Chapter II
Islamīc Resurgence
Hasan al-Bannā Phase
Hasan al-Banna
Founder and First Supreme Guide of al-Ikhwan
After the end of the World War-I in 1919, the forces favouring westernization in Egypt gained tremendous momentum. The rise of nationalism in the Muslim world was climaxed with the abolition of the Caliphate (Khilāfah) by Mustafā Kamāl Ataturk on 3 March 1924. The feminist movement restored considerable strength as Egyptian women of the upper classes refused to wear the veil, dressed themselves in European style and attended mixed functions, private and public, demanding equal rights to enter the socio-political institutions of the country. This was the situation when Shaykh Hasan al-Bannā, after consolidating Islāmic plans, established the first Islāmic movement in the country popularly known as al-Ikhwān al-Muslimūn.

Shaykh 'Abd al-Rahmān bin Mohammad al-Bannā, grandfather of Hasan al-Bannā, was an imminent personality in Shamsheerah, a far-flung village in Egypt. He had two sons: Ahmad and Mohammad. Ahmad, Hasan al-Bannā's father, joined al-Azhar and Mohammad helped his father in farming the land. After sometime, Shaykh 'Abd al-Rahmān died and there arose a dispute between Ahmad and Mohammad. The latter who had taken a lot of trouble in the maintenance of the farm land, wanted to retain greater portion of the land. Ahmad brought the differences to an end by migrating from his native village to Mahmūdiyah and started repairing watches there as his profession. Since he was graduate from al-Azhar University, he worked for the half day to earn livelihood and for the second half to read fiqh and Ḥadīth and, to teach the Qur'ān. He was a keen student of the traditional Islāmic sciences and had his personal library, full of Islāmic literature.

He performed the duty of an Imām in the local mosque without any material gain. He compiled some books of Ḥadīth for his library. He re-arranged Musnad of Ahmad bin Hanbal.
with the chapters on jurisprudence and named it *al-Fath al-Rabbānī fi Tartīb Mus'nad al-Imām Ahmad bin al-Shaybānī*. He wrote its comprehensive commentary in which he did the chronogramic form of *Hadīth* and called it *Bulūgh al-Amānī Min Asrār al-Fath al-Rabbānī*. He also worked on *Rijāl* (biographical literature of *Hadīth* narrators) and *Sand* (authority of *Hadīth*). He wrote a comprehensive commentary of *Musnad Abū Dawood al-Tayālsi* and named it *Minhāh al-Mabūd*. He also edited *Musnad* and *Sunan* of Imām Shāfī and wrote valuable commentary on it under the name of *Baday' e al-Musnad fi Jama' wa Tarteeb Musnad al-Shafe'i wa al-Sunnan*.²

Shaykh Ahmad ‘Abd al-Rahmān al-Banna was a pious, virtuous and God-fearing person. He was also a great scholar. He married a lady from Abū Qurah tribe, who was also virtuous and pious. He had also a second wife. From the first wife, he had seven children—five sons and two daughters. Their names are Hasan al-Banna, ‘Abd al-Rahmān, Fātimah, Mohammad, ‘Abd al-Bāsīt, Jamāl and Fowziah. From the second he had only one daughter, Fāridah.

**Birth and Education**

Hasan al-Banna, founder and first Supreme Guide of al-Ikhwān al-Muslimūn, was the eldest son of Ahmad bin ‘Abd al-Rahmān bin Mohammad al-Banna al-Sā‘āti. He was born in October 1906 at Mahmūdiyyah in Buhāyra near Alexandria in Egypt.³ His father played a great role in shaping the formative years of Hasan al-Banna and his early education followed the traditional pattern of that of the sons of ‘Ulamā. His father helped him to learn the Qur’ān by heart. He also studied *Hadīth*, *Fiqh* and Arabic language. He was admitted in a primary school named *Madrasah al-Rashad al-Deeniyah*, at Mahmūdiyyah,⁴ where he was taught by a learned scholar and founder of the Madrasah, Shaykh Mohammad Zahrān. The
latter left the Madrasah due to the change in its management and al-Bannā was transferred to Madrasah E’edādiyāh (Middle School). In 1920 the E’edādiyāh Madrasa’s were given by the government under the control of Ministry of Education. In the same year he joined Teachers’ Training College Damanhūr, where he completed three years course in 1923 and in the final examination stood first in the college and fifth in Egypt. In the same year he entered the Dār al-‘Ulūm in Cairo. By his own account, al-Bannā read Spengler, Spencer and Toynbee during his studies there. In July 1927; he passed the examination of diploma in teaching and stood first in the said examination. He had divided his time into two parts. Half of the time he devoted to his studies and in remaining half he preached Islām and helped his father in his profession of watch-repairing.

In September 1927, he was appointed as a teacher in the Department of Education in a primary school in Ismā‘īliyyah. In the daytime he taught the children and in the free time he imparted religious knowledge to their parents and studied the social life of Ismā‘īliyyah very minutely so that he could launch his mission in future effectively. He wanted to become a good teacher and successful preacher.

On 27th of Ramadhān al-Mubarak 1351 A.H. corresponding to 1932 A.D., he married to Lateefah daughter of al-Hāj Hussain al-Sūli, who was very much impressed and influenced by the personality and mission of Hasan al-Bannā. He favoured and supported his mission, and at various occasions encouraged and helped him. His sons became disciples of al-Bannā. On the other hand, Lateefah, life partner of Hasan al-Bannā was a pious, puritant and God-fearing lady. In all conditions she cooperated and remained devoted to her husband. He had six children with this wife—five daughters and a son. The names of the daughters are:
Sanā, Wafā, Rajā, Hajrā and Istishahād. The last one was born on the same day when al-Bannā was martyred, so she was named Istishahād. The only son was named Ahmad Saif al-Islām.

Ahmad Saif al-Islām was like his father - brave, active, good mannered and a dynamic person. He stood first in every examination and did his graduation from the medical college. He also got two degrees, in law and Arts, from Cairo University in the same year. Jamāl ‘Abd al-Nasser did not spare him and deprived him of all posts and punished him for twenty-five years’ imprisonment with hard labour. There is a saying in Arabic, 

*Hadha al-Shibl Min dhdka al Asad.*

(The offspring of the lion is lion).

