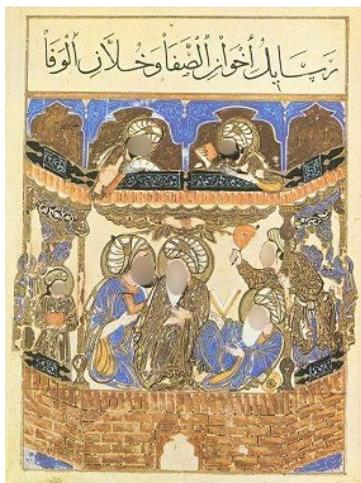


The Bāṭinī Movements, Secret Orders, al-Ikhwān, al-Qaidah and ISIS

A Study of Bāṭinī Movements, Qarāmiṭī Terrorists, Khārijī Uprisings, Secret Orders, Freemasonry, Jamāl al-Dīn [al-Afghani], Hassān al-Bannā, the Muslim Brotherhood, Sayyid Quṭb, Usāmah bin Lādin, Al-Qā'idah, ISIS, Revolutions and Bloodshed in the Muslim Lands

Part 2: The Bāṭiniyyah, Their Ideologies, Subversive Movements and Revolutions



Shaykh Ṣāliḥ al-Fawzān: So these (contemporary Khārijites) are more evil than the Khārijites (of old). They are more in resemblance to the Qarāmiṭah and the secret orders (organizations). **Shaykh Rabī' bin Hādī:** And they (the Ikhwānīs) have Freemasonry with them. **Shaykh 'Ubayd al-Jābirī:** And these callers, if they are not Freemasons, then they [at least] serve [the agenda] of the Freemasons, and they argue for their [cause].

The Legacies of 'Abdullāh bin Saba' and Nāfi' bin Azraq Upon the Rāfiḍah and the Khawārij



'Abdullāh bin Saba' is the Jewish founder of the Shi'ite sect and launcher of the revolution against 'Uthmān, the 3rd Caliph. Nāfi' bin Azraq is a Khārijite extremist, said to be of Greek lineage, (d. 65AH). He would slaughter Muslims after enquiring about their position towards the rulers and he also participated in the revolution against 'Uthmān. Jamāl al-Dīn "al-Afghānī" (Persian, Bāṭinī Rāfiḍī Freemason). Abu A'īā Mawdūdī (concealed Rāfiḍī). Vladimir Lenin (Communist Jew), authored on how revolution is to be engineered by an "elite vanguard," Sayyid Quṭb took this idea and merged it with his doctrines of jāhiliyyah, ḥakimiyyah and takfīr. Muṣtafawī al-Kāshānī (Iranian "Āyatollah"). Nawāb Ṣafawī (executed Rāfiḍī revolutionary). Alī al-Khomeinī (Iranian, "Āyatollah", translated Quṭb's books). "Rūḥullāh" al-Khomeinī (Bāṭinī Rāfiḍī). **The Connectors: Ḥasan al-Bannā (Ṣūfi, Khārijī, Takfīrī), Sayyid Quṭb (Bāṭinī, Rāfiḍī, Takfīrī, Khārijī).** **The Product:** Al-Qaidah and ISIS: Ayman al-Zawāhirī (spawned from Quṭb's teachings). Usāmāh bin Lādin. Abu Muṣ'ab al-Zarqāwī. Abu 'Umar al-Baghdādī. Abū Ayūb al-Miṣrī. Abu Bakr al-Baghdādī.

The Armies of the Khārijites and the Dajjāl (Anti-Christ)

‘Abdullāh bin ‘Umar (رضي الله عنه) relates that the Prophet (صلى الله عليه وسلم) said, “A people will emerge who recite the Qur’ān but it will not go past their throats. Every time a faction of them emerges it will be cut off.” And he (رضي الله عنه) also said, “I heard the Messenger of Allāh (صلى الله عليه وسلم) say, ‘Every time a faction of them emerges it will be cut off’, more than twenty times [before saying] ‘until the Dajjāl appears amongst their army’.”¹ And in the Musnad of Imām Aḥmad who relates from ‘Abdullāh bin ‘Umar (رضي الله عنه) with his isnād, “I heard the Messenger of Allāh (صلى الله عليه وسلم) saying, “There will emerge a people from my ummah from the East who recite the Qur’ān but it does not go beyond their throats. Every time a faction amongst them emerges it will be cut off. Every time a faction amongst them emerges it will be cut off,’ until he said it ten times, ‘Every time a faction amongst them emerges it will be cut off, until the Dajjāl appears amongst their (later) remnants.’”² And in another version, also related by ‘Abdullāh bin ‘Umar (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) said, “A group will emerge who recite the Qur’ān but it does not go beyond their throats. Every time a faction amongst them emerges it will be cut off. Every time a faction amongst them emerges it will be cut off, until the Dajjāl appears amongst their armies.”³

¹ Reported by Ibn Mājah and declared ḥasan by Shaykh al-Albānī in Ṣaḥīḥ Ibn Mājah (1/75-76, no. 144).

² Aḥmad Shakir in his taḥqīq of the Musnad declared this to be ṣaḥīḥ (11/88).

³ This ḥadīth is graded ḥasan by Shaykh al-Albānī in Ṣaḥīḥ al-Jāmi’ (no. 8171).



Introduction

All praise is due to Allāh, the Lord of the Worlds, the Lord of Noah, Abraham, Moses, Jesus and Muḥammad. May the peace and blessings be upon them all. To proceed:

In the first installment of this series, we established the clarity of Islām and the open and transparent methodology of the Prophets in rectifying the servant and the land through the Tawḥīd of Allāh (عَزَّوَجَلَّ). The claim of privileged or hidden knowledge, secrecy in affairs that affect the Muslims at large, and having secret organization were explained to constitute the foundation for enabling misguidance.

In this installment we will look at the various Bāṭinī movements in Islāmic history which were created through the use of secrecy and secret organization and the slogans of social justice, equality and freedom. Those who put these movements into motion were from the remnants of civilizations that had waned or pretty much disappeared due to the arrival of Islām. These early movements have not ceased to exist until this day of ours except that they take on different forms, shapes and labels. The core ideas and methods of operation are essentially the same.

