

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 1: There is no Hidden, Esoteric Knowledge, no Secrecy, nor Secret Organization in Islām



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. Muṣṭafawī 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).

The Khārijites, Bāṭinī Movements and Secret Orders

The Salafī scholar, **Shaykh Rabī bin Hādī** said about **al-Ikhwān al-Muslimūn (Muslim Brotherhood)**, "If you wish (to find) the methodology of the Rawāfiḍ, you will find it (amongst them). And if you wish to find Freemasonry, you will find it in their books and in their secret and open agendas."⁴ And Shaykh Rabī said, "And they (the Ikhwānīs) have Freemasonry with them, and everything they accuse the Salafīs with, and likewise (amongst them is) espionage, all of this is found amongst them [whilst they accuse the Salafīs of this]..."⁵

The Salafī Scholar, **Shaykh Ṣāliḥ al-Fawzān** said, "The origin of the beginnings of this faction lies in the Khārijites (of old). However, their evil (the contemporary ones) increased and they surpassed what was done by the Khārijites (of old). For the Khārijites (of old) never used to raze houses (to the ground) and blow up residential and commercial buildings. They never used to perform these actions. The Khārijites used to appear in battles and fight (conventionally), they did not used to attack the homes of people who live securely and (they did not) terrify women and children. So these (contemporary) ones are more evil than the Khārijites (of old). **They are more in resemblance to the Qarāmiṭah and the secret orders (organizations)**. Hence, the origin of their ideology is the ideology of the Khārijites, but then their affair evolved until they added (affairs) on top of what the Khārijites did. So they are more evil than them. It is not permissible to refrain from applying the label of 'Khārijites' to them, because they are Khārijites in reality and in their origin, rather, they are more evil than them as we have mentioned."⁶

And the Salafī scholar, **Shaykh 'Ubayd al-Jābirī**, (referring to certain Ikhwānī callers) said, "...and these callers, if they are not Freemasons, then they [at least] serve [the agenda] of the Freemasons, and they

⁴ Kashf al-Sitār (p. 36 onwards).

⁵ In the 3rd cassette on the explanation of Kitāb al-Īmān of al-Bukhārī and it has also been transcribed and published in various places online.

⁶ Al-Ijābāt al-Fāṣilah an Shubuhāt al-Ḥāṣilah (p.58).

argue for their [cause]."⁷ and the Shaykh also said, "...the callers to deviation, and some of them are heads in Freemasonry, and servants of the Rāfiḍah and other than that from [what comprises] enmity to the Sunnah and its people..."⁸

Shaykh Sālih Āl al-Shaykh said in relation to al-Ikhwān al-Muslimūn, "Their most prominent manifestation in da'wah is that they use concealment, secrecy, changing of colours, and nearness to whomever they think will benefit them (in their goals), and not manifesting the reality of their affair. Meaning, that **they are Bāṭiniyyah**⁹ in one type (aspect) amongst its types (aspects). They do not respect the Sunnah or love its people. They desire to take leadership. They have love and hate for the sake of the ḥizb or jamā'ah."¹⁰

And **Farīd 'Abd al-Khāliq**, who was an Ikhwānī himself, speaks about the 1965 secret organization in the prisons of Egypt, led by Sayyid Qūtb and others, "**Then they adopted some of the methods of the Bāṭiniyyah of taqiyyah (dissimulation, deception)**, such that they would not reveal their true beliefs to others, but only reveal them within their closed

⁷ In the cassette "al-Majruḥūn" (2003).

⁸ In the cassette "al-Ṣawārif 'an Ittibā' al-Sunnah."

⁹ The Bāṭiniyyah sects were remnants of the past civilizations who were dominated or weakened by Islām, they showed the face of Shī'ism outwardly whilst concealing disbelief inwardly. They are precursors and forerunners to the modern form of Freemasonry which started in the early 18th century (1700s) in Europe. The Bāṭiniyyah employed secrecy, secret organization and a structured heirarchy in their mode of operation and their aim was to work sedition in the lands of Islām with a view to weakening the Muslims and regaining control over the lands of Islām. They also preceded modern Freemasonic movements in the use of certain ideologies and concepts to arrive at their goals, such as the notions of social justice, freedom, equality, and the unity of religions. Refer to Part 2 in this series which deals specifically with the Bāṭiniyyah sects.

