bilal Philips who also emerged from a background nurturing of Mawdudo-Qutbism.

Thus, many organisations and individuals claiming ascription to Salafiyyah worked either in the field of da'wah or whatever was related to it (such as book publishing) during this time in the early 90s or gained prominence during this time. And amongst them were the likes of Abu Muntasir, JIMAS, Abu Aaliyah, Abdur-Raheem Green, Ali Timimi, Bilal Philips, Jamal Zarabozo, Suhaib Hasan, Dr. Jibaly, al-Hidaayah, Abdul-Qadir Baksh of Luton and those connected with him or who allied with him or supported him, and many others up and down the country, as well as those who remained clear firm Salafees in the various parts of the UK, those who remained safe and steady during all the tribulations and confusion that has occurred since. So here during this time of confusion and absence of real clarity about the actual details of the Salafee manhaj in a host of different issues, everyone is walking around thinking they are either Salafee, and upon Salafiyyah, or that they are implementing Salafiyyah as desired, when the reality is, as would be later proven, otherwise. This is because during this time, the people had only begun to realise Salafiyyah mainly from the aspect of beliefs (aqaa'id) but the affairs of methodologies (manaahij) had not become clear to them, and they had not entered into the manaahij of the Salaf, in their da'wah or their mu'aamalah or their walaa and baraa<sup>5</sup>. It was also a time when attachments to personalities were rife, and this made it hard for many people to leave the company of

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<sup>4</sup> For those who are in the know, the brown envelope syndrome, the manhaj of simulated tears in talks, mechanisms by which loyalties of people to the Jam'iyyah were checked, even the presence of bai'ah in the earlier days, and a whole horde of other affairs were part and parcel of the deep rooted hizbiyyah of this organisation.

<sup>5</sup> Having said this, this observation, which is a correct and truthful observation of this phenomenon at that time, does not mean that by being ignorant of these manaahij in those times, that no one was actually a Salafee, from amongst those who ascribed to Salafiyyah, and that everyone was upon innovation. Rather, it is merely an observation to indicate that the word "Salafee", in light of these facts, was used rather loosely, without their being any firm knowledge of the exact and precise manhaj that makes one a Salafee. However, as the tribulations opened up one by one, we saw that those who gave importance to these matters and took learning seriously, and were eager to arrive at clarity, and sought out those scholars who clarified their manhaj, then they remained firmly upon Salafiyyah, and they increased in their precision and exactness in the Salafee manhaj. And those who were not like that then they got put to trial and were not granted success in exacting their methodologies. As a result, they got caught up in the fitnahs and were affected by the manhaahij of the Innovators who reared their heads at these times, under the veil of Salafiyyah.

certain people (when in later times their deviation or opposition to the methodologies of the Salaf, in speech and action, became clear).

Amongst the modes of thought that were brought about during this early period (the early 90s) was that once a person found Salafiyyah, and entered in to the aqaa'id and ibaadaat and fiqh, that he will always remain a Salafee, and the word Salafee was applied very loosely at a time in which there was no clarity at all with respect to the manaahij (methodologies). This trend made it difficult in later times for people to recognise the errors or deviations of either groups, or organisations of da'wah, or individuals, or different social networks that shared similar thought patterns, and who in reality were not upon the Salafee manhaj, and were in fact opposed to it.

Hence, it was not correct in light of all the above facts, to say that we are all Salafees, just because we claim it. And that so and so is a Salafee and has always been Salafee and the likes of this speech. Rather, it is only said that so and so is a Salafee until there exists proof that he has really been a Salafee, in his aqeedah and in his manhaj and in the usool of the Sunnah, and in his behaviour and in his positions he has taken and in his friendships and allegiances and so on, because being a Salafee means understanding the Salafee manhaj and implementing it and making it reflect in ones behaviour, in ones speech and action and so on.<sup>6</sup>

