



Muslim Brotherhood Movement

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History

Soon after the biggest calamity happened in 1924 with the collapse of the "Khilafa", and the declaration of war against all shapes of Islam in most of the Muslim countries, the Islamic "revival" entered into the movement phase in the middle east by establishing "Al-Ikhwan Al-Moslemoon" (Muslim Brotherhood) in Egypt, 1928 [1]. Soon after that date, it began to have several branches outside Egypt [2]. Al-Ikhwan, since that date, began to spread the principal Islamic idea : That Islam is "Creed and state, book and sword, and a way of life" [3]. These principles were uncommon at that time even among many muslim "scholars" who believed that Islam is restricted within the walls of the mosque [2]. The Ikhwan, after a few years, were banned and tortured in most of the Muslim countries [2]. However, the "mother movement" kept growing and working. Its 1st leader and guide (murshid) _Hassan Al-Banna_ preferred "gathering men over gathering information in books" [1], and so he emphasized building the Ikhwanic organization and establishing its internal rules so that it would keep going, unaffected by his absence. And that's what happened after his shahada in 1949 in Cairo.



Organization

Al-Ikhwan has branches in over 70 countries all over the world. The movement is flexible enough to allow working under the "Ikhwan" name, under other names, or working according to every country's circumstances. However, all Ikhwan groups, in all countries are characterized by the following with respect to their method [3]:

- 1- Following the Salaf: Rejecting any action or principle which contradicts the Quran or Sunna, and inviting people to nothing but them both.
- 2- Establishing the Sunna: Working -as much as possible- to spread the Sunna in every aspect of life.
- 3- Increasing the Iman: By concentrating on the purity of hearts, loving Muslims in the sake of Allah, and remembrance (plus being away of any Sufi mistakes).
- 4- Political Activism: By putting political programs for "Islamising" government in different countries (after realistic studies), and establishing these programs thru the convenient ways which do not conflict with Islam.
- 5- Stressing Physical Health: By forming sports clubs and committing members to regular exercises.
- 6- Enriching Scientific Study: By enhancing the knowledge of members and others about Islam. Members with "Shari'a" major have special study programs.
- 7- Establishing a Sound Economic Infrastructure: By supporting and/or sponsoring any Islamic project and facing its "fiqh" problems. By the way, **the ONLY accepted source of money to the**

Ikhwan is its members' OWN money [3].

8- Fostering Social ties: By maintaining brotherhood links among the members of the Islamic society.

● Main objectives

A huge tree of "sub-goals" branches from these main objectives which are derived from the Quran and the tradition of the prophet (pbuh) [3,4]:

- 1- Building the Muslim individual: brother or sister with a strong body, high manners, cultured thought, ability to earn, strong faith, correct worship, conscious of time, of benefit to others, organized, and self-struggling character [3].
- 2- Building the Muslim family: choosing a good wife (husband), educating children Islamically, and inviting other families.
- 3- Building the Muslim society (thru building individuals and families) and addressing the problems of the society realistically.
- 4- Building the Muslim state.
- 5- Building the Khilafa (basically a shape of unity between the Islamic states).
- 6- Mastering the world with Islam.

Objectives 1 to 4 are parallel and interlinked, and continuous even after reaching 4, 5 or 6.

● Main methods of education (tarbiah):

The main (not the only) way of "building" is the Islamic education "tarbiah". Its methods are briefly:

- 1- Halaqa (a weekly unit study and practice meeting).
- 2- Katibah (a monthly several-units-meeting).
- 3- Trip.
- 4- Camp.
- 5- Course.
- 6- Workshop.
- 7- Conference.

1 to 7 are for members, non-members, or both, with different established goals, schedules, and leaders [5].