¹⁰ Abridged, from the audio compilation: Fatāwā al-'Ulamā fī al-Jamā'āt wa Atharuhā 'alā Bilād al-Ḥaramayn. Taṣjīlāt Minhāj al-Sunnah, Riyāḍ. Also related in Sirr al-Jamā'ah of 'Alī al-Waṣīfī.

elitist (circles) and to the followers of their ideology. And all of this was considered a necessity for their movement (ḥarakah)."¹¹

Note: All reference and usage of the word "Bāṭinī" and "Bāṭiniyyah" in relation to modern movements and their figureheads is from the angle that they share in some of the prominent characteristics of the Bāṭinī movements of old, such as the use of secrecy and secret organization, and likewise, aspects of their ideology such as revolution and calls for social justice, equality and freedom.

¹¹ Ikhwān al-Muslimūn Fī Mīzan al-Ḥaqq, (p.118).

A Summary of the Realities

The ideologies and activities of **al-Qā'idah** and **ISIS** are traced back to **Sayyid Quṭb**, a Rāfiḍī, Bāṭinī Freemason¹² who advocated worldwide revolutions and terror in Muslim lands through his writings. He was influenced by his **Communist, Socialist** past to pour rage and scorn upon Mu'āwiyah (رَضِيَ اللهُ عَنْهُ) and his parents (making takfīr of them) and also Banū Umayyah (making takfīr of them). He also reviled 'Uthmān (رَضِيَ اللهُ عَنْهُ) in issues pertaining to rulership and social justice following directly in the footsteps of his predecessor, the Bāṭinī, Rāfiḍī Freemason, **Jamāl al-Dīn al-Afghānī**.¹³ Quṭb was influenced by the French philosopher, **Alexis Carrel** in formulating his doctrine of Jāhiliyyah and ascribed pre-Islāmic Jāhiliyyah to all Muslim societies due to the sin and disobedience found therein. As for Ḥākimiyyah, he took it from the concealed Rāfiḍī, **Abu A'lā Mawdūdī**, a very close friend of **al-Khomeinī**. As for revolutionary ideology, Quṭb took it from the Communist Jew, **Vladimir Lenin** and his book "What is to be done?"

He merged and penned all of this in his book, *Milestones* which became the adopted revolutionary manifesto for the Khārijite movements appearing shortly afterwards. Quṭb had connections and interactions with **Nawāb Ṣafawī** (executed Shī'ite revolutionary) and **Muṣṭafawī al-Kāshānī**, from the Twelver Shī'ites of Irān, having met the former and written in encouragement and praise of the latter. **'Alī al-Khameini** translated the works of Sayyid Quṭb which aided in the Iranian Revolution of 1979 and both Quṭb and Mawdūdī were honoured and praised by the Iranian Rāfiḍī state led by **al-Khomeinī** due to their ideological and tactical service to the Rāfiḍīs. Their books were propagated amongst the Shī'ites because of the poison they contain against the Companions (رَضِيَ اللهُ عَنْهُمْ). Further, once in power, this Iranian Shī'ite state began to plot against the Sunnī states through its proxies, the various Shī'ite populations in those lands which are being financed and mobilised to incite the society against Sunnī governments in the

¹² Evidence to follow in the appropriate part in this series.

¹³ Evidence to follow in the appropriate part in this series.

name of social justice and equality. What unites them all (Quṭb, Mawdūdī, Ṣafawī, al-Kashānī, al-Khameinī and al-Khomeinī) is their enmity towards the Companions of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). What we are really looking at here are **the Sab'īyyah and Khārijīyyah of the Era**. Their hearts resemble each other in vileness.