In October 1933, al-Bannā was transferred from Isma‘iliyyah to Cairo. He resigned from the government service in 1946.

Hasan al-Bannā was a true preacher of Islām and a reformer as well. During Damanhūr study period, in the holidays, al-Bannā along with his three friends Rāqim, Mohammad Afandi al-Dhimyāti and ‘Abd al-Mut‘āl Sankal went to their respective streets to awaken mo’azzins (callers to prayer) and the people before Salāh al-Fajr (morning prayer) for prayer. He went to the bank of ‘River Nile’ to hear the words of Azān (call to prayer) from different voices of the mo’azzins, which gave him a lot of pleasure because he held himself responsible for awakening of people for Salāh (prayer). In the mosque, he got very much delighted, when he found himself the younger one among the people offering Salāh al-Fajr. At the age of twelve, he lead the congregational prayers in the mosque and called the Azān from the minarets.

From the childhood, he was well mannered, pious and religious-minded. He was never involved in immoral and un-
Islamic activities. He prevented the people of the village from indulging in un-Islamic practices and wrote letters inviting them to adopt Islamic way of life for their welfare here and security in the Hereafter.

Once, when he was a student, he happened to pass by a river in Mahmudiyyah. A nude wooden statue was stuck on a yacht. It was a place from where a lot of women used to pass. When he saw this offensive image, he went straight to the police station and protested against the exhibition of the statue. The police officer was very much impressed and ordered the sailor to remove it. The next day, the police officer visited his school and praised the little student before the principal.

At the age of twelve, he had formed a society of the children of his age and named it Jami‘at al-Akhlaq-al-Adabiyyah (Society for Moral Behaviour). He was elected its president. The aim of the society was to create good habits in the little students.

Outside the school, he formed another society called Jami‘at Insidād-al-Muharramāt (Society for the Prevention of Sins). The aim of the society was to invite people for good deeds and refrain them from doing forbidden. As the Qur’ān says:

“You are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong and believing in Allah.”

He was committed to sufi method of purification and the profession of teaching for the cause of Islam in the childhood. At the age of thirteen, he met a Sufi merchant, Ahmad al-Sukārī, who later on became his close friend. He used to take the schoolboys to the graveyard once a week to make them realize that life is mortal. He used to tell them the stories of the pious and virtuous Muslims, which filled their eyes with
tears and made them obedient to Allah and His Messenger. They formed a society and named it, Jami‘at al-Hisāfiyah al-Khairiyah (The Hisāfiya Charitable Society) Al-Bannā was elected its secretary. It had two objects:¹⁹

(i) Invite the people to build up a high moral character and to prevent them from un-Islāmic activities.
(ii) To respond carefully the activities of the Christian missionaries who were preaching Christianity in the garb of educationists and social workers.

Cairo was the center of politics. In 1919, there was an agitation and revolt in Egypt against the British occupation.²⁰ Al-Bannā was just of thirteen when he participated in the rallies, strikes and student demonstrations. He listened the speakers on the national issues. At Damanhūr Teachers’ Training College, he often took part in the strikes and participated in ‘Black Day’ observed every year on 18th December, the day on which British occupied Egypt.²¹

There were both good and the mischief-mongers in Cairo. At Cairo, al-Bannā wanted to fight the evil and establish the Islāmic way of life despite heavy odds. He consequently joined an organization, called Jami‘at Makārim al-Akhlāq (The society of Islamic Ethics).²² The aim of the society was to fight against the ungodly environment of Cairo and to reform the social set-up. Al-Bannā attended regularly its meetings.

He formed a group of students of ‘Dār al-Ulūm (Cairo University) and al-Azhar University. They addressed and advised the people at public places, hotels, restaurants and coffee-houses to refrain them from forbidden such as gambling, drinking, fornication etc. He succeeded in achieving two things i.e. creating self-confidence in the youth and winning the trust of the people.
Al-Banna was also the member of *Jami'at al-Shubbān al-Muslimīn* or Young Men’s Muslim Association (Y.M.M.A.), which was founded in December 1927 in Cairo.23 ‘Abd al-Hamīd Bik Sayyid was elected its president. Dr. Yahyā al-Darderī, Mahmūd ‘Alī Fazl, Mohammad al-Ghamravi, Sayyid Mohibuddīn al-Khatīb etc., were its members.24

By the age of childhood, al-Banna was well mannered, pious and religious-minded. When he was in Damanhūr, he used to visit the graves of pious Muslims. On some special days he was not to talk to anyone. He and his friends wanted to remain aloof from using ill-language. He was against Western culture, dress or uniform. He used to wear turban, slippers and white-loose-collarless shirt in and outside the school.

During his study in Damanhūr, on every Thursday, he used to go to Mahamūdiya and help his father in repairing watches and in the night he absorbed himself in performing prayers and remembering Allah wholeheartedly along with Hisāfī brothers. He used to do this during the vacations also. In addition to fasting in Ramadhān, he used to fast on every Thursday and Friday in the remaining months.

Hasan al-Banna was born in a noble and simple family that practiced Islām in every walk of life and was free from the evils of a Western life. Being educated from al-Azhar University, his father had command over *Hadīth* and Islāmic jurisprudence. Al-Banna’s father gave him religious as well as modern education, which moulded his character according to Islāmic way of life.