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<sup>6</sup> In recent times a new trend has emerged in which an attempt has been made to separate the knowledge-based Salafiyyah from the action-based Salafiyyah. In other words, the claim that you can hold all the right positions on issues, and that you affirm all of the usool of Salafiyyah and the methodologies of the Salaf, but that you can behave how you want, and mix with whoever you want and co-operate with whoever you want, so long as you are holding the right positions and beliefs. This is a new form of Irjaa' (separating actions from beliefs) that Shaykh Rabee' has pointed out. This is because the positions a person holds and the beliefs he affirms and the methodologies he affirms, by necessity must reflect in his speech and behaviour and his dealings and interactions. It is for this reason that a person's speech and action indicates what he is truly upon of methodologies and of loyalty and disownment and the likes – even if he claims and pronounces otherwise. And in reality, this seemed to be the problem with many people claiming Salafiyyah over the past few years, but it was not recognised as such, up until the fitnah of Abul-Hasan al-Ma'ribee broke out.

And this is also what Shaykh Rabee' explained during his speech concerning Abu Muslimah, the Hizbee from the States, when he said, **"No! Don't say about a man that opposes the manhaj of the Salaf that he is Salafee. Don't say that a man is Salafee until you are sure that he is upon the Manhaj he is honoured by it, and calls to it, he loves and unites based upon it and hates and separates because of it. This is a Salafee but someone who claims that he is Salafee and defends Ahlul-Bida'h and defends them against Ahlus-Sunnah this is not a Salafee whatsoever, whoever he is, Arab or Non-Arab in the east or in the west, because Salafiyyah has special qualities, signs and affairs that differentiate its people from others, in Walaa and Baraa and Aqeedah and Da'wah, and the stances that they take."** (Taken from a phone link up between Darul-Hadeeth, Philadelphia, USA and the Shaykh, and quoted in a refutation of Abu Muslimah al-Hizbee, prepared by Darul-Hadeeth.)

Imaam al-Barbahaaree said, "It is not permissible for a Muslim man to say that "So and so is a person of the Sunnah", until he actually knows that the characteristics of the Sunnah are actually gathered in him. It is not to be said about him, "Person of the Sunnah", until all the Sunnah has united in him". (Sharh us-Sunnah).

### **3.2 Indeed From The Blessings Of Allah Upon A Youth Who Seeks To Worship Allah Is That He Is Granted A Companion Of The Sunnah As A Brother Who Encourages Him Upon It**

Then in 1996, within the context of a background of numerous events that had taken place (too lengthy to be mentioned here)<sup>7</sup>, a conference was planned by the brothers in Birmingham in order to unite all the “Du’aat” together from up and down the country. This initiative of uniting all the Salafees and pushing the da’wah ahead was taken by the Salafees in Birmingham, after they had tried to advise Abu Muntasir of JIMAS to unite with everybody else, upon the right methodology, and by giving the true status to Shaykh Rabee’ and the Madinan Shaykhs who had begun to provide clarity in issues of manhaj back then. However, he refused, and so he was left and abandoned to the path he had chosen.

It just so happened that a number of Shaykhs were present in the country on that conference weekend and so the conference was basically handed over to them, out of respect and in keeping with the Sunnah. These Shaykhs were Shaykh Muhammad bin Haadee and Shaykh Muhammad al-Anjaree and Shaykh Abdus-Salaam Burjis. During that weekend these Shaykhs blew open the many issues concerning the general fitnah that had come from the Ikhwaan, Sayyid Qutb, Hassan al-Bannaa, Ihyaa at-Turaath and the Innovators in general<sup>8</sup>. The Salafees in general rejoiced with what they heard and with what they benefited from these Shaykhs. From this point onwards, coupled with the fact that many clarifications were coming from the Scholars of Ahl us-Sunnah on the issues of methodology and the usool of the Sunnah that had been misunderstood, or lost, or distorted, more and more clarity emerged.