From the cradle of Sayyid Qūṭb and the Takfīrī Khārijīte movements spawned by his writings we have **Ayman al-Zawāhirī**, who has become a key figure of **al-Qā'idah**. He in turn is connected to **Usamah bin Lādin** and both of them are tied to **Abu Muṣab al-Zarqāwī** (al-Qā'idah in Irāq). These Quṭbiyyah, Takfīriyyah are in turn connected to **Abū Ayūb al-Miṣrī** and **Abu 'Umar al-Baghdādī (ISIS)**. And they were succeeded by the imposter caliph, the murderer of innocents on the streets of Baghdad, **Abu Bakr al-Baghdādī**. All of them are **Quṭbiyyah, Takfīriyyah, Khārijīyyah**. They have no connection to Shaykh al-Islām Muḥammad bin 'Abd al-Wahhāb and his da'wah from near or afar, as we shall establish in due course. Rather, their ideological and methodological roots lie with **Bāṭinī¹⁴ Rāfiḍī Freemasons** like Sayyid Qūṭb and their isnād returns, through all routes, to him. Where are their connections to Ibn Bāz, Ibn a-'Uthaymīn, al-Fawzān, 'Abd al-Azīz 'Āl al-Shaykh and those before them from the Mashāyikh of the da'wah, tracing all the way back to Shaykh al-Islām Muḥammad bin 'Abd al-Wahhāb? Where are their isnāds to the people of knowledge who actualize the methodology of the Prophets in da'wah to Allāh? They don't have any.

As for their terrorism, they took it from **Nāfi' bin Azraq**, head of the the **Azāriqah**. They were the most extreme of the Khārijītes who unleashed terror upon the Muslims, in homes, streets and even mosques.¹⁵ Nāfi'

¹⁴ Quṭb was involved in setting up a secret organization whilst in prison during 1965, the aim of which was to prepare his group for acts of terrorism. He also carried the Bāṭinī poison against 'Uthmān and Mu'āwīyah (رَضِيَ اللهُ عَنْهُمَا) and wrote against them in the name of social justice.

¹⁵ The Salafī Scholar, **Shaykh Ṣāliḥ al-Fawzān** said, "The origin of the beginnings of this faction lies in the Khārijītes (of old). However, their evil (the contemporary ones) increased and they surpassed what was done by the Khārijītes (of old). For the Khārijītes (of old) never used to raze houses (to the

bin Azraq was amongst those who participated in the revolution against 'Uthmān led by 'Abdullāh bin Saba' al-Yahūdī, the same revolution which was praised by both of those Rāfiḍī Bāṭinī Freemasons, Jamāl al-Dīn al-Asabādī al-Irānī [al-Muta'afghan] and Sayyid Qūtb.

Now, when you recount all of this to a Takfirī Khārijite who is deceived by al-Qaidah and ISIS or sympathetic to them - and all of what has preceded is factual reality, backed by evidence - they dismiss it by saying, "Fear Allāh!" out of their severe ignorance and unbridled emotions. And it is here where we realize and appreciate that such people will be easy game for the Dajjāl when he appears and we also appreciate the authentic Prophetic statement that the Dajjāl (Anti-Christ) will appear amongst the armies of the Khārijites. This is because they are trapped by an extreme religious fervor founded upon severe ignorance and raw, misguided emotion. Thus, once they leave the confines of the Islāmīc Sharī'ah through their desires (hawā) they never return, just like the arrow does not return to the bow.

As for their fighting against the Shī'ites and the Nuṣayriyyah, that does not detract from the severity of their bid'ah (innovation) and ḍalālāh (misguidance). For Ahl al-Bid'ah fight and kill each other too. We do not see them seeking revenge against Sayyid Quṭb for the sake of 'Uthmān, Mu'āwiyah and his parents (رضي الله عنهم) - just as they claim to seek revenge against the Shī'ites for the sake of Ā'ishah (رضي الله عنها) -

ground) and blow up residential and commercial buildings. They never used to perform these actions. The Khārijites used to appear in battles and fight (conventionally), they did not used to attack the homes of people who live securely and (they did not) terrify women and children. So these (contemporary) ones are more evil than the Khārijites (of old). **They are more in resemblance to the Qarāmiṭah and the Secret Orders.** Hence, the origin of their ideology is the ideology of the Khārijites, but then their affair evolved until they added (affairs) on top of what the Khārijites did. So they are more evil than them. It is not permissible to refrain from applying the label of 'Khārijites' to them, because they are Khārijites in reality and in their origin, rather, they are more evil than them as we have mentioned." Al-Ijābāt al-Fāṣilah an Shubuhāt al-Ḥāṣilah (p.57).

rather, they are upon his ideology and he is in fact their greatest teacher and ideologue from whom they learnt their takfīr, hākimiyyah and thawrah (revolution) by which they mesmerize the ignorant and lead them to destruction. In reality, they consider the Sunnī Muslims, rulers and ruled, who do not ally with them and agree with them and their doctrines to be far worse because they consider them apostates who are more dangerous and thus more worthy of slaughter than those whom they consider original disbelievers (Shi'ites, Nuṣayriyyah, Jews, Christians).