Al-Banna was interested to study Islāmic literature. In this regard, his father played a great role. He had his own library. His younger brother ‘Abd al-Rahmān al-Banna had recognized it while addressing his elder brother:
“There were a lot of books in the library of our respectable father. We used to survey these books through our short eyes. The names of the books were printed in golden letters. Sometimes we used to pick up Nisāḥpūrī, sometimes Qāstalānī and sometimes Nā‘il al-Awtār. Not only did our father grant permission but also encouraged us to study the books in the library. You were always ahead of me in this respect. I used to try to follow your footsteps, but I could not do so. You were an extraordinary man. Though the age difference was of two years, but the will of Allah was inclined to prepare you for some unusual achievements.”25


Late General Mohammad Salih Harb Pāshā, president of Jamiat al-Shubban al-Muslimīn, writes about domestic culture of Hasan al-Bannā as follows:

“In my opinion the domestic culture has played an important role in making the personality of Imām Shaheed. He was born in a pious, religious and educated family. The homely environment left very profound impression on his personality. Whatever education the Imām received, it embodied the true spirit of Islām and the excellence of high moral character. He entered the field by Sufism at an early stage. His spiritual teacher had a good knowledge of the Qur’ān, the Sunnah and the Islāmic jurisprudence. The treasure of his knowledge was like a stream, which flows without any hindrance forever. This knowledge of Islām
helped him greatly in his speeches and sermons whereby he satisfied himself as well as others."

He wrote certain books, which are as under:

(A) **Muzakkirât al-Dawah wa al-Da'iah** (auto-biography).

This is a masterpiece of literature, which is divided into two parts. The first part deals with his personal life and the second with the activities of 'Al-Ikhwân Al-Muslimûn.' Its translation is available in Urdu by Khalîl Ahmad Hamîdî under the title 'Hasan al-Bannâ Shaheed ki Diary' and also by Sayyid Marûf Shah Shirazi entitled Hasan al-Bannâ Shaheed ki Yaddashteyin'and is English by M.N. Shaikh under the title 'Memoirs of Hasan al-Bannâ Shaheed'!

(B) **Rasayil al-Imâm al-Shaheed:**

It is a collection of some articles, which he had compiled at different occasions in his life. It contains the following articles:

(I) **Risalah al-Taleem**

This is in the form of a booklet, which contains the instructions, he had given to those who had regularly joined al-Ikhwan al-Muslimûn. He has classified in it the ten basic principles of the oath of allegiance addressed to the members. These ten basic principles are as under:

(1) Prudence  (2) Sincerity  (3) Actions
(4) Jihad    (5) Sacrifice  (6) Obedience
(7) Firmness (8) Concentration (9) Brotherhood
(10) Mutual Trust

(II) **Risalah al-Jihâd:**

This pamphlet throws light on the obligations, importance and the advantages of Jihâd. He wrote it when al-Ikhwân waged Jihâd against the Jews in Palestine. It is a book of guidance for all the Muslims of the world.

(III) **Dawatuna Fi Taur Jadeed** (Our Mission in a new Stage):
It was written when al-Ikhwān was gaining momentum, the youths were joining the movement and the opponents were expressing their doubts against it. Al-Bannā explained each and every aspect of the movement in the pamphlet to remove the doubts. He explained that their mission was not limited to any group but was a universal and meant for the entire mankind. He also clarified that the movement was based on Iman (faith) and reason.

(IV) Al-Rasā‘il al-Thalathah

It is a collection of three pamphlets—‘What is our mission’, To what do we invite the people’ and ‘The Message of the Light.’ The last one is a letter written to King Farooq, the Prime Minister of Egypt- al-Nahās Pāshā and all other rulers of the Muslim states in 1936. In this letter he explained the principles of Islām, the Islāmic culture and civilization. He compares the Islāmic way of life with the Western one and maintained that only Islām provides the solution to all our problems and guarantees security, progress and prosperity.

V. Bayn al-Ams wa al-Yawm (Comparison between the Past and the Present):

It was written just before the World War-II. In this pamphlet he explained the principles of Islām and the reformative character of the ‘Ummah. He discussed the first Islāmic state which was established by Prophet Mohammad (S.A.W.) and also the causes of the downfall of the Muslims.

VI. Risalah al-Moatamar al-Khāmis:

This is the speech al-Bannā addressed in the fifth annual conference of al-Ikhwān al-Muslimūn. The following three topics have been discussed in it:

(a) The aims of al-Ikhwān and features of its message.
(b) The methods and means of al-Ikhwān.
(c) The policy of al-Ikhwān towards various institutions, organizations and ideologies of the country.
VII. Al-Ikhwān al-Muslimūn Tahta Rayah al-Qur'ān (Al-Ikhwān al-Muslimūn under the banner of the Qur'ān):

This is also a speech al-Banna delivered before a grand assembly held in Cairo at the headquarters of al-Ikhwān on 4th April 1939. He discussed aims and objectives of al-Ikhwān and the responsibilities of the youth in this regard.

VIII. Mushkilatuna Fi Dhau-i-al-Nizām al-Islām (Our issues in the light of Islamic system):

This pamphlet was written after the creation of Pakistan in 1947. He first discussed the political problems of Egypt and other Muslim countries. He also discussed the issue that newly born Pakistan was facing in terms of the armed aggression helped by the Communist block too.

(C) Khutab Hasan al-Bannā (The lectures of al-Bannā):

Short speeches and the religious instructions of al-Bannā have been compiled in the form of a book.

(D) Maqālāt al-Bannā:

Advices and instructions to the friends and the members of al-Ikhwān from time to time, which are now in the form of a book.

(E) Al-Mathūrāt:

It is collection of supplications (dua) to the prayer compiled by al-Bannā himself.27

Besides, he was correspondent of the Cairo Muslim Youth magazine al-Fath in Ismā‘iliyyah. He pursued his relationships with Rashid Rida’s Maktabah Salafiah group and tookover his scholarly journal al-Manār (the light House) from 1939 to 1941.28

Al-Bannā had been active throughout his life, in preaching and reforming the society. He never took rest, instead, he spent his whole life for the cause of Islām. He was assassinated on 12 February 1949 by the state secret police.
In front of the office of ‘Jamiat al-Shubban al-Muslimīn as reports declared.29

In his short period of 43 years, he launched the greatest Islāmic Movement of the world known as ‘Al-Ikhwān Al-Muslimūn’, which influenced the entire Muslim world. He was a man of dynamic personality with fearless heart and endowed with the fine qualities of a true Muslim leader. His every step was a manifestation of Islāmic values. Mohammad al-Ghazali (1917-1996),30 a prominent Muslim scholar expressed his views about the martyrdom of al-Bannā in these words:

“The bullet of the assassin penetrated that sacred body which had become lean and weak owing to the prayers and devotion to Allah and which was full of dust owing to this travel for the causes of Allah and whose forehead expressed his weakness owing to his supreme sacrifices. The Holy Prophet (S.A.W.) has said, when a mu'mīn (true believer) departs from this world, he is relieved of the world and transferred to the next world of joy and happiness.”31

The social and political circumstances of Egypt during the early decades of the twentieth century, greatly affected the psychological make-up of Hasan al-Bannā. These events caused concern and anxiety to him and his friends. He stated that:

“No one but God knows how many nights we spent going over the state of the nation and its present relation to various aspects of life, the effect of its sickness and the various remedies. We thought about a treatment and a way of blocking the disease. With emotion which reached the point of tears, we talked at length of our violent emotional discussions to the complacement and indifferent people who were loafing about the cafes.”32

He wanted to organize religious men, to establish an Islāmic society free from all types of evils and vices, so that it could be saved from shame, disgrace and degradation. For
this purpose, he contacted various men of religion. He made contacts with Muhbib-al-Din al-Khatib, owner of *Majallah al-Fath* (the victory) and the Salafiah bookshop, and one of the founding members of the Jami'at al-Shubbān al-Muslimin. *Al-Fath* made attacks on the modernists. The ideas and books of Farīd Wajdī influenced al-Banna also. He also visited the councils of Shaykh Rashīd Rida, owner of the Salafite magazine, *al-Manār* started in 1905.

In 1927, al-Banna, joined Jami'at al-Shubbān al-Muslimin. All this happened while he was a student. After the completion of his studies, he wrote a treatise on future plans under the heading of, 'Explain the Greatest of Your Hopes After Completing Your Studies and Explain the Means You Will Use for their Realization.' He promised himself:

"I will be a counsellor and a teacher. If I spend the whole day long for the better part of the year teaching children, I will still not neglect instructing the fathers about the objectives of religion, the source of their well-being and the cause of happiness in life; sometimes by making speeches and holding conversations, sometimes by writing, and at other times by roaming and making trips. I prepared myself for the former task with a spirit of thankfulness and optimism and for the latter with innate means' perseverance and sacrifice. Both of these are essential to the reformer and are treated as the secret of his success.

Among the practical means are a long period of study, a knowledge of those who embrace this principle and are sympathetic to it, a body inured to roughness despite its smallness and familiar with hardships despite its slenderness, and a soul which I have sold to God at a good bargain, and by His will, a saved one. That is the contract between my God and me which I here record, which I call upon my teacher alone witness, and which cannot be influenced by anything except conscience and in might which is inscrutable except to God; and he
who fulfills what he promises to God shall be given great reward."^34

On September 19, 1927, after completing his studies from Dār-al-ʿUlūm Cairo, Hasan al-Banna was appointed teacher in a school in Ismāʿiliyyah.^35

**Establishment of Al-Ikhwān al-Muslīmūn**

In the month of March, 1928,^36 Hasan al-Banna and his six followers and students assembled at the residence of al-Banna in Ismāʿiliyyah and founded an organization named Jamiyat al-Ikhwān al-Muslīmūn (The society of the Muslim Brethren). By 1929, the organization was being referred to as the ‘Muslim Brotherhood’ in the semi-official *al-Ahrām* newspaper, in which a photograph of the founding group was shown.^37 Among the first bearers of the idea were Hāfiz Abd al-Hamīd, Ahmad al-Hasri, Fuʿād Ibrāhīm, Abd al-Rahmān Hasbullah, Ismāʿīl Uz and Zaki Maghrībi.^38 In 1929, foundation of the center and the mosque was laid in Ismaīliyya.^39

The aim of this organization was to reestablish the Egyptian society on the fundamentals of Islām, enshrined in the Qurʾān and the Hadīth and Islāmic schools of law. Al-Banna wanted to construct a society imbued with Islāmic ideals applied to politics, economics and in all the areas of social life. He wanted to awaken the people against British Imperialism. He wanted evolution in the political, social and moral spheres of life. Al-Ikhwān al-Muslīmūn was purely a religious movement. It aimed to spread Islāmic knowledge, Islāmic morals and good deeds. The organization wanted to bring revolution among the individuals and in the society as a whole. To get success in this mission, the task was based on four phases. They are:

1. *Al-Fard al-Muslim* (Every individual should become a true Muslim;
(2) *Al-Usrah al-Muslimah* (existence of Islamic family);
(3) *Al-Ummah al-Muslimah* (To prepare a true Islamic society); and
(4) *Al-Hukumah al-Muslimah* (to establish the Islamic government).

Al-Ikhwan al-Muslimun was well organized with members divided into two grades, first and second-class. A supporter and member has to pass a certain examination to reach to the higher rank. When he become active, he was allowed to attend special meetings presided over by Shaykh Hasan al-Bannā. Whenever, the number of members in a branch became numerous, it was upgraded to an administrative unit with a council, whose members were selected by the ‘General Assembly.’

Al-Ikhwan carried out its mission with full dedication. The first four years of the organization’s existence were used to solidify support in and around Ismāʿiliyyah. Al-Bannā and fellow members toured the countryside preaching the message of Islām in mosques, homes, the workplaces, clubs and coffee houses. Al-Ikhwan carried out its mission with full dedication to urban and rural areas and its strongest support base was among the masses. He went to cafes, restaurants, streets etc. to invite the people to hear the message of the organization. Al-Bannā chose three large cafes, capable of holding thousands of people, and arranged for two sessions a week in each of them. He, himself, spoke on those occasions to the people. The stress was given on such elements as doctrine of death, judgement, pains of the Hell, joys of the Paradise in the light of the Qurʾān and Hadith with examples and stories. The owners of the cafes were also interested to learn the principles of Islām. So al-Bannā gathered them together in an old Zāwiya (a Sufī meeting house) and taught them the basic principles to be adopted in practical life. He spend his time in another
Zāwiya between ‘Salāt al-Maghrib’ (sunset prayer) and ‘Salāt al-Isha’ (last prayer). Thereafter he would go to cafes to teach. He was able to study his little group and the effective factors at work on it. There were the ‘Ulamā, the Shaykhs of the various Sufi orders, the notables, and the clubs. He says about this:

“I tried to make this a broad, general movement based on science, education, and a spirit of militancy, which are the pillars of the Islamic mission. He who wishes a specialized education (here referring to the Sufi orders), he, and what he choose, is his own affair.”

