

## Al-Ikhwaan al-Muslimoon

**Shaykh Ahmad an-Najmee [May Allaah have mercy upon him]**

Article taken and slightly adapted from: [salafi-dawah.com](http://salafi-dawah.com)

[Source: Al fataawaa al Jaliyyah 'an al Manaahij ad Da'awiyah.' by Shaykh Ahmad an Najmee, compiled and with footnotes by Hasan Ibn Muhammad Ibn Monsoor ad Daghreere, pg: 51 -52.]

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

The definition of the group Al-Ikhwaan al-Muslimeen (is that): they are the followers of Hasan al-Bannaa, and there are certain critical points of observation that all to be made against their Manhaj, the most important of which are in the following:

- Their lack of paying due importance to the affairs relating to Tawheed al-'Ibaadah, which is the most important matter in the religion of Islaam of which the state of a person's Islaam, (i.e. his Deen), is not considered correct except with it, (Tawheed al-'Ibaadah);
- Their silence and approval of the people being upon As-Shirk al-Akbar, (major polytheism), from actions such as supplicating to other than Allaah, performing Tawaaf around the graves, and swearing oaths and slaughtering in the names of the dead etc;
- The founder of this Manhaj was a Soofee and had a devotion to Soofism, since he made Bay'ah, (the pledge of allegiance), to Abdul Wahhaab al-Hassaafee to be upon 'his way,' Al Hassaafiyyah as-Shaathileeyyah;
- The presence of the innovations with them and their using them as a means of worship. As a matter of fact, the founder of this Manhaj used to believe that the Prophet [(sallallaahu 'alayhi wa sallam) May the peace and blessings of Allaah be upon him] used to attend their gatherings of Dhikr, (remembrance of Allaah), and would forgive them for whatever sins they had committed in the past;
- Their calling for the establishment of a Khilaafah, (an 'Islaamic state') , and this is an innovation because the Messengers and likewise those who followed them were not commissioned except with the 'Call to Tawheed.';

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Allaah the Most High mentions:

[Indeed We have sent to every nation a messenger ordering them with the worship of Allaah and to avoid false deities.]<sup>1</sup>

- The absence of them having Al-Walaa' Wal-Baraa' (association and disassociation with people for the sake of Allaah) , or (at least) their weakness concerning it.

This is evident in their call for 'the coming together' and the need for more 'closer relations' between (the people) of the Sunnah and the Shee'ah. The founder (of Al-Ikhwaan al-Muslimeen) said:

"We will cooperate in whatsoever we are in agreement upon, and must pardon one another in whatsoever we disagree about." (end of speech).

- Their hatred for the 'People of Tawheed' and the people of the 'Salafee Way.' This is evident with regards to their speech concerning the Saudi Arabian Government, which was established upon Tawheed, whereby in which its schools, institutions, and universities study Tawheed. (Such is their hatred for the 'People of Tawheed' that it was) amongst the reasons for them killing Jameel Ar-Rahmaan al-Afghaane, due to his calling to Tawheed and his establishment of schools whereby in which Tawheed could be studied;
- Their 'following up' the mistakes of the rulers, and searching for their defects, regardless of whether they may be true or false, and then spreading them, (i.e. these rumours), amongst the 'up coming youth' in order to cause them to have hatred for them, (the rulers), and to fill their hearts with enmity against them;
- 'Al-Hizbeeyah al-Mamqootah', (The 'Despicable Hizbeeyah'), in which they affiliate themselves to. So they have alliance (or association) for the sake of this Hizb, (party), and likewise, they have enmity (with the people) for the sake of it, (i.e. the party);
- Making the Bay'ah, (the pledge of allegiance), to act in accordance with the 'Ikhwaanee Manhaj' which comprises of 'the Ten Conditions' which the founder laid out;

There are more critical points of observation (that can be made against them) of which it may be possible for us to mention them at a later time.

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<sup>1</sup> Soorah an-Nahl [16:36]