In what follows in this series of articles, we will expand on all of what has preceded and make it clear by Allāh's permission, with shar'iyy and qadariyy evidences.

Abū 'Iyaad

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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:

It is not possible for a person who wishes to make sense of whatever is taking place of tribulations, upheavals and corruption in the lands of Islām without contemplating the insightful words of the Scholars of Sunnah and Salafiyyah and without studying, analysing and appreciating the past so as to understand the present. In this series we will study the Bāṭinī movements which arose in the early period of Islām and their influences today upon the Islāmic jamā'at claiming to work for Islām. In reality these jamā'āt are serving two interests, the first is demolishing the pristine 'aqidah of Islām and its divine methodology in rectifying the servant and the land, and the second is aiding in the conquest of Muslim lands by opening the gates of the fort from the inside for those who lay siege from the outside. You should not be surprised by the slogans resounding from these jamā'āt: freedom (ḥurriyyah), equality (musāwāh), fraternity (ikhā'), rulership (hākimiyyah), social justice ('adālah ijtimā'iyyah), democracy and so on. These are not new slogans, they have resounded previously in history through the vocals of every revolutionary and seeker of the thrones of power for material gain.

In the first part of this series we want to establish the openness and clarity in the call of the Messengers and in the dīn of Islām as a whole and use this as a foundation for evaluating the calls and movements that operate upon secrecy and secret organization, past and present.

Part 1: There is no Hidden Knowledge, Secrecy or Secret Organization in Islām

The Islām of the Prophets and Messengers is founded upon the **Tawḥīd (Monotheism)** of Allāh which is the uniqueness of Allāh,¹⁶ the Lord of Ādam, Noah, Abraham, Isma'īl, Ishāq, Moses, David, Solomon, Jesus and Muḥammad. This uniqueness is with respect to: a) His Lordship over creation, in that there is no creator, owner and regulator besides Him, b) the realities of His names and attributes, in that there is no likeness between His essence, names and attributes and those of His creation and c) His sole right to worship in that the worship of created things is the greatest injustice and a violation of the order, precision and justice upon which the universe was created. The world is not rectified except through this Tawḥīd of Allāh, the Mighty and Majestic, and for this did Allāh send Nūḥ, Ibrāhīm, Mūsā, 'Īsā and Muḥammad and all other Messengers.

Built upon this foundation of Tawḥīd, and branching from it, the legal rulings of Islām protect the rights of men with regards to their souls (life), minds (intellect) possessions (wealth), lineage and honour. These legal rulings are a perfection of the foundation and can never stand in isolation from it. Thereafter, Islām is marked as a whole – in its beliefs, acts of worship, dealings, morals, manners and all of its rulings – with **simplicity, clarity and openness.**

¹⁶ The name Allāh is a contraction of al-ilāh, which is ilāh (deity) preceded by the definite article (al). This is the name of the Creator (īloh, elāh, ilāh) in the **Tawrāh, Injīl** and the **Qur'ān**. However, the Jews gave the deficient qualities of men to the Creator and the Christians gave the divine qualities of the Creator to a Prophet amongst His Prophets. Thus, what the Jews worship is what they have fabricated in their minds of the perception of the Creator and what the Christians worship is what they have fabricated in their minds of the perception of the Creator. Therefore, though there is only one Creator who is the unique īloh, elāh, ilāh, what is worshipped by Jews, Christians and Muslims is not in fact the same deity, even if they believe in the same entity as the Creator.

There is no concept of hidden, mystical knowledge for the intellectual elite, because Islām is for all people, the young, the old, the intelligent, the unintelligent, the strong and the weak, the black and the white, the brown, red and yellow. All of mankind is accountable and thus, the truth has to be accessible to every person to a level that brings accountability.¹⁷ Likewise, there is no new political intuition or newfangled methodology for rectifying the society, rulers or ruled since these affairs have already been made clear in the Prophetic texts and the causes, tied to their effects, have been explained. Thus, whoever wants baṣīrah (insight), will find it in the Book and the Sunnah, and whoever wants opinions and ramblings, will find them with the thinkers (mufakkirīn) and activists (ḥarakiyyīn).