Al-Bannā was able to attract to his movement various members of the local intellectuals, artisans, workers, clerks, low paid professionals, technicians, students of both traditional and modern universities, doctors, lawyers, accountants and industrialists. Their number grew rapidly from an estimated 3000 in 1929 to 2,50,000 in 1947. The growth of the movement was rapid. According to its own journals there were four branches of al-Ikhwān in 1929, and three hundred in 1938 and eventually two thousand in 1948. Members consisted of those people, who were committed to the service of Islām and were ready to sacrifice each and everything, even their lives for it.

The approval of the central office was required to validate the decisions adopted by the General Assembly of any of the branches. Any new branch or administrative body could be approved or disapproved by the General Headquarters. It could also dissolve any branch or administrative body. Central offices supervise the activities of the branches. Social service activities like contact with the Islamic world etc. were supervised by a number of committees created by the central office in order to ensure the smooth functioning of the branches. General Headquarters was the main branch which
was composed of the founding committee, consisting of about one hundred members and the office of General Direction with twelve members selected by al-Banna from the founding committee. All members had to take a *Ba'it* (Oath of Allegiance) that they would protect al-Ikhwan even with their lives and have implicit trust and confidence in their superiors, enforcing their decisions even if they personally differed with them. At every meeting each member had to renew his allegiance and repeat, “I hear and I obey.” The most trusted active members were thoroughly known to Shaykh al-Banna. Each of them was required to keep daily record of his activities including his progress in the memorization of the Qur’ān and his attendance at *Salāh*. They were required to study the Qur’ān, the *Hadīth*, the principles of Islāmic jurisprudence, and were instructed in the use of various weapons and First Aid. At the termination of their studies, they were examined as to what they had learned. At the call of Shaykh Hasan al-Banna, a congress of all the leaders of the branches of al-Ikhwan was held every two years.

In 1929 a center called ‘Dar al-Ikhwan’ and a mosque was built in Ismā‘iliyyah. The mosque became an important center of social conscience and moral antiseptic. Al-Ikhwan opened its own schools, dispensaries, co-operatives, even industrial enterprises, and flourishing commercial companies.

The ‘Spirit of Militancy’, as he described it, gained momentum. Other branches were founded in nearby villages, including a plan for Muslim sisters. Schools for Muslim girls (*Ummahāt al-Mūmineen* Schools) and *Darṣgāh al-Hira* for boys were opened in Ismā‘iliyyah. Every branch had one mosque each and a club at some places.

Al-Banna’s examples and ideas soon found echoes in neighbouring countries, and led to the emergence of Islāmic associations modelled on or affiliated with the original
organization. This was the case in Syria, Lebanon, Palestine, Jordan, the Sudān and Iraq.

Al-Ikhwān al-Muslimūn started various types of activities. But the most importance was given to education. Many schools were opened and al-Ikhwān requested the Egyptian government to make it possible in the schools that Islāmic and moral values should be taught to the students. This programme had four main objectives: the spread of religious doctrine, high moral standard, pride in the legacy of the Islāmic past of science to provide an Islāmic renaissance in Egypt with a strong basis. Special stress was given in the fields of Islāmic and national history, Islāmic civilization and the establishment of religious instruction as compulsory at the University level. They wanted the removal of teachers from their professions, if any of them was found corrupt in their morals, unfaithful and insincere to their job.

Al-Ikhwān was against co-education. At General Headquarters, they formed a committee to establish separate primary, secondary and technical schools for boys and girls. It took an active part in the spread of education. Al-Ikhwān opened a number of free schools for workers and peasants. They were taught the Qur'ān during the day. The adults, who were working during the day and had no leisure time, were taught during the night. In this regard each and every branch of al-Ikhwān was provided with a school. Girls were trained in the schools called ‘Mothers of Believers’ (Ummahāt al-Mu'mineen).

Different Phases

Al-Ikhwān al-Muslimūn passed through various phases. The first phase is from 1933 to 1939. During this phase al-Ikhwān continued its secret reformative works. The second phase is from 1939 to 1945. This is the phase when al-Ikhwān came into the political scene. The third phase of the
organization is from 1945 to 1949. During this period al-Ikhwan spread to each and every corner of Egypt. This was the phase in which, al-Ikhwan was ill treated and oppressed by the government and it lost its charismatic leader Hasan al-Banna. The fourth phase is from 1949 to 1954 during which Hasan al-Hudaibi was elected its second Supreme Guide, Egypt witnessed 1952 revolution, Al-Ikhwan was banned and the revolutionary government executed its leaders. Now I would like to discuss these four phases one by one in detail.

First Phase (1933 - 1939)

In 1933, al-Banna was transferred from Ismā‘īliyyah to Cairo, by the government. So the Headquarters of al-Ikhwan was also shifted to Cairo in the same year. In this way started the first phase of al-Ikhwan al-Muslimūn under the charismatic leadership of Hasan al-Banna. During this period al-Ikhwan came out as a good organization and silently propagated its mission in the mosques. Al-Banna along with other members of al-Ikhwan visited villages and towns opened its branches and invited the people towards the following of Islamic civilization. In one of his articles written in the year 1934, he himself stated that:

“The idea of the Brethren had been spread to more than fifty towns and cities in the country of Egypt and in nearly every one of the towns it had carried out useful projects and started beneficient establishments. In Ismā‘īliyyah, a mosque and club was established for al-Ikhwan members as well as the Hira institutions for the instruction of boys and the girls.”