● Establishing the Islamic government:

Al-Ikhwan believe that ruling a government should be the step which follows preparing (most of) the society for accepting the Islamic laws. Otherwise, **ruling a totally corrupt society thru a militant government-overthrow is a great risk** [5]. Preparing the society is achieved thru plans for: spreading the Islamic culture, the possible media means, mosques, and da'wa work in public organizations such as syndicates, parliaments, student unions, ... [6]. Parallel to that, distinct muslims should be trained to administer political, economical, social, and student organizations efficiently (and Islamically), as another preparation step. Moreover, **the Ikhwan don't demand the rule for themselves; they welcome any leader who wants to establish a TRUE Islamic government to have all the Ikhwanic support and help.**

● Some Achievements of Ikhwan

1. Liberating Muslim lands

Throughout their history, the ikhwan have had many accomplishments. However, their philosophy is that they prefer action and work over words and propaganda. The ikhwan have played and continue to play a major role in the struggle to liberate Muslims lands. The ikhwan's bravery in the 1948 Palestine war has been recorded by all sides. The total number of volunteers from the ikhwan in 1948 numbered 10,000 from Egypt, Syria and other countries. In addition to participating in the battle to liberate Palestine, they served to raise the consciousness of Muslims all over the Islamic World and restore to them the spirit of struggle and dignity. The ikhwan have played a role in liberating Muslim lands from colonialist powers in almost every Muslim country. The ikhwan were active amongst Muslims in Central Asian Muslim republics since the '70s, and their involvement can be seen recently in such republics as Tajikistan. More recently they had a major role in the struggle for Afghanistan and Kashmir.

2. Intellectual development

The school of Ikhwan counts amongst its graduates many of the thinkers, scholars and activists of this century. To list but a few :

- * **Hassan Al-Banna**
- * **Sayyed Qutb**
- * AbdelQader 'Audah
- * Mustapha al-Siba'yi
- * Hassan al-Hudaybi
- * Umar al-Tilmisani
- * Yusuf al-Qaradhawi
- * Sa'eed Hawwa
- * Abdullah 'Azzam
- * Muhammad Hamed Abul-Nasr
- * Rached al-Ghannoushi
- * Mahfouz al-Nahnah
- * Muhammad Ahmad Al-Rashid
- * Fathi Yakan
- * Shaikh Abdul-Fattah Abu Ghuddah
- * Shaikh Ahmad Yaseen
- * Mustapha Mashhour
- * Muneer al-Ghadban
- * Shaikh Abdul-Majeed al-Zindanee
- * Shaikh Syed Sabiq
- * Shaikh Muhammad al-Ghazali,

.....and many others

The contributions of these thinkers, scholars and activists to Muslim thought existence in the twentieth century is well-known. Stemming from the notion that Islam is comprehensive for all areas of life, the thinkers and activists who have gone through the training of the ikhwan have branched out to address as many areas of Muslim life as possible. Theories have been developed in areas of fiqh, finance & economics, political systemsetc. This can be discussed in detail during the discussion period.

3. Development of Institutions

Beginning in the late 50s and early 60s and up till now, the Ikhwan contributed to establishing firm basis for Islamic communities in Europe and North America. This was done mainly through fostering the establishment of local community organizations, islamic schools, national associations, and special interest organizations (Medical, Scientific, Cultural ...etc.)

The Ikhwan were the main motivators behind setting up experiments in Islamic financing on a nationally and internationally viable scale. The theory and practical requirements needed to set up an Islamic banking system came from amongst the ranks of the Ikhwan. From the earliest years, establishing an Islamic Economic system was a priority for the Ikhwan. Hassan al-Banna, Sayed Qutb, Yusuf al-Qaradhawi and numerous other scholars laid down some of the groundwork for practical theories of Islamic finance. Further specialized writers such as provided the practical basis for Islamic Financial Institutions, a number of which were developed in Muslim countries.

● Theme

Allah is our objective.

The messenger is our leader.

Quran is our law.

Jihad is our way.

Dying in the way of Allah is our highest hope.

● References

- [1] "Diary of Da'wa and Dai'iah", Hassan Al-Banna.
- [2] "Al-Ikhwan Al-Muslimoon: Events That Made History", Mahmoud Abdel-Haleem.
- [3] "The Messages of Al-Imam-u-shaheed", Hassan Al-Banna.
- [4] "An introduction to the Da'wa of Al-Ikhwan Al-Muslimoon", Saiid Hawwa.
- [5] "Means of Education of Al-Ikhwan Al-Muslimoon", Ali Abdel-Haleem.
- [6] "The Path", Muhammed Ahmed Ar-Rashed.

● Frequently Asked Questions About The Movement.

Please Press [Here](#) to see the question list.



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