In addition, Shaykh Abu Anas Hamad al-Uthmaan spent time in Birmingham during the time of his PhD research between 1995-1996. The brothers benefited from the Shaykh, and they also gained insight about the confusion in the da’wah, its history and causes and some of the figureheads involved, such as Abdur-Rahmaan Abdul-Khaaliq, Ihyaa at-Turaath, Safar and Salmaan. They were also given advice by the Shaykh along the lines, that unless you clarify the da’wah of Ahl us-Sunnah, the manhaj of the Salaf

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<sup>7</sup> This is in reference to the attempts made by brothers from Birmingham to unite all of those who at that time ascribed themselves to the Salafee da’wah, under one banner, which was the correct Salafee manhaj. This was more or less agreed upon by most people with the exception of Abu Muntasir of JIMAS, whose leanings towards the Qutbiyyah were becoming more and more apparent. So these brothers went to him in 1996 to his house in Ipswich to give him advice and to ask him to be united with the rest of the Muslims and to be resolved to clarify the affairs of manhaj by reference to the Scholars, such as Shaykh Rabee’. Unfortunately, Muhammad Ismaa’eel of Egypt, and others of the Qutbi orientation already influenced Abu Muntasir heavily. Thus, he rejected this offer, and this signalled the clear split of those who ascribed themselves to Salafiyyah and began to give attention to the manaahij of the Salaf away from Abu Muntasir and his organisation, JIMAS, (which returned to traversing upon the Ikhwaanee path from which it grew out of).

<sup>8</sup> It was also this conference in which Shaykh Muhammad al-Anjaree caught Suhaib Hasan hiding and concealing answers related to the Ikhwaan and Hassan al-Bannaa, whilst they were both upon the stage, alongside Shaykh Muhammad al-Madkhalee doing a question and answer session.

here, **then in five years time, you will be daiming to be Salafee, whereas in reality, you are upon the da'wah of al-Ikhwaan and are nothing but Ikhwaanees.**

So the time spent with these Shaykhs from Saudi and Kuwait proved very beneficial and helped in orienting the thoughts of the Salafees who had sittings and gatherings with them, at that time, in the right direction, and a good understanding of the great fitnah that had developed over the decades was initiated. Shaykh Muhammad al-'Anjaree and Shaykh Muhammad bin Haadee were quite instrumental in their effect in directing the brothers<sup>9</sup>.

Al-Laalikaa'ee reports with his isnaad from Ayyoob (as-Sakhtiyaanee) who said, "Indeed from the well-being of a youth or a non-Arab is that Allah should guide them to a scholar from the companions of the Sunnah." (Sharh Usool al-'Itiqaad, no. 31). And also with his isnaad from Ibn Shawdhab who said, "Indeed from the blessings of Allah upon a youth who seeks to worship Allah is that he is granted a companion of the Sunnah as a brother who encourages him upon it." (Sharh Usool al-'Itiqaad, no. 31).

There were some amongst the Salafee brothers<sup>10</sup> who benefited most from this exposure to these Shaykhs, who decided on **a crystal clear policy** (in light of their understanding and the benefit they had gained from these Shaykhs as well as contacts with other Scholars abroad, such as Shaykh Muqbil<sup>11</sup> and Shaykh Rabee') with respect to where the da'wah should be directed, the issues that needed to be addressed and how to steer it, and the need for wudooh (clarity, apparentness) and tamyeez (distinction) in the Salafee manhaj and da'wah. This initial insight that was gained by the Salafee brothers would make their da'wah, orientation and mindset, **considerably different** to those other than them who ascribed to Salafiyah in those times.

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<sup>9</sup> In reality, there was already a general awareness amongst some of the Salafee brothers a number of years earlier, about certain affairs in the da'wah and its realities, due to what they had experienced. And the information and advice from these Shaykhs was to provide the specific details to what might have already been known only generally speaking, as it related to the issues of manhaj.