Further, those who do not know are ordered to ask those who know, the learned scholars, who explain matters of creed, rulings and judgements. The scholars of the Sunnah are themselves are subject to correction and advice from other scholars of the Sunnah such that authentic teachings are not compromised by the slips of scholars, and collectively, they convey the truth needed by the people to remain on the straight path of Allāh. There is no infallibility in matters of religion for those besides the Prophets. There are no hidden meanings latent in the Qur'ān or the Prophetic Sunnah. There is no esoteric knowledge and there is no higher reality or truth besides that in the revealed texts, the Qur'ān and the Sunnah of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) as understood by the Companions.

Allāh (عَزَّوَجَلَّ) said, "And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." (18:29), and He (عَزَّوَجَلَّ) said, "And We have also sent down unto you (O Muḥammad) the reminder and the advice (the Qur'ān), that you may explain clearly to men what is sent down to them, and that they may give thought." (16:44) and He (عَزَّوَجَلَّ), said, "This day have I perfected

¹⁷ The Islāmīc Sharī'ah makes an exception for certain categories of people such as children before the age of maturity, those who have reached senility, the insane, and those to whom the message of the Prophets did not reach.

your religion for you and have completed My favour upon you and have approved for you Islām as religion." (5:3).

And the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), "I have left you upon absolute clarity (al-bayḍā), its night is as distinct as its day, no one departs from it after except that he is destroyed. And whomsoever amongst you lives for long will see great controversies. So you must stick to my Sunnah and the Sunnah of the Rightly-guided Caliphs after me. Bite onto it with the molars."¹⁸ And he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) also said, "There was never a Prophet before me except that it was a duty upon him to direct his ummah to whatever goodness he knew for them and to warn them from whatever evil he knew (would harm) them."¹⁹ And he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) also said, "There remains nothing which brings you closer to Paradise and distances you from the Hellfire except that it has been made clear to you."²⁰ **Abū Dharr al-Ghifārī** (رَضِيَ اللَّهُ عَنْهُ) said, "The Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) left us and there was not a bird in the sky flapping its wings except that he mentioned to us knowledge regarding it."²¹

The Salafī da'wah is a continuation of the call of the Prophets. It is open, clear and manifest. It is a call to the Tawḥīd of Allāh (عَزَّ وَجَلَّ), the Sunnah of his Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and by necessity, entails warning from innovations (in belief, worship and methodology) which oppose it. There are no other agendas, goals or objectives, other than to make the people hold fast to the rope (straight path) of Allāh and to be united by way of that. It is an open, uniting call, not a secretive, divisive call.

Thus, from the outset, it is clear that the Salafī da'wah is not in need of secrecy or subterfuge, since its purpose is to guide mankind. The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, "The religion is but sincerity (of purpose)." The Companions said, "To whom O Messenger of Allāh?" and He replied,

¹⁸ From the ḥadīth of al-Irbād bin Sāriyah, related by Ibn Mājah, Aḥmad and al-Ḥākim and it is **ṣaḥīḥ**.

¹⁹ Reported by Muslim in his **Ṣaḥīḥ**.

²⁰ Reported by al-Ṭabarānī in al-Kabīr and it is **ṣaḥīḥ**.

²¹ Reported by Aḥmad in al-Musnad, Ibn Ḥibbān, al-Ṭabarānī and others and it is **ṣaḥīḥ**.

“To Allāh, His Book, His Messenger, to the leaders of the Muslims and the general-folk.”²² This is the foundation of how Salafis behave with others. It is sincerity of purpose in giving advice, enjoining good, prohibiting evil and intending good. There are no covert agendas, party-politics, hidden allegiances or crafty alliances. It is but desiring the truth, sincerely for Muslims and also for mankind in general. It is those with political goals and agendas who require secrecy, because they are motivated by pursuit of power, wealth and land, and thus the religion simply becomes a tool towards that end. In contrast to sincerity of purpose (al-naṣīḥah), **secrecy, secret organization, plotting, scheming, subterfuge** and claiming to have knowledge, realizations or judgements that the well-known Scholars of Islām and the Sunnah do not know, is from **the core traits of the Bāṭiniyyah** and their subversive movements. It clashes explicitly with the Qur’ān, the Sunnah and with what the Companions understood and transmitted to the ummah.

