

## Political Calls and Their Infiltration by the Communists, Secularists and Heretical Innovators

Shaykh Rabī bin Hādī was asked: “Esteemed Shaykh – may Allāh preserve you – we heard some cassettes of yours – may Allāh preserve you – during the days of tribulation in Kunar, and after that time as well, in which you assaulted al-Ikhwān al-Muslimūn ‘[the Muslim Brotherhood]’, you described them as [heretical] innovators who oppose the Salafī methodology. And Allāh caused us to benefit from these cassettes – and all praise is due to Allāh. However, recently O Shaykh there has appeared a strange methodology from people who attack their Salafī brothers wherein they accuse them of harshness because they boycott the people of innovation. Do you have any advice to the brothers as a whole in this regard?”

He answered: “The advice which I stated [previously], you must keep it before your eyes [giving it your constant attention]. It is to have mutual affection, cohesion, firmness upon the truth and to work zealously to avoid disunity. The ‘Muslim Brotherhood’, I say that they have combined the most evil of [heretical] innovations without doubt. I do not cease insisting upon this and I have not increased except in certainty regarding it. For their organisation is established upon [collusion] between the people of innovation and misguidance of various orientations and inclinations. The one who studies the history of the ‘[Muslim] Brotherhood’ directly from their own books, not from the books of their disputants and nor from those of others, but he studies their own books and their history, he will find that their organisation was established from the very first day upon the [sects] of the Rāfiḍah, the Khārijites, the Zaydites, and extreme Ṣūfīs –

those whom they call ‘Ahl al-Sunnah’ – and then the Christians, Communists and others entered their organisation. This is the nature of [all] political calls.

If there were some Salafīs here now who raised the slogan of ‘Hākimiyyah’ and ‘Politics’ and sought the thrones of power, you would find that many of the heretics (zanādiqah) will rush to this organisation whose outward appearance is Salafiyyah. They would infiltrate it because the designs of these Secularists, Communists and Heretics is to reach the thrones of power, their designs are for leadership. They rush towards these political organisations and enter them, they enter them without a doubt.

Perhaps the first history of political activity in which the call for ‘Politics’ was made was the history of those who revolted against ‘Uthmān, they called with [the slogan] of ‘Politics’ and ‘Abdullāh bin Saba’ coached them into uprising against ‘Uthmān and against the Companions of Allāh’s Messenger (صلى الله عليه وسلم) all in the name of Islām, not in the name of Judaism, nor the name of Christianity, nor the name of the followers of Iblīs (Iblīsiyyah) and nor under any other slogan. Rather, it was under the slogan of ‘Islāmic politics’. So the Heretics and Hypocrites infiltrated it.

The movement of the ‘Muslim Brotherhood’ contained Communists who had memorised the Qur’ān, they would cite Qur’ānic verses as evidence [for their activities], they would stir the pulpits with their [agitating] sermons, would raise copies of the Qur’ān and say, ‘Judgement belongs only to Allāh, we shall not judge except by the Book of Allāh’. Jamāl ‘Abd al-Nāṣir was amongst them and also ... al-

Shādī and others were amongst them. Return back to their books, you will discover this. The Free Officers entered the organisation of the '[Muslim] Brotherhood', many of them were Communists. So the political da'wah is open to every politician. If you wanted to close the doors [of political da'wah] in the face of the Heretics, they would be able to repel [the closing of] the door and enter.

The Salafī da'wah begins with guiding the people, with saving people from the darkneses of shirk, innovations and deviations, such that when a man dies, he dies upon the true religion of Allāh and a [political] state would come, all of it being a fruit of this truthful da'wah. And in this land, an Islāmic state was established upon the shoulders of the Muwaḥḥidīn, upon their upper backs and upon their skulls. We do not come and destroy it all with slogans [that represent movements] infiltrated by the Heretics and Atheists and which the Secularist and Deviants rejoice with. Thus, there is no political movement except that the people of hypocrisy (nifāq) and heresy (zandaqah) and others have infiltrated it – I say this and I challenge [others] regarding it.

Hence it is necessary that our call is sincerely and purely for Allāh. We do not desire by way of it except to guide the slaves of Allāh (تَارِقُونَ). If there are any defects [amongst the rulers or ruled] we correct it through wisdom and intellect. We do not destroy and annihilate, nor do we kindle tribulations, nor do we stir the youth of the ummah and fill their hearts with hostilities, and refuge is with Allāh. This is tribulation [itself]. These are the ways of annihilation and destruction. Past and recent history have experienced [such] people of tribulation and they did not come to know of them except failure and causing corruption on Earth. What [fruits] have the

Egyptians harvested from from the agitation and revolution of the ‘Muslim Brotherhood’? What have the Irāqīs and Syrians harvested? What did the Afghānī Jihād harvest [for Afghanistan]. What have the Sudanese population harvested?

If we run behind the ‘[Muslim] Brotherhood’ and their tail-ends the outcome of this safe and secure land will be like that of Egypt, those lands which are boiling over with tribulations and [whose people] are dying with hunger and poverty, and refuge is with Allāh, **“And Allāh presents an example: A city which was safe and secure, its provision coming to it in abundance from every location, but it was ungrateful for the favours of Allāh . So Allāh made it taste the extreme of hunger and fear for what they used to do.”** (16:112).

This is what this land awaits from these tribulations that the political activists are mobilising and refuge is with Allāh. This is what awaits them. So we ask Allāh (تَبَارَكَ وَتَعَالَى) to grant success to our youth in gaining insight and intelligence [about these affairs] and returning to the methodology of the Righteous Salaf through learning, teaching, calling and guiding to Allāh (تَبَارَكَ وَتَعَالَى).”

Majmu‘ Kutub wa Rasā’il wa Fatāwā (14/296-298).

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