<sup>10</sup> What is meant by "the Salafee brothers" is everyone in the UK, in the various places, who gave value and importance to these affairs of manaahij, took to learning to them, and to make their dawah determined by them, and who built their walaa and baraa' around them, and remained upon this in all the times thereafter. There are Salafees to be found in various places that are upon this in the UK, walhamdulillah. And instrumental in clarifying the manhaj, and aiding it was the brother, Abu Talhah Dawud Burbank, and whoever worked with him, in spreading the Salafee aqeedah and the correct Salafee manhaj and promoting the correct Salafee positions, and making walaa and baraa' around that and uniting upon that.

<sup>11</sup> This was due to some of the brothers travelling to Yemen in order to seek knowledge and then returning to provide more information and insights into the da'wah, based upon what they had learned and acquired. And likewise on account of some of the brothers who went for study in Madinah and due to connections with the Shaykhs such as Shaykh Rabee' and Shaykh Faalih and others brought back with them clarity and understanding in Manhaj, such as Abu Hakeem Bilaal Davies.

If you reflect a little on the saying of Ibn al-Qayyim (rahimahullaah) “The basis, origin of all theoretical knowledge and every wilfully chosen action are the thoughts (khawaatir) and ideas (afkaar). For they necessitate conceptions (visualisations, imaginations) [in the minds], and these conceptions invite towards iradaat (i.e. desires, the will, intent for something), and these iradaat require the occurrence of the action. And the frequent repetition of the occurrence of this action, then leads to a habit. Hence, the rectitude of all of these steps lies in the rectitude of the (initial) thoughts and ideas, and the corruption (of all these steps) lies in them also...”<sup>12</sup>, you will be able to appreciate that those from the various parts of the UK – who had this exposure to those from the people of knowledge who were very aware of the origins of all of this fitnah – had their thoughts corrected and aligned in the right direction<sup>13</sup>, and thus, whatever followed on from that of speech and action, would result in attaining success in arriving at the correct positions (in the fitnahs to emerge later), and in traversing in the right direction in the da'wah – in order to attain the desired purity and clarity. And those who did not have this exposure, or who had this exposure but did not really give it any concern or any great appreciation thereafter, or those who entered the da'wah in later times, and did not place any great value around these affairs of manaahij that were being clarified, or were not granted success in understanding their importance, then they would remain in confusion and their positions and directions in later times would reflect great confusion and shakiness, and their would be errors in their walaah and baraa, and many of them would actually become greatly affected by the false usool (foundations) and turn against their Salafee brothers with enmity and hatred.

This (difference in mindset) would signal the differing attitudes, positions and behavioural patterns that would be observed. Those who remained firm throughout the whole period, and were not susceptible to weakness, shakiness, doubts and the likes (in the fitan and the arenas of manhaj), were those who gained a keen insight, from the beginning, into the affairs which had entered into the Sunnah and amongst its people and caused much harm, separation and damage, and who placed value to this knowledge, as they appreciated its significance. Thus, whenever any fitnah emerged later, it was not just an issue of so and so individual or so and so organisation being offit.com<sup>14</sup>, as if this was just a pastime and a game that the Salafees revelled in, and acquired great fun from. Rather, it was an issue of the Salafee manhaj, and these affairs were tied to the Salafee manhaj, to the deen of Allaah. And as for those besides them, then in their ignorance of these realities, and also of the many issues connected to this, they proceeded upon a watered-down, soft, behavioural pattern, represented in delayed responses, withholding from taking firm clear positions, not being eager in uniting around the banner of clarity and purity in manhaj, and instead resounding with slogans of “harshness” and “extremism” and what is similar to all of that against those who with all earnest, embarked upon a journey initiated by the fruitful contacts and interactions with some of the people of knowledge in the mid 1990s. These sets of

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<sup>12</sup> Al-Fawaa'id p.224 (Daar un-Nafaa'is).

<sup>13</sup> By virtue of their having understood the true and real nature of the great and descending fitnah to affect the true Salafee da'wah, its roots and origins.