Ibn ‘Umar (رضي الله عنه) reports that a man came to the Prophet (صلى الله عليه وسلم) and said “Advise me.” He (صلى الله عليه وسلم) said, “Worship Allāh alone and do not associate any partners with him. Establish the prayer, give the zakāh, fast Ramadān and perform Ḥajj and ‘Umrah to the house. **Hear and obey (the ruler) and upon you is to be open (transparent) and beware of secrecy.**”²³

And the righteous caliph, ‘Umar bin ‘Abd al-‘Azīz (رحمته الله) said, "When you see a people meeting secretly in affairs to the exclusion of the general-folk, then they are in the process of laying the foundations for misguidance."²⁴

Establishing the khilāfah is not a pillar from the pillars of īmān, nor a foundation (aṣl) amongst the foundations of the religion, and none of the orthodox, Salafī scholars of Islām have entered this subject area

²² Reported by Muslim in his Ṣaḥīḥ.

²³ Related by Ibn Abī ‘Āṣim in al-Sunnah, with a good isnād. Refer to al-Albānī’s takhrīj in Dhilāl al-Jannah (no.1070).

²⁴ Al-Lālikāṭī in Sharḥ Usūl al-‘Itiqād (no. 251).

into the foundations (uṣūl) of the religion.²⁵ **Shaykh al-Islām Ibn Taymiyyah** (رَحْمَةُ اللَّهِ) said, “The statement that the issue of leadership (imāmah) is the most-important objective in the rulings of the religion, and the noblest of affairs of the Muslims is a lie by consensus of the Muslims, both the Sunnīs and the Shī'ites. Rather, it is disbelief (to claim this).”²⁶ The Rāfiḍah made the imāmah (leadership) to be the greatest goal and their partners in rebellion against the Companions made ḥākimiyyah (rulership, judgement) to be the greatest of affairs on account of which they declared Muslims to be disbelievers and justified the shedding of blood.

There is not to be found in any revealed text, any command to establish the khilāfah. Rather, the khilāfah is bestowed by Allāh when the Muslims are deserving of that, when they a) hold fast to the Book and the Sunnah upon the way of the Companions, b) with authentic īmān, c) sincere, righteous actions, d) worshipping Allāh alone upon tawḥīd and e) being remote from shirk in all its forms and types. These are the legislated (shar'īyy) ways and means that lead to the desired goal. There are no such things as political parties in Islām. There is no concept of revolution, nor of marches, demonstrations and the likes. These are all innovations and are from the ways of the non-Muslims, they bring turmoil and tribulations and do not lead to the goals desired by the Sharī'ah. And all of them require secrecy, plotting, conniving, insincerity, two-facedness – all affairs which clash with the spirit of character demanded by the Sharī'ah and the spirit of Islām itself.

The Call of Iblīs

In contrast to the call of the Prophets and Messengers, the call of Iblīs (Shayṭān) is founded upon deception, lack of clarity, whisperings, doubts, misconceptions, desires and everything which is dark and murky. Thus, every falsehood, evil, shirk, disbelief, innovation, misguidance, disobedience and sin is traced back to him. Iblīs and his

²⁵ Rather, making the issue of leadership to be from the greatest uṣūl of the religion is the way of the Rāfiḍah Shī'ah.

²⁶ Minhāj al-Sunnah, (1/75).

hosts are responsible for the various aberrations in the upright dīn of Islām which every Messenger was sent with and which have taken on different names and labels. Thus, the variation in religions amongst mankind. And likewise he is responsible for the various sects within the last, final, complete message of Islām brought by Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), for he is at the end of every path which diverts away, to the left and right, from the straight path.

And from the greatest of paths in misguidance are those involving secrecy and secret organization. These methods indicate hidden agendas which are for the gain of a few and behind these people is Iblīs hiimself.