In Shubrakhit, al-Ikhwan established a mosque, a club, a school for boys and a trade school for graduates of the boys school. The boys who could not complete their education, were admitted in this trade school. In Mahamūdiya al-Buhayrah, likewise, a loom for textiles and carpets was set up near the Qur‘ān school...in ‘al-Manzilah Daqhaliyah’, a
school where the Qur’ān could be taught, was established. All or some of these are found in every branch of al-Ikhwān all over the country from Adfū to Alexandria.46

The growth of the movement was rapid; three hundred branches were established till 1938. The movement reached out into other parts of the world because al-Bannā was looking beyond the borders of Egypt and realized that the circumstances were favourable for the spread of the movement. He began sending propagandists to the mosques, announcing the mission, making solid contacts and awakening enthusiasm. Then he followed this up by creating branches in the Sūdān, Syria, Lebanon, Palestine and North Africa.

During 1933 and 1938, al-Ikhwān published and circulated the newspaper Majallah al-Ikhwān al-Muslimūn (the Muslim Brethen Magazine) from its publishing house. Formerly, the means of contact had been visits, pamphlets, or circulars. Its’ articles were also published in some other magazines such as al-Nadhīr (The Warner) and al-Ta'āruf (The Introduction).

After the transfer of Headquarters of al-Ikhwān from Ismā‘īliyyah to Cairo, Hasan al-Bannā wanted to develop his movement into a political instrument. He wanted to achieve this goal by his own characteristic means. The constitution of 192247 was Western type and un-Islāmic. Al-Ikhwān demanded that all the political parties should be abolished and the whole structure of the state; and Shari‘ah should be brought into conformity with true Islām. The mission of Islām demanded the end of the ‘Partiality’ both by the party politicians and of the domestic nationalist.

Political weekly magazine Al-Nadhīr was issued in May 1938.48 Articles were written in this paper about the political involvement of al-Ikhwān. The organization disclosed that it will actively participate in the ‘political struggle’ in the
country as well as outside it. It wanted that there should be complete revision of established administrative systems of the governments along the Islamic lines in the Arab world in general and in Egypt in particular.

In this way al-Bannā entered into the political field by delivering religio-social lectures in broadcasts and at clubs by sending letters to the successive prime ministers such as Mohammad Mahmūd Pāshā, Mustafā al-Nahās Pāshā, Ismaīl Sidqī, ‘Abd al-Fath Yahyā, again Mustafā al-Nahās Pāshā, Nasīm, ‘Ali Māhir and then again al-Nahās upto the outbreak of the World War-II. The letters were infact calls for a complete internal reform in the spirit and the way of the Islamic religion.

In the year 1936, al-Bannā addressed letters to King Farooq, al-Nahās Pāshā and the kings and the princes of the Muslim world calling upon them to follow the path of Islām, its rules, its laws, and its civilization, and to give up the way of the West, its civilization and its programmes. He said that Islām guarantees to supply the rising nation with its requirements in military life, health, science, economic and organization.

These speeches and letters say that he did not only wanted religious and moral reforms, but also reforms in the administrative system, economic, education and training system, laws and politics, internal as well as external.

In 1938 al-Ikhwān became an international revolutionary call. In the same year, in the fifth conference of al-Ikhwān at Cairo, al-Bannā said:

“It’s a Salafi movement because it pursues the return of Islām to the purity of its source in the Qur’ān and the tradition of the Prophet. It’s a Sunni order as it is modelled on the Sunnah in everything, particularly in matters of belief and worship. It’s a Sufi reality because it operates on the principle that virtue is in the purity of the soul,
innocence of the heart and hard work. It's a political organization because it demands reforms in internal politics, changes in the relationship between Islāmic nation and the outside world, and the education of the people for integrity, self-respect and national consciousness. It's an athletic club as it promotes good health. Since the duties of Islam cannot be fulfilled without good health. It's a scientific and cultural society because Islām makes the search for knowledge an imperative of every Muslim and the Ikhwān in reality is a school for education, an institute [dedicated] to caring for body, mind and spirit. It's an economic enterprise because Islām deals with the acquisition and management of wealth. It's a social idea because it deals with the problem of Islāmic society and attempts to find solutions."

In the same lecture al-Bannā stated about Islām, national problems and al-Ikhwān’s way of working. This lecture, later on, became guiding principles of the organization. He further said:

“We believe that the teachings of Islām and its commands are about the worldly life and life hereafter. Those who understood that its teachings are limited upto spiritual side or individual worship and those who say that it has no link with the affairs of life, all of them are on the wrong path. Islām is a faith and worship. It is a nation and race. It is the religion and state. It is spirituality and worship also. It is the Qur’ān and the sword. The Qur’ān discusses all these things and considers them Islām’s summary.”

Some features of call of al-Ikhwān, which were not in the contemporary parties, are as under.

(1) It kept itself away from contradiction regarding jurisprudence.

(2) It had no interest in the higher ranks in the administration of the country.

(3) It disassociates itself from political parties.

(4) There were different grades of workers and work.
(5) It believes in practical works instead of slogans and advertisement.

(6) Young generation joined this organization in troops.

(7) Its message spread quickly in villages, towns and cities.

Al-Ikhwan did not identify itself as a political party, during this period, although it acted very much as if it were. Its activities began to acquire a distinct political character around 1938. The weekly *al-Nadhir* was started and occasionally threatened to 'fight any politician or organization that did not work for the support of Islam and the restoration of its glory.

Al-Ikhwan also raised funds to fight against Zionism, in particular to maintain the Arab strikes of 1936-1939. Al-Ikhwan also supported Palestine military in 1948 war against Israel.\textsuperscript{52}

**Second Phase (1939-1945)**

This was also the period of World War-II, in which al-Ikhwan entered into a new phase. There was no stable government in the country due to Martial Law, and various external motives and factors. Eight ministries were changed successively because of struggle for power among the parties and unfavourable circumstances in the country. The charge of the government was taken over successively by 'Ali Māhir, Hasan Sāбри, Hussain Sirri, Mustafā al-Nahās, Ahmad Māhir, al-Nuqrāshi Pasha, Ismail Sidqui and then again by al-Nuqrāshi Pāshā.\textsuperscript{53}

During the ministries of Ali Māhir and Hasan Sabri al-Ikhwan persisted in preaching and counselling in books and private and public speeches. Al-Ikhwan extended its full support to 'Ali Māhir's decision to keep Egypt away from the War. Al-Ikhwan continued its programme of preaching and advising the people to do good and keep themselves aloof from wrong doings.
In 1939, al-Banna stated that he was both separate from and yet close to the Muslim youth and Young Egypt (*Misr al-Fatah*, the future Socialist Party) from which al-Nasser and several free officers were later to merge. King Farooq (enthroned in 1937) and Mustafa al-Marâghî, head of the Islamic University al-Azhar, wanted al-Bannâ to contest for the parliament against the political parties in general and the Wafd Party in particular. King Farooq also wanted Wafd Party to be replaced by al-Ikhwân.