Abū 'Iyaḍ

12th Dhul-Qa'dah 1435H / 7th September 2014CE

Part 2: The Bāṭiniyyah, Their Ideologies, Subversive Movements and Revolutions

The term *Bāṭiniyyah* is a generic label referring to sects whose foundation is secrecy and secret organization and the claim of possessing certain forms of knowledge and realization to the exclusion of the masses such as knowledge of secret, hidden interpretations of the Qur'ān. The emergence of this idea of esoteric (secret) knowledge within Islām was used by the enemies of Islām to undermine its foundations. This strain of thought was and still is carried through Shi'ite and Sūfī interpretations of Islām. This is why within these traditions you will find many ideas taken from non-Muslim civilizations who harboured enmity and hostility Islām. Gnosticism, Mysticism, Emanationist philosophies, the spirituality of the Buddhists in Taṣawwuf, Platonic and Aristotelian philosophies are examples.

The first well-known Bāṭinī secretive movement was that of 'Abdullāh bin Saba' al-Yahūdī⁴ who instigated the revolution against 'Uthmān bin 'Affān (رضي الله عنه). He began by complaining to some of the major Companions⁵ but when that failed he started recruiting the dregs of society.⁶ After succeeding in engineering the assassination of 'Uthmān

⁴ His existence, presence and activities are documented and reported by dozens of Sunnī and Shī'ite authorities up until the end of the 19th century. After that some of the Orientalists and their bootlickers and shoeshiners from the Muslim thinkers began to propagate the claim that he is a figment of the imagination and was invented in order to malign the Shī'ites.

⁵ Al-Ṭabarī mentions in his *Tārīkh* (4/283) in the events of the year 30AH that Abdullāh bin Saba' began his activities by approaching the Companions such as Abu Dharr (رضي الله عنه) and complaining about Mu'āwiyah (رضي الله عنه) who was the delegated ruler of Shām. Then he went to Abū al-Dardā (رضي الله عنه) who became wise to him and said to him, "By Allāh, I think you are a Jew." Then he came to 'Ubādah bin al-Ṣāmit who also doubted him.

⁶ After his attempts failed with the Companions he joined with a thief called Ḥakīm bin Jablah al-'Abdī from Banī 'Abd al-Qays in Baṣrah and created a small following whereby he would present his ideas to them and they became amazed by him. However, the ruler of Baṣrah was suspicious of him and expelled him. He then moved to Kūfah and gathered another following, but

(رَضِيَ اللهُ عَنْهُ), he then embedded himself along with his followers under the banner of 'Alī bin Abī Ṭālib (رَضِيَ اللهُ عَنْهُ) whilst secretly promoting the doctrine of the prophethood of 'Alī and then eventually the divinity of 'Alī. The Sab'iyyah sect was a precursor for the Bāṭinī Khārijite movements in general and it also laid the groundwork for the appearance of the Khārijites who deserted 'Alī's army and made takfīr of the Companions. Some of the heads of factions of the Khārijites such as Nāfir bin Azraq (of **the Azāriqah** sect) were involved in the activities against 'Uthmān (رَضِيَ اللهُ عَنْهُ), indicating the connection between the Sab'iyyah and the Khārijīyah. Both were aimed at undermining Islāmic rulership under the slogans of social justice (al-'adālah al-ijtimā'iyyah) and rulership (imāmiyyah for the Rāfiḍah and ḥākimiyyah for the Khārijites).

was also expelled. He finally settled in Egypt from where he began to revile 'Uthmān bin 'Affān claiming that he did not deserve the khilāfah and also began to spread two doctrines: a) the claim that Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) will return just as 'Īsā is said to return and b) that every Prophet has a legacy and that the legacy of Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is 'Alī (رَضِيَ اللهُ عَنْهُ). He then portrayed 'Uthmān as one who usurped the right of 'Alī and then under the guise of enjoining the good and prohibiting the evil - which later became the method of the Khārijites - he began to rouse the people against 'Uthmān bin 'Affān. Ibn Kathīr reports in al-Bidāyah (7/175) that the Sab'iyyah fabricated a letter which they claimed to be from Ā'ishah (رَضِيَ اللهُ عَنْهَا) which commanded the people to revolt against 'Uthmān (رَضِيَ اللهُ عَنْهُ). The assassination of 'Uthmān was the opening of the door of evil in this ummah and that door has not shut since. All tribulations occurring from that time to this day are connected, and trace back to the opening of that door. This includes the appearance of the Khārijites of ISIS and the various Takfīrī groups preceding them. These factions have appeared due to the activities and writings of the Bāṭinī, Rāfiḍī Freemason Sayyid Quṭb who reviled 'Uthmān and negated Islām from Banū Umayyah including Mu'āwiyah and his parents, Abu Ṣufyān and Hind. At the same time he called for violent revolutions in all Muslim lands after making takfīr of all contemporary Muslim societies, claiming they had reverted to pre-Islamic jāhiliyyah and claiming that they had usurped the ḥākimiyyah of Allāh (عَزَّوَجَلَّ). These ideas are rooted in those of the Sab'iyyah and Khārijīyah of old.

Muḥammad bin Ḥusayn al-Daylamī (d. 711AH) states, "Know that the beginning of the forging of the doctrine of the Bāṭiniyyah - may Allāh unleash upon them the deluge (flood) of Nūḥ, the wind of Ād, the stones of Lūt, and the blast of Thamūd - was in the year 250H. A people who conspired together devised it and in their hearts was hatred for Islām and hatred for the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). They were from the Philosophers, the Atheists, the Magians, the Jews [and they devised the doctrine] in order to strip the people from Islām after its strength [had manifested over those civilizations]. So they sent callers to the horizons and furthest regions to invite people to this sinister doctrine so that authority [in the land] returns back to them and that the religion of the Arabic Prophet is invalidated, but **"Allāh refused except that He should perfect His light."** (9:32)"⁷

Al-Daylamī also states, "The people knowledgeable of the doctrinal statements (of the various factions) are agreed that the first who founded this sinister way - meaning the way of the Bāṭiniyyah - are a people from the offspring of the Magians, the remnants of the Khurramiyyah, the Philosophers and the Jews. A caller gathered them together and they discussed the affairs and said, 'Muḥammad has overwhelmed us, has invalidated our religion and he has aiders in agreement with him who support his way. We have no hope of taking what they possess (of lands, wealth) from their hands through the sword and through war due to their strength and abundance of their armies, for they have traversed the land and sea. Likewise, there is no hope for us in debating with them due to the Scholars, nobles and theologians they have (in their midst) and the abundance of books and authorships (they have).' So they agreed upon devising a plot through which they could arrive at corrupting their religion without them realizing, and they founded their affair upon deception and they increased in traversing its ways and means over and beyond the way of Iblīs, the Accursed."⁸

⁷ In the book Bayān Madhāhib al-Bāṭiniyyah wa Buṭlānihī which is a summarization made of his book Qawā'id Aqā'id Āl Muḥammad (p. 3-4).