The Salafī scholar, **Aḥmad bin Yaḥyā al-Najmī** (رَحِمَهُ اللهُ) said, “Secrecy and concealment in their da‘wah [meaning the jamā‘āt siyāsiyyah] is without any [justified] need, because the Muslim state supports the da‘wah, aiding it and giving monetary aid for those undertaking it and likewise, the Muslim society, it supports every da‘wah of rectification and participates therein. So none call for secrecy except that they have (hidden) affairs other than (the intent) to teach the legislative rulings. They desire to conceal them until they have achieved their desired goals.”²⁷

The Destructive Trinity

Thus, secret organization (al-tandhīm al-sirrī) is a sign that a people have covert agendas and intend evil for a society. Today, the major manifestations of these Bāṭinī movements which pose a threat to the people of Tawḥīd and Sunnah are:²⁸

²⁷ In his excellent book, “Mawrid al-Adhb al-Zilāl” (p. 216), a refutation of the al-Ikhwān and al-Tablīgh.

²⁸ 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.”

- 1) The various Rāfiḍī **Shī'ite** sects who are in reality a by-product of the Persian Magian and Jewish infiltration of Islām. The alleged love of Ahl al-Bayt was used as a veil to infuse Magian and Jewish doctrines into the fabric of the Islāmic 'aqīdah and to cause tribulations, splits and weakening of power amongst the Muslims by focusing on issues of leadership and rule.
- 2) The **Ṣūfi** esoteric orders who entered the emanationist and other philosophies of the Greeks, Buddhists and Jews into the Islāmic 'aqīdah and innovated gnosticism and mysticism. From the greatest of their Bāṭinī doctrines is waḥdat ul-wujūd (unity of existence) which is a precursor to the doctrine of waḥdat ul-adyān (unity of religions).
- 3) The **Khārijites** who judge both rulers and ruled with apostasy through the issues of ḥākimiyyah and walā' and barā' and who operate with secrecy in their subversive, revolutionary activities. In the modern era, this includes the likes of Ḥasan al-Bannā and Sayyid Quṭb who claimed that only they, and those within their inner circles or groups of secret organization truly understand Islām and that the Muslims at large have reverted to Jāhiliyyah and need to be invited afresh to Islām. The Khārijites use the Qur'an and the claim of enjoining the good and prohibiting the evil as a justification for their hostility towards the main body of Muslims and their rulers (in the form of revolutions, coups, assassinations). Their primary aims are acquiring power (control over land) and wealth, and their flowery speech about Tawḥīd, Ḥākimiyyah and the likes is a means to that end. The Prophet ((صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)) stated that the Qur'an does not go beyond their throats and this is a proof that their claimed attachment to the affair of Tawḥīd, the slogan of Ḥākimiyyah and to the instrument of enjoining good and prohibiting evil is only a means to an end. At the end of time, the Khārijites will be followers of the Dajjāl (the Anti-Christ) as occurs in authentic Prophetic texts.

This series of articles will investigate the Bāṭinī movements in Islāmīc history and their continued influence today in the form of the Rāwāfiḍ (al-Khomeinī, the Iranian Revolution), the Muslim Brotherhood (Hasan al-Bannā, Sayyid Quṭb) and their splinter groups of Takfīrīs and Khārijites (al-Qā'idah, ISIS) and the gnostic, esoteric Sufīs callers to waḥdat ul-wujūd and how all three orientations work collectively, in a complimentary fashion to bring harm to Muslims in both religious and worldly affairs.

Many of those caught up in these movements are just common-folk who do not know any better. Their ignorance and raw emotions have been monopolized upon to help serve **the personal and material interests of those who are at the very top of these movements** and these ones in turn - if they are not already in league with the external foes - are being used by them to aid in the furtherance of geopolitical agendas.

The reality could not have been expressed more clearly than in the speech of Abū al-Wafā 'Alī bin 'Aqīl (d. 513H) who said, "Our Shaykh Abū al-Faḍl Al-Hamdhānī said: The innovators in Islām and the fabricators of ḥadīths are worse than the disbelievers. This is because the disbelievers attempt to corrupt the religion from the outside, whereas these individuals attempt to corrupt it from the inside. They take the similitude of the inhabitants of a land, who strive to corrupt its condition (from the inside), while the disbelievers take the similitude of raiders laying siege to the land from the outside. Thus it is the ones on the inside that open the doors of the land's surrounding barrier (and let the besiegers in). These types (of people) are far worse to Islām than the ones who don't attribute themselves to it."²⁹

Abū 'Iyaad

10th Dhul-Qa'dah 1435H / 5th September 2014CE

²⁹ Al-Mawḍū'āt (1/51).