<sup>14</sup> As some amongst the Juhulaa, Harakiyyeen and Hizbiyyeen would later mock the Salafees.

reactions that came from the direction of these factions of people, can really be termed “ikhwaanee counter-reactions”, “bannaawitudes” and they arose due to a mixture of both ignorance and desires. And many of them remained upon this behavioural pattern because they did not fill themselves up with knowledge, and nor did they acquire any understanding of the Salafee manhaj, and nor did they value it. Most of these people had entered Salafiyyah from the doors of aqaa'id and ibaadaat and fiqh, and they had not really entered from the door of manaahij in addition to that, or they did not place any value to these issues of manaahij at the time, when it was actually required and when it was vital for them to purify their speech and action from the angle of the manaahij.

### 3.3 How the Manhaj of Nubuwwah is Actualised

This clearly defined approach and methodology in the da'wah subsequently adopted by the Salafees who began to give value and importance to the methodologies of the Salaf is represented and found in none other than the following texts:

It is authentically related from al-Irbaad Ibn Sariyyah that the Messenger (sallallaahu alaihi wasallam) said, "I have left you upon clear proof, its night is like its day, no one deviates from it except that he is destroyed, and whoever amongst you lives for long will see great controversy. So stick to what you know from my *Sunnah* and the *Sunnah* of the Orthodox, Rightly-guided Caliphs, cling to that with your molar teeth."<sup>15</sup>

Abdullaah bin Mas'ood said: "O people, verily you will invent new things and new things will be invented for you, so when you see an innovation **then you must return to the first affair**." Ad-Daarimee (no.174). Abu Ma'shar said: "I asked Ibraaheem about something from these desires (i.e. innovations) and he said: "Allaah has not placed a single atom of goodness in them and they are nothing but whisperings from Shaytaan. **You must stick to the original affair**." Abu Shaamah (no.37). And Aasim al-Ahwal reports that Abul-Aaliyah (d. 90H) said: "Learn Islaam, then when you have learnt Islaam, do not turn away from it to the right or the left. But be upon the Straight Path and be upon the Sunnah of your Prophet and that which his Companions were upon... And beware of these innovations because they cause enmity and hatred amongst you, **but stick to the original state of affairs which was there before they divided**." Aasim said: I narrated this to Hasan al-Basree (d. 110H) so he said: "He has given you sincere advice, and has told you the truth." Ibn Battah in al-Ibaanah (no. 136) and al-Aajurree in ash-Sharee'ah (p. 24).

And finally, there is also the saying of the revered Imaam, Maalik bin Anas (d. 179H): "The (affairs of the) latter part of this Ummah will not be corrected except by that which corrected its first part".

So from these narrations we realise that the intent behind the da'wah at any moment in time, is to return it to the "original state of affairs" and to return back to the "first affair", and this is what the Scholars of Ahl us-Sunnah, those upon the Salafee manhaj try to actualise, in every affair of the deen, in tawheed, aqeedah, manhaj, ibaadah, sulook, fiqh, siyaasah and so on<sup>16</sup>, in every age and era, [while being acutely aware of the relevant order of priorities that come into play in the course of da'wah]. And the students of knowledge revolve around the Scholars in trying to actualise this objective of the da'wah, in the various places and lands, to return it upon the understanding of the Salaf in both knowledge and practice, since it is this in which true rectification lies, and in which guaranteed success from Allaah lies. And it is this, which paves the way for Allaah making the authority of the Muslims, upon the manhaj of Nubuwwah (Prophethood), to descend upon them.

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<sup>15</sup> Reported by Ahmad (4/126), Ibn Maajah (no.43), al-Haakim (1/96) and others by way of Abdur-Rahmaan bin Amr as-Sulaamee and the *hadeeth* is Hasan.

<sup>16</sup> Whilst noting, importantly, that given the various situations that may be found, there are definite priorities between these affairs.