⁸ Bayān Madhāhib al-Bāṭiniyyah wa Buṭlānihī (p. 19).

Some of the well-known groups which arose as a consequence and who are identified with this orientation include the **Qarāmiṭah**, the **Ismā'īliyyah**, the **Nuṣayriyyah**, and the **Mazdakiyyah**.⁹ It is said by the

⁹ Mazdak (d. 528CE) was a Persian Magian and it is said he was the first to invent Socialism (Communism), his teachings reflecting the spirit of social revolution. There are strong similarities between his philosophy and the ideology of Marxist Socialism which was devised in the 19th century to help ferment revolutions in Europe. He believed that the strong manipulate the weak and that the solution was to distribute all wealth equally. It is also said that he wanted to have private property confiscated and also wanted to replace the institution of marriage with free, consensual sex. Many of the Mazdakians who remained after their kingdom was sacked entered the Bāṭinī and Qarāmiṭi movements by mixing their beliefs with Shi'ism. Ibn Taymiyyah said, "And they have (given) names well known to the Muslims. At times they are called *al-Malāḥidah* (Heretics) and at times, *al-Qarāmiṭah* and at times, *al-Bāṭiniyyah* and at times *al-Ismā'īliyyah* and at times, *al-Nuṣayriyyah* and at times *al-Khurramiyyah* and at times, *al-Muḥammadar...*" Majmū' al-Fatāwā (35/152). In *The History of Zoroastrianism* (1938), an extensively researched and referenced study, author Maneckji Nusservanji Dhalla, writes (pp. 348-349), "**MAZDAK**. The economic basis of his religious reform. The second great heretic of this period who had a considerable following was a pious Mobad named Mazdak, son of Bamdat. A Pahlavi treatise named Mazdak Namah, Book of Mazdak, is said to have been rendered into Arabic by Ibnul Muqaffa. The work has been lost, but its contents have been preserved in other Arabic works. **The author of Dabistan says that he met some Mazdakites who practised their religion secretly among the Mohammedans.** These showed him a book called Desnad, written in Old Persian. There are references to Mazdak and his teachings in Greek and Syriac, Arabic and Persian. He is called the accursed heterodox who observes fasts, who appeared to cause disturbance among the faithful. He was contemporary with Kobad. Mazdak agreed with the fundamental doctrine of Zoroastrianism in respect to the indelible antithesis between the two principles, Light and Darkness, or Ohrmazd and Ahriman. Masudi calls him a Zendik. Tabari, Mirkhond, and others accuse him of teaching the doctrine of the community of wives. The Dabistan repeats the statement. **Mazdak's revolutionary reform, however, was not so much religious as it was social and economic, for he preached communism, pure and simple.** The account of Mazdak's system is very meagre; but it is known that he accounted Jealousy, Wrath, and Greed as the three main causes of all evil in the world. Everyone, according to Mazdak's teachings, should be given equal

heresiographers that those who founded the Bāṭiniyyah movements were Maymūn bin Dīṣān al-Qaddāh¹⁰ and Muḥammad bin al-Ḥusayn Dandān.¹¹

The historian Muḥammad bin Mālik al-Ḥamānī al-Yamānī mentions in his book "*Kashf Asrār al-Bāṭiniyyah wal-Qarāmiṭah*" that Maymūn bin

opportunity and equal share of the enjoyment of the earthly possessions of God. So it was originally ordained by God, but that natural order has been upset by the aggressive strong for their own self-aggrandizement. Society should therefore return to that original ideal state. These revolutionary teachings thrilled for a time Iran, and exercised a powerful fascination on the masses. The crisis was brought to a head when, far from taking any initiative to stamp out the heresy, the king encouraged it, and finally embraced it. His son, Prince Noshirvan, summoned the Dasturs and Mobads to consider the situation. It was certain that the cult would spread and the young prince adopted severe measures to suppress it, lest it should menace the public peace. The clergy who viewed the new heresy with great alarm, advised rigorous measures to extirpate the threatening creed. Mazdak did not live long to preach his doctrine, for the prince arranged a banquet for him and his followers and put them all to the sword in A.D. 528. This communistic socialistic sect received therewith a fatal blow from which it never wholly recovered, but it maintained a feeble spark of life for a considerable time. The Rawandis, Babak, called al-Khurrami, and al-Muqanna, the Veiled Prophet of Khurasan, later embodied the salient teachings of Mazdak in their system." End quote from M.N Dhalla. Note here reference to the Khurramites.

¹⁰ Maymūn al-Qaddāh appeared in Kūfah during [latter half of the 3rd century hijrah] and was engrossed in philosophical and other suspect books through which he propagated ideologies to the common-folk, claiming that the Qur'ān had hidden interpretations. He manifested love for 'Alī (عليه السلام), claiming he had precedence in imāmāh (right of rulership) and through that he reviled the Companions, spreading this into the hearts of the common-folk. Refer to "*Kashf Asrār al-Bāṭiniyyah*" Muḥammad bin Mālik al-Yamānī (d. 470AH) [Maktabah al-Sā'ī, Riyādh, (p. 32 onwards)] who asserts that Maymūn al-Qaddāh was a learned Jew who was versed in philosophy and astrology and was well-versed in the foundations of different religions. Through Bāṭinī doctrines they intended to reduce Islām to nothing but a mere label.