At the beginning of the World War-II, al-Bannâ relied on the support of King Farooq and his Prime Minister 'Ali Mâhir. Al-Bannâ was harassed and put into the prison in 1941 in Cairo, when the King was forced to submit by the British authorities in 1941-42. Al-Bannâ still continued to maintain contacts with the government. First in 1939 and then in 1945, al-Bannâ suggested King Farooq to dissolve the parties and to form a ‘People’s Union’ which would ‘work for the good of the nation in conformity with the principles of Islâm.’ His friend, Sukkâri suggested al-Bannâ to join the Wafd Party in 1945, but the latter refused. So Sukkâri broke with him and later on left al-Ikhwân in 1947.

In 1940, the total number of al-Ikhwân branches grew up from 300 in 1938 to 500. These included, after 1937, a branch in Syria, based in Allepo and covering Syria and Lebanon and agents in a number of other Arab countries.

During this period the activities of al-Ikhwân doubled. There were developments in its commercial, educational, cultural and physical training programmes. Branches were opened in each and every corner of the country. They organized their activities in these branches. People were impressed with the efforts and constructive works of al-Ikhwân and joined this organization. They include students and teachers from Dâr-al-Ulûm Cairo (Fuâd the First
University) and al-Azhar University Cairo, businessmen, industrialists, engineers, doctors, lawyers, army officers, police officers, civil servants, teachers, labourers, carpenters, soldiers, clerks, tailors, journalists, farmers unemployed etc. In short people from all walks of life joined the organization and al-Ikhwān became a strongest one with the enrolment of masses.

Al-Ikhwān alone succeeded in attaining grass-root support among the lower class of the urban population, despite the fact that they did not use power and corruption in order to gain this support, as did the Wafd and other parties. During 1939 to 1941, al-Ikhwān published al-Manār inherited to Rashīd Rida.

With the development and gaining overwhelming support from the masses and becoming their favourite organization, it hitched in the eyes of the government and the British thought that it would create problems for them in the whole Arab world. Before that it was treated as a reformist movement and its activities were not considered seriously.

During 1939-1945, the organization directly stepped into the political field. With good planning and administration, al-Ikhwān raised the slogan of ‘Freedom and İslāmic Domination’ in the whole country. To address the European governments, al-Banna stated:

“Al-Ikhwān treats every government as cruel which oppressed or is oppressing Muslim countries. There is need to stop these atrocities with might.” So al-Ikhwān raised its voice for the liberation of Palestine, Algiers and all other countries, which were under the shade of Imperialism. He urged the Muslim nations to wage jihād against imperialistic powers. These things were contrary to the ideology and aims of the British. So with pressure of the British, eventually in October 1941, Hussain Sirrī Pāshā (the then Prime Minister of
Egypt) resorted the violence on the workers, members, supporters and leaders of the organization. The government banned its two weekly magazines *al-Ta’āruf*, *al-Shu‘ā*’ (the rays) and the monthly *al-Manār*. Its press was locked and sealed. Printing or reprinting of its pamphlets was banned.\(^{60}\) Imam Hasan al-Banna was transferred from Cairo to Qinā and Secretary General, Ahmad al-Sukkari to Dhimyat. Parliament of Egypt raised a protest against it and both of them were brought back. The government became more severe and arrested both of them and soon released them as a precautionary measure because it was expected that al-Ikhwan might react. This resulted tremendous support from the masses and an extraordinary increase in the membership of al-Ikhwan.

Al-Nahās of the Wafd succeeded Hussain Sirrī Pāshā. Al-Banna wanted to offer himself as a representative for the parliament from Ismā‘īliyyah district, to represent al-Ikhwān and become its spokesman in the parliament. Al-Nahās requested al-Banna that there was danger from the British government in case the latter would contest the election. So in the interest of the country, because he loved it more than his life, al-Banna withdrew his candidature.\(^{61}\) In exchange al-Nahās lifted ban from their magazines and printing press. But after some time he put restrictions on their activities e.g., holding of meetings, printing of newspapers and locked all its branches except the General Headquarters. At one time the government allowed them freedom and at another time it treated them harshly. These fluctuations continued till his dismissal in 1944.\(^{62}\)

After al-Nahās, Ahmad Māhir, leader of the Sadist Party, became Prime Minister of Egypt in October 1944. Like his predecessors, he also adopted the way to suppress al-Ikhwān. But still al-Ikhwān decided to contest the elections, according to the resolution passed in its sixth general conference held in
January 1941. It had been decided in the conference that at the proper time, al-Ikhwān would field qualified persons, on the basis of their service to the Iṣlāmic programme, in national elections.  

Hasan al-Banna stood as a candidate from Ismā‘iliyyah. First time in the history of Egypt, people paid out of their own pockets for the election campaign. Sixty centers were established for election propaganda in the city. Posters of the walls, slogans of the people, students of the schools, in short each and everything was announcing to cast vote in favour of Hasan al-Bannā. His success was sure. To please the British, the government of Egypt adopted each and every means to defeat al-Bannā. But still he was declared successful.

At last elections were cancelled and re-election was announced. This time the British governor, Hammer Sāli Pāshā of Sīnā, expelled the workers of Hasan al-Banna from Sīnā and U’resh. Labourers were brought from other camps to cast fraud votes and al-Bannā’s success was changed into defeat. Other candidates of al-Ikhwān were also treated in the same manner.