Hudhaifah (radiiallaahu anhu) reports that the Messenger of Allaah (sallallaahu alaihi wasallam) said, "Prophethood will remain amongst you for as long as Allaah wills for it to remain. Then Allaah will raise it up whenever He wills to raise it up. Then there will be a Caliphate upon the Minhaaj (methodology) of Prophethood; it will remain with you as long as Allaah wills for it to remain. Then Allaah will raise it up whenever He wills to raise it up. Then there will be a reign of oppressive kingship, and it will remain with you as long as Allaah wills for it to remain. Then there will be a reign of tyrannical kingship, and it will remain with you as long as Allaah wills for it to remain. Then Allaah will raise it up whenever He wills to raise it up. Then there will be a Caliphate upon the Minhaaj of Prophethood." (Silsilah as-Saheeh, no. 5).

Thus what was required was for there to emerge clarity and complete distinction between the actual methodologies of the Salaf and between what was spread and rampant at the time of ignorance, of aspects of the methodologies of the Ikhwaan and of the various mutations of the **B and Q Strains of Ikhwaanee thought (Bannawitudes and Qutbitudes)**, that were found in the minds and ways of thinking of many of those claiming to be upon Salafiyyah. This could only be accomplished by tackling, head on, the various issues, ideas, methodologies, personalities, organisations and groups that were representative of this confusion, and who helped to maintain its status quo. All by reference to the Scholars of the Sunnah who were active in this field and were clarifying the methodologies of the Salaf, and also by practically implementing these methodologies of the Salaf in speech and action and walaa and baraa' (instead of taking them as a theoretical pastime, which is what seemed to be the order of the day in those times, in whatever little was already known of these methodologies).

Unfortunately, what was found was that while people were engaged upon actualising this objective, striving for it and working towards it, many other types of people who also ascribed to Salafiyyah began dropping and falling, because they did not really work to actualise this objective or this goal, or because of ignorance and lack of sound perception and understanding, or they become distracted, or they do not give it the importance that is due to it, or they did not really hold on to the true manhaj as they should, or place value to it after having known it, or they had personal attachments, friendships and allegiances that they could not give up – for whatever reasons. This is what happened to many people, and so they lost firm resolution, and got frustrated, and many of them got caught up in the confusion brought about by fitnahs that would emerge in the mid to late 90s.

### **3.4 An Important Note Concerning the B and Q Strains of Ikhwaaniyyah**

During the period from the mid 90s onwards, when awareness began to emerge about the Qutbiyyah and Surooriyyah, it so happened that this awareness was created mainly around the Q-Strain of Ikhwaani thought (or what we have called "qutbitudes"). Meaning, that people knew that the problem with these people was around the issues of takfeer and the rulers, and that their da'wah was built around these matters. That this awareness was brought about was something good, however, at the same time, there was less awareness about the B-Strains of Ikhwaani thought (or what we have called "bannaawitudes"). And the detailed awareness of this did not emerge properly except in recent times after the fitnahs of Abul-Hasan al-Ma'ribee, when refined and sophisticated bannaawitudes were preached by Abul-Hasan al-Ma'ribee in the form of cleverly defined principles and foundations that were spread in the name of Salafiyyah.

This fact helps to explain why a lot of people found it difficult to realise the deviation in the manhaj of certain people. For example, Dr. Suhayb Hasan was known to speak against the fourth category of Tawheed, Tawheed al-Haakimiyyah and to speak against the people of Takfeer and those like them from the Jihaadees and others. So a lot of people thought that he is pure Salafee, upon the Salafee manhaj. However, because of the lack of the awareness of the bannaawitudes present in the manhaj of Dr. Suhayb Hasan in the form of his da'wah and his cooperation and his walaa and baraa, a lot of people found it difficult to accept that the Dr. is upon the manhaj of the Ikhwaan in his da'wah and walaa and baraa. Hence, it is important to realise that there are two strains of Ikhwaanee thought that affected the Salafee da'wah, and as a general observation over the past 8 years, we have observed that mostly, those ascribing to Salafiyyah were not affected by the Q-Strain as much as they were upon and affected by the B-Strain of Ikhwaanee ideology, in their da'wah, their mawaaqif, their walaa and baraa and so on.