¹¹ Refer to Abū Maṣṣūr al-Baghdādī's *al-Farq Bayn al-Firaq* (p.282) in which he states that they met together in a prison in 'Irāq and conspired together to promulgate their Bāṭinī doctrines.

Qaddāh al-Yahūdī founded his Bāṭinī call in Kūfāh and infiltrated the Shi'ah of Ismā'il bin Ja'far al-Ṣādiq to help achieve his goals. Along with his son Sa'īd 'Ubaydallāh, he began to spread his call. Nine others responded to their call and joined them. They then embarked upon corruption on the Earth whilst concealing their activities by pretending to call to the way of Ahl al-Bayt from the offspring of Alī (رَضِيَ اللهُ عَنْهُ).¹² From their offspring came series of rulers who took over Morocco, then moved east across North Africa until they took Egypt and built the city of Cairo, and finally they moved into Shām.¹³

During the late 3rd century hijrah Ḥamdān Qirmiṭ appeared, after whom the Qarāmiṭah are named. The Qarāmiṭah combined between the religion of the Persian Magians and the Sabeans. So they took the notions of **light** and **darkness** from the Magians and the notions of **intellect**¹⁴ and **soul** from the Sabean philosophers¹⁵ and created another

¹² Refer to Musā al-Dawaish's introduction to Bughyat al-Murtād of Ibn Taymiyyah, (p.19).

¹³ The historian, al-Maqrīzī writes in al-Khiṭaṭ, in the history of Egypt, (2/347), "And the Faṭimid rulers used to have days of celebration and festive seasons throughout the year and they are: the season of the year's peak, the season of the year's beginning, the Day of Āshārā', the Mawlid (birthday) of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), the birthday of 'Alī bin Abī Ṭālib (رَضِيَ اللهُ عَنْهُ), the birthday of al-Ḥasan and the birthday of al-Ḥusayn (عَلَيْهِمَا السَّلَام), the birthday of Fāṭimah al-Zahrā' (عَلَيْهَا السَّلَام), the birthday of the current ruler, the night of the first of Rajab and its middle (the fifteenth), and the night of the first of Sha'bān and its middle..." End quote. The Bāṭinī Ubaydiyyah innovated these matters into the religion in order to pull the Sunnī Muslims away from the actual symbols and rituals of Islām and make them preoccupied with other affairs and to give them an appealing alternative from the sharā'i (legislated acts of worship and obedience). Thus, they innovated birthday celebrations for the Ahl al-Bayt, and this was simply a means to call to their outward way, Ismā'īlī Shī'ism, a veil and cover for their disbelief which goes back to Persian Magianism.

¹⁴ The Greek Philosophers claimed an "intellect" ('aql) is the first being (God) and everything else emanates from this primary intellect. Reference to God as the "intellect" can often found in the writings of the Bāṭiniyyah such as Jamāl al-Dīn al-Afghānī and Sayyid Quṭb.

religion by combining them.¹⁶ Then they coated its outer appearance with the religion of the Rāfiḍah Shi'ah (love for Ahl al-Bayt) in order to appear as Muslims, whereas in reality they were hypocrites, disbelievers.

The methods used by the Bāṭiniyyah echo those of 'Abdullāh bin Saba' at the dawn of Islāmic history and have continued till this day of ours. The same Bāṭinī movements played a role in aiding the Christian Crusaders and the Mongol Tartars in their invasions of Muslim lands and the history books mention their crimes against the Muslims in this respect.

Also from such groups were **Ikhwān al-Ṣafā (the Brethren of Purity)**. They maintained utmost secrecy for a long time and their writings appeared in the fourth century hijrah. They were Ismā'īlī Shi'ites who desired to fuse Greek philosophy, Shi'ism and the Sharī'ah together. They appeared in the time that the 'Ubaydiyyah (Shi'ites) took over Egypt and worked in complete secrecy.¹⁷ Ibn Taymiyyah (رحمته الله) said,

¹⁵ The Sabeans were affected by Aristotelian and Platonic philosophies and were found in the Muslim lands upon the advent of Islām, being concentrated in places such as Ḥarrān. The innovation of 'ilm al-kalām, speaking about Allāh, His names, attributes and actions on the basis of Aristotelian and Platonic philosophy was entered into the ummah by al-Ja'd bin Dirham. Al-Jahm bin Ṣafwān took these doctrines from al-Ja'd and to him are the **Jahmiyyah** ascribed. This innovated was then transmitted to other kalām groups such as the **Mu'tazilah, Rāfiḍī Hishāmiyyah, Kullābiyyah, Karrāmiyyah, Ash'ariyyah, Māturidiyyah** and **Sālimiyyah**. The Ahl al-Kalām and the Philosophers all operate upon the same conceptual baggage and terminology in speaking about Allāh, His essence, names, attributes and actions - in opposition to the Prophets and their followers, and their speech about Allāh is centred around the language of ajsām and 'arād (bodies and accidents).

¹⁶ Refer to Ibn Taymiyyah, Majmū' al-Fatāwā (35/161).

¹⁷ This secret society possessed a heirarchy of four levels that was largely based upon age. Each level was given a title. From the age of 15-30 were the "abrār, ruḥumā" (pious and merciful) and they comprised mainly of craftsmen. The next level was that of the "akhyār, fuḍulā" (good and excellent) who had to be over the age of 30-40. They were fit for political leadership. After them was the level of the "kirām" (the noble, excellent), and

"And like the book of 'The Epistles of the Brethren of Purity' which was authored by a group from the state of Banu Buwayh (the Buwayhiyyah) in Baghdād. And they were from the Sabean Philosophers who pretended to be upon Ḥanīfiyyah (the upright religion). They had combined, as they claimed, between the altered religion of the Ṣabeans and Ḥanīfiyyah. They brought the speech of the philosophers and elements of the Sharāḥ, and (their book) comprised much disbelief and ignorance."¹⁸

An encyclopedia of fifty one tracts was composed and written in philosophy, science and theology and these writings were spread amongst the people, with the hope that after their ideas had been infused into the minds of the masses their goals could be realised. One of the main themes in their writings was a call to the unity of religions and the promotion of a universal one-world religion.

Despite attempts to conceal their names, history has preserved them for us. Ibn Taymiyyah mentions them and from them are Zayd bin Rafā'ah, Abū Sulaymān bin Ma'shar al-Bustī al-Maqdisī, Abū al-Ḥasan bin Hārūn al-Zinjānī, Abū Aḥmad al-Nahrjūrī, and al-Ūfī.¹⁹

they were referred to as Kings. They had to be at least 40 years of age. They considered the Prophets to be from this category. The highest level was "malakiyyah" (the angelic rank). Only those of 50 years of age and beyond could reach this level which they considered greater than that of the Prophets and Messengers. Like modern Freemasonic societies, they had people of all walks of life and profession within their order, meeting regularly at monthly intervals, maintaining their duty to support each other and keeping their affiliation a secret.

¹⁸ *Majmū' al-Fatāwā* (4/79).

¹⁹ For more details refer to the books of Ibn Taymiyyah, *Majmū' al-Fatāwā* (4/79), *Minhāj al-Sunnah al-Nabawiyyah* (2/466), (8/11), *Bughyat al-Murtād* (pp. 180-181) and also *Kitāb Ikhwān al-Ṣafā'* of 'Umar al-Dusūqī. **A Note on Conspiracy Writers Accusing Ibn Taymiyyah, Ibn 'Abd al-Wahhāb and the Salafis of Being From the Esoteric Cults.** There are individuals who write and speak on secret societies, the Illuminati and terrorism, and they include people like David Livingstone. In his writings he claims that Ibn Taymiyyah was an occultist, that Muḥammad Ibn 'Abd al-Wahhāb and his reform movement was derived from that occultism, that the Salafī movement traces

Another Bāṭinī sect was the **Hashshāshīn** (the Assassins) who were Ismā'īlīs. Under the leadership of Ḥasan Ṣabāh, they set up an order called the Secret Order of the Assassins and constructed their base in Northwest Iran during the early 5th century hijrah. Recruits were trained in the art of combat and there was a hierarchy in the order, starting with the grandmaster at the top (Ḥasan Ṣabāh), working all the

back Jamāl al-Dīn al-Afghānī and that they are a subversive movement working (or being used) for the interests of Freemasonry. This writer is out of his depth, is an ignoramus in matters of 'aqīdah, oblivious to the true origins and histories of the deviant sects and their creedal differences and wanders blindly and aimlessly in his writings which relate to Salafīs. He relies largely on the hostile and biased writings of Sūfīs (and Ottoman sources) for his views on Ibn Taymiyyah and the so-called "Wahhābīs." All modern-day extremist groups and their main figureheads are from the **Ash'arī, Sūfī, Māturīdī** tradition. People like **Ḥasan al-Bannā, Abu A'lā Mawdūdī, Sayyid Quṭb, Taqī al-Dīn al-Nabahānī**. Many of them originated in Egypt and their extremist ideas influenced those in the Gulf countries which are upon Tawḥīd and Sunnah broadly speaking. As for the Bāṭiniyyah and the esoteric Sūfī movements, the plentiful writings and works of Ibn Taymiyyah in exposition and annihilation of their doctrines are sufficient to render David Livingstone an academic fraudster and charlatan. Those who showed the greatest enmity and opposition to Ibn Taymiyyah were the gnostic Sūfīs, from the believers in waḥdat ul-wujūd (unity of existence) and ittiḥād (divine union) and ḥulūl (divine indwelling). Ibn Taymiyyah's fatwās against the secretive Bāṭinī Nuṣayrīs are also well known. It is apparent that this charlatan does not read Arabic and has probably never even read a single treatise of Ibn Taymiyyah, let alone his extensive refutations of the secretive Bāṭinī movements (see *Bughyāt al-Murtād Fī al-Radd 'alā al-Mutafalsafah wal-Qarāmiṭah wal-Bāṭiniyyah* for example). Sufficient to expose his ignorance is the fact that the Bāṭinī Sūfī and Shī'ite movements were the greatest of enemies to both Ibn Taymiyyah and Muḥammad bin 'Abd al-Wahhāb and that the teachings of both these scholars were a threat to them and their secretive orders and their gnostic, esoteric claims about the Sharī'ah and their alleged Ḥaqīqah (higher reality). As for the claim that Ibn Taymiyyah came from Ḥarrān, a Ṣabean centre of learning and was therefore influenced by their "occult" teachings, this is false because it is established in the biographical accounts that Ibn Taymiyyah was 5-6 years of age when his family left Ḥarrān because of the Mongol approach to that region and moved to Damascus. Further, Ibn Taymiyyah has refutations of the Ṣabeans scattered throughout his works.

way down to the fedā'iyyīn, who were the assassins ready to sacrifice themselves for higher agendas. Once the base was set up, they launched attacks against the Sunni Seljuk rulers. Branches of this movement appeared in other areas such as Shām. However, they were wiped out when the Mongols made their way across Asia over a century later.

The Brief Outline of the Bāṭinī Revolutionary Movements Against Islām, the Muslim Lands and Their Rulers²⁰

Those who plotted to kill 'Umar bin al-Khattāb were **Abū Lu'l'u Fayrūz al-Nāhawandi**, a Persian Magian, **al-Hurmuzān**, also a Magian and **Jufaynah**, a Christian. Shaykh 'Abd al-'Azīz al-Rājihī stated, "And it is said that the first Freemasonic sacrifice [in Islām] was [that of] 'Umar bin al-Khattāb (رَضِيَ اللهُ عَنْهُ), then they strove in the fitnah (tribulation) until they killed 'Uthmān (رَضِيَ اللهُ عَنْهُ), then 'Alī, until there arose from amongst them, the [sects of] the Shī'ah and the Khawārij."²¹

After the assassination of Uthmān, differences between 'Alī and Mu'āwiyah (رَضِيَ اللهُ عَنْهُ) in how to deal with the aftermath of the situation²² were monopolized upon and amplified by the presence of Sabi'yah who took their opportunity to split the then united body of Muslims and kindle tribulations. There were people of many inclinations and backgrounds who had joined this movement against Islām and its ruling authority. They made claims of professing love of Ahl al-Bayt, establishing social justice, enjoining the good and prohibiting the evil,

²⁰ Refer al-I'tidā'āt al-Bāṭiniyyah 'alā al-Muqaddasāt al-Islāmiyyah of Kāmil Salāmah al-Daqas (1989, pp.8-11).