Another illustration is that of Bilaal Philips, who again, does not affirm Tawheed al-Haakimiyyah as a separate category (after the scholars refuted it), and he speaks against the Takfeeris and Jihaadees, and this made a lot of people think that he is automatically upon the Salafee manhaj by way of this. In reality, though he might have shunned the qutbitude he was nurtured upon in his earlier years<sup>17</sup> he does not cease to be upon the other strain of Ikhwaanee ideology, the B-Strain, in the course of his da'wah. So he works with the people of innovation in the course of his da'wah, he cooperates with them, the Ikhwaan, the Tableegh, and he sits on platforms with speakers who are upon innovation. In fact, he is averse to the term "Salafee", and has allegiance to a fair number of the Hizbiyyeen and Hizbee organisations, and in fact he is known to have warned students from the "Madaakhilah" in Madinah, and has spoken against the Salafees on more than one occasion, indicating the corruption in his walaa and baraa, and the corruption in the manhaj of his da'wah. So just because a person might refute the Qutbiyyah, or Surooriyyah, or Takfeeriyyah, or free himself from them, then that in reality is only one-half of the problem brought by way of the Ikhwaan. And at the same

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<sup>17</sup> As a result of which he was sympathetic to the deviant da'wah of the likes of Safar al-Hawaali and Abdur-Rahmaan Abdul-Khaaliq and others, and perhaps till this day he still is.

time this person might well be upon the B-Strain of Ikhwaanee thought, in his principles, or in his actions, in his da'wah in his walaa and baraa and so on. So this is an observation that needs to be noted.

Likewise, the same applies to some of the students from Jordan, who refuted some from the Qutbiyyeen, and Surooriyyeen, in their writings and tapes, and refuted some of their methodologies. However at the same time, there existed flaws in their manhaj from other angles, which have their roots in the B-Strain of Ikhwaanee thought, which is the position towards the Innovators and Hizbees, those whom the Major Scholars had refuted and declared as Innovators, like al-Maghraawee, and Adnaan Ar'oor and Abul-Hasan al-Ma'ribee, and likewise towards some of the Jam'iyyaat of Hizbiyyah. So just because a person made refutation from the angle of the Q-Strains of Ikhwaanee thought, did not mean, that by way of that, he was exact and precise in all of the issues of methodology. Rather, we find many of those who might have had a role in refuting the Qutbi, Suroori aspect of Ikhwaaniyyah, were affected at some time or another, by the Bannaawee aspect of Ikhwaaniyyah, that which relates to the issues of cooperation and positions towards the Innovators, and Hizbiyyeen, and walaa and baraa' and so on. Dr. Muhammad al-Jibaaly is another example, he had some role in refuting the Q-Strains, and he spoke against IANA, and al-Muntada and certain others such as Ali Timimi who carried the Ikhwaanee thought. However, in his mu'aamalah and his ta'aaawun and his walaa and baraa, there were deficiencies and he did not implement the Salafee manhaj in this regard as he ought to have. This led him in later times, to become affected, and to deviate somewhat in his methodology, until it reached the level that he began making digs and attacks at the Salafee Shaykhs such as Shaykh Rabee' and Shaykh Saalih al-Fawzaan and Shaykh Ubayd al-Jaabiree and others, and his cooperation with the Hizbiyyeen and sitting on their platforms is a matter well known, and some of them are known for Qutbiyyah and affiliation with Safar al-Hawaalee and other strayers.

So in reality, from 1994-1995 onwards, the awareness of the Q-Strains developed first, and then in later years to more recent times, the awareness of the B-Strains emerged more clearly and acutely, even if they were already known to many of the Salafees prior to this time. So this is an important observation that must be noted in order to understand some of the confusion that has appeared from time to time concerning this matter, and why people were not able to understand why so and so was still not precise on the manhaj despite him speaking against and refuting the likes of the Takfeeris and Qutbees and Suroorees.