²¹ In al-Fawā'id Fi al-'Aqidah, no. 44.

²² 'Alī (رَضِيَ اللهُ عَنْهُ) was in favour regaining stability and strength after the shock of the assassination, especially considering that thousands of the revolutionaries had descended upon Madīnah where they surrounded the home of 'Uthmān (رَضِيَ اللهُ عَنْهُ) before assassinating him. Mu'āwiyah (رَضِيَ اللهُ عَنْهُ) wanted immediate pursuit of the assassins and revenge. However, the killers hid themselves within 'Alī's army and strove to create a rift through mistrust and they managed to achieve their objectives.

and returning leadership to where it rightfully belonged. Under these veils of deception, they infused and revived their Magian and Jewish beliefs, spreading them amongst the ignorant and foolish until they acquired a following²³ whose outward appearance was Shī'ism (love of Ahl al-Bayt) and whose inward reality was pure disbelief.

These currents and movements eventually led to small Bāṭinī states appearing in the Muslim lands, starting with Marw in 129H, when **Abū Muslim al-Khurasānī** and his Rāfīḍī faction revolted against the Banī Umayyah and slaughtered Muslims with fierce revenge.

During the 'Abbāsīd caliphate the Persian Bāṭinī movements such as the **Rāwandīyyah** who believe in the transmigration of souls, and likewise the **Manichaeists** (followers of the Persian Mani), went into motion and implemented their plots to undermine the strength of the Muslims and plunder their unity. These Persian Magian mini-states continued to appear from the third century onwards. The **Tāhiriyyah** state appeared in 259H and then that of the **Qarāmiṭah**²⁴ in 278H, set up by **al-Ḥasan bin Ḥamad Sa'īd al-Janābee al-Qirmiṭī**, who was a Persian Magian. The roots of the Qarāmiṭah actually trace back to Mazdak, a Persian Zoroastrian. Their call was simply another face of the religion of Mazdak, collectivist (communist) and permissive (erosion of morals).

Then in 334H the **Buwayhiyyah** state appeared, set up by a Persian family who also propagated their Magian beliefs through the veil Shī'ism. After, them came the **'Ubaydiyyah** who started their political

²³ The religious doctrines of the Shī'ites are, upon investigation, analysis and comparison, a mixture of Magian and Jewish doctrines, concealed and layered with what is in reality, a fake love for the Ahl al-Bayt. The killers of Ḥusayn were from the Shī'ah of Kūfah, and the Shī'ites caused much distress and grief to the Ahl al-Bayt in general.

²⁴ The Qarāmiṭah also revolted against the 'Abbāsīds, gaining control over eastern parts of Arabia. They were Mazdakians and followed the same Communist, Socialist ideology instituted by Mazdak amongst his followers. They stole the al-Ḥajar al-Aswad (the Black Stone) from Makkah and slaughtered pilgrims, throwing their bodies into the well of Zamzam. Such was their hatred for the people of Islām.

activities in Morocco just before the turn of the fourth century. Over the decades they moved across North Africa and conquered Egypt in 358H and after that, Shām. They ascribed to Maymun al-Qaddāḥ who is said to be a Persian Magian of Jewish origin. From this dynasty came al-Hākim Bi Amrillāh who claimed ulūhiyyah (divinity) for himself. He would send his callers to spread the beliefs of the Magians, such as the transmigration of souls, and the claim that the spirit (rūḥ ul-quḍus) entered 'Alī, and then himself. This is the same belief propounded by [Rūḥullāh] al-Khomeini, upon which his doctrine of wilāyat al-fāqih was built, in which the supreme leader (of the Shī'ites) is the deputy for the awaited Mahdī and possesses divine authority.

Then centuries later, in 906AH (16th century CE), the Ṣafavid Shī'ite state was formed (from Ṣūfī dynastic roots) and was no less in evil than its predecessors, the Qarāmiṭah and 'Ubaydiyyah. The Qazilbash²⁵ were groups of Shi'ah who played a role in the establishment of the Ṣafavid dynasty that took over Persia and converted most of it to Rāfiḍī Shi'ism (present day Irān) a few centuries ago. These Shī'ite groups were connected to the Mazdakiyyah and the Khurramites (extremist Shī'ites)²⁶ which were earlier Bāṭinī movements.

²⁵ The Qazilbāsh were so named because they wore red turbans and they came out of the Ṣafavī Ṣūfī order whose leader was a person called Haydar. His grandson, Shāh Ismā'īl adopted Twelver Shi'ism and went on to found the Ṣafavid dynasty which now rules Irān.

²⁶ The Khurramites were a group that emerged in the fifth century hijrah and they were remnants of the Mazdakians who had fled after Mazdak was killed and his rule brought to an end centuries earlier. They adopted Shī'ism and were a radical sect who led a revolt against the 'Abbāsids because they did not want an Islāmic state in Persia due to their desire to perputate their Zoroastrian religion and its political dominance in the past. Abū Muslim al-Khurasānī had earlier led revolutions against the Banī 'Umayyah and he was killed during the era of 'Abbāsids. It was claimed that Abū Muslim al-Khurasānī had the spirit of Allāh inside of him, having previously been within Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and 'Alī (رَضِيَ اللهُ عَنْهُ). He was a Persian Zoroastrian nationalist. The name "Khurrāmiyyah" is said to be derived from the word "red" because these people would wear red gowns. The Khurramites led a

These esoteric, secretive orders have not ceased to exist and now play a role in modern politics (the Nuṣayrīs of Syria and the Shi'ah of Irān). The late 20th century witnessed the Irānian (Persian, Magian, Ṣafavid) revolution led by al-Khomeini and once power was taken, the Shī'ite leaders began to work sedition in the Sunnī lands through their attempts to create instability and incitement against the ruling authorities in those lands.

Ibn al-Qayyim (رحمة الله) said, "The worst factions of the Magians who do not affirm a Creator, nor a resurrection, nor ḥalāl and ḥarām are the **Khurramiyyah**, the followers of **Babek al-Khurramīy**. And upon their doctrine are factions of the **Qarāmiṭah**, **Ismā'īliyyah**, **Nuṣayriyyah** and **Drūziyyah** and all of the **'Ubaydiyyah** who call themselves 'Fātimiyyah.' They are the most disbelieving of disbelievers and do not attach to any religion amongst the religions nor any legislation amongst the legislations."²⁷

The philosophical, doctrinal lineage of the present day Iranian Shī'ite rulers and clergy is very apparent in light of this history. The lineage starts with **Mazdak**, the Persian Zoroastrian, prior to Islām by a century (6th century CE). Remnants of his offspring and followers showed up as the **Khurramiyyah** centuries later (8th century CE) who revolted against the 'Abbāsids. They were the precursors to the **Qāzilbash** (12th-16th century CE) who went on to set up the **Ṣafavid** dynasty that unified Irān upon Twelver Shī'ism. The rulers and clergy of Iranian Shī'ism (including their "Āyatollahs") are all from this philosophical, doctrinal, spiritual lineage. The belief of possessing the spirit of Allāh is common amongst them and [**Rūḥullāh (the Spirit of God)**] **Khomeini** propagated this belief that was used by Rāfiḍī Bāṭinīs before him such as Abū Muslim al-Khurasānī.

sustained revolt against the 'Abbāsids, taking over the lands ruled by them, dividing them and sharing them upon a Communist, Socialist type ideology.

²⁷ Ighāthah ul-Lahafān (2/247).

It is not coincidental that the **Buwayhiyyah**, **Qarāmiṭah** and **ʿUbaydiyyah** whose states appeared around the same time (between the mid-3rd century and early-4th century hijrah) all had roots in Mazdakism, Manichaeism and Zoroastrianism, all Persian religions and philosophies. Shīʿism became a cover for the enemies present at the dawn of Islām to pass judgement upon Islām and to regain strength and glory for their defeated civilizations. The Bāṭinī movements instigated many revolutions throughout Islāmic history and have always incorporated the slogan of *social justice* and *equality* as their driving force in revolting against the people of Islām and the Sunnah.

The Ideological Slogans of Revolutionary Movements

Shaykh Rabī bin Hādī said, "And we have observed lessons from reality and from history, and there is no one reflecting and no one taking admonition except those upon whom Allāh has shown mercy and from them [these lessons] are: That every person of fitnah (tribulation), and every caller to misguidance, raises, with all strength, the slogan of "*fairness, justice and equity*". The revolution (led by ʿAbdullāh bin Sabaʿ) against the righteous Caliph [ʿUthmān (رضي الله عنه)], rather against Islām, was in the name of justice. The revolution of al-Mukhtār bin Abī ʿUbayd, the heretic, was in the name of justice and equity. The revolution of Abū Muslim al-Khurasānī was under the slogan of justice and stopping oppression (injustice). And the Freemasonic movements, they carried the slogan of "*justice, equality and freedom*". The Communist revolution was also [carried out] beneath these slogans. And all of them are deception, and deceitful (lying) slogans, may Allāh expose those calling with them, and uncover their veils, and humiliate them in this life before the hereafter."²⁸

²⁸ Maḥajjat al-Bayḍāʿ (pp.9-10), which is his refutation of Shaykh Bakr Abū Zayd who erred severely in attempting to undermine, upon lack of insight and knowledge, Shaykh Rabī's refutations against the "bāṭinī, rāfiḍī, khabīth" Sayyid Quṭb.

The French and other revolutions across Europe in the 19th and 20th centuries founded upon the ideas of Adam Weishaupt (the abolition of governments, monarchies, religion, private property, inheritance and the family institution) and Marxist Socialism were instigated in order to overturn the old order and gain control over land, resources, property and people. The common-people were deceived by these false materialist ideologies and the alluring slogans of justice and equality and were roused against their monarchies. The masses were led to believe through effective propaganda for these materialist pseudo-sciences that the [capitalist] monarchies were the cause of injustice and oppression and that their removal, followed by equal distribution of wealth is the solution. Once the revolutions had taken place, the instigators and planners took swift control over land and property and began to systematically slaughter the peasants and the more educated, middle classes who could organize opposition to them, and then ruled with an iron hand. With the useless peasants and threatening middle classes neutralized, those that were left were enslaved by Socialism, Communism. The institution of Freemasonry was used as a vehicle for the implementation of these major upheavals in Europe and this remains the agenda on a global level.²⁹ What was achieved in Europe

²⁹ When you reflect upon the ten planks of Communism you will realize that the "left" and "right" paradigm of politics (and the alleged democracy that runs on top of that) which most Western nations operate upon is simply a veil and a cover. Beneath the cover, there is something else. Consider the ten planks carefully: **1) Abolition of all private property** (this is achieved through heavy taxation, debt burden), **2) Heavy progressive, or graduated income tax** (this is to keep everyone at relatively similar levels of wealth), **3) Abolition of all rights of inheritance** (this is to allow the state to take all wealth and property), **4) Confiscation of property of all emigrants and rebels** (referring to what happens when debts or taxes are not paid), **5) Centralization of all credit** (through a central bank), **6) Centralization of the means of communication and transport** in the hands of the state (this is to monitor and control all subjects), **7) Extension of factories and instruments of production** (referring to taking lands from farmers and giving them to private corporations), **8) Equal liability to labour** - everyone's got to work, (social security or national insurance number is given to everyone), **9) Manufacturing and agriculture blended together** (this means conglomerates, corporates taking over farming and agriculture) and city and country blended together (this is population

through these revolutions was the intended goal for the Eastern Islāmic lands and this brings us to the activities of **Jamāl al-Dīn al-Afghānī** in the late 19th century. Jamāl al-Dīn al-Afghānī's secretive organizations were modelled by **Ḥasan al-Bannā**, an Ash'arī Ṣūfī who set up the Muslim Brotherhood in 1928 in Egypt. Al-Afghānī's position towards the Companions such as 'Uthmān (رضي الله عنه) and the Banū 'Umayyah and his views on Socialism were propounded by **Sayyid Quṭb**. **Abū A'lā Mawḍūdī** of the Indo-Pak subcontinent also carried the poison of al-Afghānī towards 'Uthmān (رضي الله عنه) and Banū 'Umayyah.

It is important to keep these facts in mind as we come to learn that the Qarāmiṭah revolted against the 'Abbāsids and Abū Muslim al-Khurasānī revolted against the Banū Umayyah, and these revolutions were a continuation of the activities of 'Abdullah bin Saba' against the caliphate of 'Uthmān, rather against Islām. And then we see people like Jamāl al-Dīn al-Afghānī and Sayyid Quṭb praising those revolutions and Sayyid Quṭb and Abū A'lā Mawḍūdī propounding ideologies to launch violent revolutions in the Muslim lands, and in their writings is to be found the poison of those Bāṭinī Rāfiḍah towards the Companions and then we see them as the closest of friends to the enemies of Allāh, the Majūsī Ṣafavīs like al-Khomeinī and Nawāb Ṣafavī. And from them

control, moving all people out of rural areas into towns and cities), **10) Free education for all children in public schools** (this means compulsory indoctrination of children to be good citizens within the collectivist system). The slogans of *freedom, liberty, equality, brotherhood* and *democracy* that we hear nowadays (and which have resounded in history) are really to establish the system just described in those countries where this system has not yet been installed. Revolutions are instigated in countries (with these slogans) so as to destroy them and rebuild them upon this model and eventually to have the whole globe running in this way. Jamāl al-Dīn al-Afghānī's activities were towards this end, and were aimed at furthering the goals of Freemasonry in the Islāmic lands of the Middle East where natural resources give countries both financial independence and national sovereignty. Both of these are detested by the Globalists because they serve as major obstacles to their agendas. Thus, numerous approaches are taken to undermine unique nationalistic or religious identities and part of this is to promote pseudo-religions which promote a collectivist, one-world, universal religion doctrine.

(Quṭb, Mawdūdī) their works and ideologies, came the Takfīrīs and the Khārijites of al-Qaidah and ISIS.

The Unity of Existence and the Unity of Religions

It is also important to make a note here about the relationship between the doctrines of *waḥdat ul-wujūd* (unity of existence), *waḥdat ul-adyān* (unity of religions) and *taqrīb* which is nearness between theological schools, in particular between Sunnīs and Shī'ites.³⁰ These ideas are central to many of the secret movements and organizations, whether they are the Bāṭinī movements discussed above or the Freemasonic societies. Many of the pseudo-religions that were fabricated in the 19th century (Bahā'iyah, Jehovah's Witnesses) carry this theme as a central dogma. When the political jamā'āt appeared such as al-Ikhwan al-Muslimūn, Ḥizb al-Taḥrīr and Jamāte Islāmī, they all operated upon this principle of unity and overlooking theological differences. This Bāṭinī Freemasonic principle is needed by secret societies or societies (jam'iyāt) that operate upon ḥizbiyyah (partisanship), since large numbers of people whose opinions and ideas can be shaped are required by those at the top to facilitate the political objectives. Thus, we see an intersection and interplay between the **thālūth** (trinity) alluded to by Shaykh Rabī bin Hādī³¹, the Shī'ah (secretive, subversive movements), the Ṣūfīs (unity of existence, unity of religions) and the Siyāsiyyūn (politicians, the jamā'āt) who are in fact neo-Khārijīyah. They work towards acquisition of power, through whatever means possible. Uniting the masses (irrespective of creed) so as to lead them

³⁰ The call to *taqrīb* is of tactical benefit to the Rāfiḍah Shī'ah and is spearheaded by al-Ikhwān al-Muslimūn (the Muslim Brotherhood). All of the political jamā'āt which appeared in the 20th century, and their ideological figureheads, had cooperation, friendship and understanding with the Shī'ah. This includes Ḥasan al-Bannā, Abū A'lā Mawdūdī, Sayyid Quṭb and others.

³¹ Shaykh Rabī bin Hādī refers to "the most intense and severe of murky (dark) plots" in the form of "**the Trinity (al-Thāluth)**" comprising "the **Rāfiḍah**, the **Ṣūfiyyah** and **Siyāsah**." The Rāfiḍah and Ṣūfiyyah are apparent and as for Siyāsah (Politics) it refers to the two wings of al-Ikhwān, the Bannā'iyah and the Quṭbiyyah. Refer to his article, "Haqīqat Da'wah al-Ikhwān al-Muslimīn."

to either a violent revolution, or collective, political work requiring entry into democracy and elections.

All of these factions are opposers and disputants to the Prophets and Messengers in the methodology of da'wah and iṣlāh, which is calling the people to the Tawḥīd of Allāh (عَزَّوَجَلَّ), rectifying the servant and the land thereby.

Summary

In summary, we should note that Shī'ism and Ṣūfism have always been veils with which the enemies of Islām camouflaged themselves, and they continue to do so today. Their aim is to first pollute, dilute and extinguish the Islāmic 'aqīdah which splits and weakens its adherents and secondly to conquer and dominate their lands. The first is by promoting unity of religions and diversity of theological schools and the second is by fermenting discord, agitation, civil unrest and revolution. The Bāṭinīs launched revolutionary movements against the Muslim authorities under the slogans of ḥurriyyah (freedom), musāwāh (equality) and 'adl (justice) as a means towards these goals. We will leave the final word for Shaykh Rabī bin Hādī who said, "Indeed, the Rawāfiḍ (Shī'ah) who are the most enmitous towards the lands of Islām and the Muslims, they are more severe in enmity than the Jews and Christians. I believe resolutely that they have a large role in supporting these revolutionary movements for the destruction of the Muslim lands whilst they remain at a distance and in safety from destructive revolutions themselves. They do not cease supporting these revolutions in the Muslim lands so that one day these (lands) bow down to them."³²

Next, we will look at the Bāṭinī Rāfiḍī Freemason, Jamāl al-Dīn al-Asabādī al-Irānī which will lay the foundation for looking at Ḥasan al-Bannā's Muslim Brotherhood and the Bāṭinī Rāfiḍī Freemason, Sayyid Qūṭb, both of whom carried the ideas of Jamāl a-Dīn al-Afghānī.

Abū 'Iyaad

12th Dhul-Qa'dah 1435H / 7th September 2014CE

³² Kashf al-Sitār (pp. 32-33).