Prime Minister Ahmad Māhir, declared war against Germany and Italy during the World War-II. Al-Ikhwān objected strongly and demanded that Egypt should stay neutral and not to involve itself in the war and sacrifice its young men for the cause of the West. The public also expressed great concern over this act of Ahmad Māhir. al-Ikhwān was very much active during this period. It was going parallel to the Wafd Party. It was then that Palestine issue began to figure high in the activities of Al-Ikhwān that became the magnet of anti-British and anti-Jewish trends of militant nature. This was the open clash with the British.

A person named Eīsavī in February 1945 assassinated Ahmad Māhir and Mahmūd Nuqrashi Pāshā took over the
charge of the government.\textsuperscript{66} Hasan al-Bannā, along with other leaders of al-Ikhwān, was arrested. During interrogation, Ėīsāvi said that Ahmad Māhir should have consulted the leaders of the country before the announcement of the war. Among these leaders, Ėīsāvi included Hasan al-Bannā also in this list. al-Ikhwān challenged detention of its leaders. Attorney-General issued orders for the release of al-Ikhwān leaders. After the release, Al-Bannā met al-Nuqrāshi and offered condolences for Ahmad Māhir, in the hope that the Premier would provide al-Ikhwān the freedom of action. Till the end of the World War-II (upto 1945), some times al-Ikhwān was free to hold meetings but at another occasions, the heaviest restrictions were imposed on it.\textsuperscript{67} Anyhow in this struggle, World War-II came to an end and circumstances changed.

**Third Phase (1945-1948)**

The last phase of al-Ikhwān, under the charismatic leadership of Hasan al-Bannā, started at the end of the World War-II i.e., in 1945.\textsuperscript{68} This was the crucial stage for al-Ikhwān. The movement reached its zenith during this period but also faced severe tribulation by the hands of Egyptian government. This period was from 1945 to 1948.

On 8 September 1945, al-Ikhwān held meeting of its general council.\textsuperscript{70} All the members of the organization were present in the meeting. al-Ikhwān introduced an amendment to its basic regulations so that all their aims and objectives would be stated clearly. These amendments mostly resembled with the speech of al-Bannā, which he delivered in the fifth general council in 1938, on the occasion of the tenth anniversary of the founding of the society. He addressed to the members of al-Ikhwān:

"In the time when you will have—Oh! Ye Moslem brethren—three hundred phalankes, each one of them equipped spiritually with faith and principle,
mentally with science and culture, and physically
with training and exercise; at that time ask me to
plunge with you into the depths of the seas, to send
the skies with you, and to attack with you every
stubborn tyrant; than God willing. I will do it.”

In this conference duties were assigned to the members
and they were made bound to obey the leader of the branch
and the Supreme Guide personally, after taking ‘Oath of
Allegiance.’ Al-Banna was elected Supreme Guide for
lifetime. He could neither be dismissed nor could he resign
without the decision of the founding body.

Instead of solving the economic problems of the people
Egyptian government adopted the policy of curbing the wishes
of the people. The government, backed by the British,
suppressed Al-Ikhwan and banned its activities during the
war. This widened the gulf between the government and al-
Ikhwan. Al-Banna was put in the prison in 1945. Egyptian
King dissolved the Wafd government and minority government
was brought into power, resulted political unrest in the
country. In 1946 al-Banna resigned from the government
service and dedicated himself for the development and
strengthening of the organization.

After a temporary halt, al-Ikhwan was allowed to resume
its activities and its ‘Supreme Guide’, al-Banna, was released.
On 5 May 1946, al-Ikhwan published its first daily,’ al-
Ikhwān al-Muslimūn’, from its publishing house. This daily
was not only read in Egypt but also in other Arab countries. It
challenged and criticized the foreign intervention and
imperialism.

During this phase al-Ikhwān established commercial
companies which yielded profits and strengthened the position
of al-Ikhwān. They created para-military forces and
established its branches in Egypt and in the Arab world. In
Syria in late 1945 under the leadership of Mustafa Sibāi (b.
1915-1964) al-Ikhwān formed ‘Syrian Muslim Brotherhood’ on 5 May 1946, al-Ikhwān branch was established in Palestine. In the same year, a branch was established in Jordan and al-Ikhwān held its international conference in the Sūdān in which representative from Lebanon, Jordan and Palestine took part. In October 1946 al-Bannā led a delegation, on the occasion of the Haj, to Hijāz and met with prominent pilgrims and Muslim leaders. In November 1946, al-Ikhwān opened an office in Ammān with the official support of King Abdullah. In 1947, a branch was established in Iraq under the leadership of Shaykh Mohammad Mahmūd al-Sawwāf (b. 1915). Al-Ikhwān delegations also attended international conferences in Western countries.

As reported by ‘The London Times’, the number of members reached between 3,00,000 to 6,00,000 only from the labour class, excluding the students. This paper also stated that al-Bannā had said that the preceding year he was speaking on behalf of the 5,00,000 al-Ikhwān members, who represented seven crore Arabs and thirty crore Muslims. In 1948 number of members reached 5,00,000 only in Egypt and much more than that of supporters and sympathizers. The number of branches reached two thousand in Egypt only.

Now the morale of al-Ikhwān was very high. It touched the peaks of success morally, materially and militarily because of its members worked very hard under the unique leadership of al-Bannā. It was in full-strength and well organized. So it came in the political field and after the end of World War-II, demanded the fulfilment of its word by the British, to give full independence to Egypt. This was the direct confrontation with the British.

During the armistice, Mahmūd al-Nuqrāshi was Prime Minister. Al-Bannā visited him and urged him either he should work for the achievement of national rights the independence
and unity of the Nile Valley or he would announced against the British jihād. Egyptian people were on a crucial stage at that time. It was a right time for them to get rid of the British imperialism. Their eyes were on Hasan al-Bannā. Demand for full-independence to Egypt was raised with full strength under the leadership of Hasan al-Bannā. In frustration, al-Nuqrāshī sent a memorandum to the British government. The latter without taking care of the demand of the Egyptian people, sent a diplomatic reply, which could not satisfy al-Ikhwan. Consequently, they organized a demonstration of the people and students, who came out on streets and demonstrated and raised slogans against the British government. It resulted bloody battles with the police and resignation of al-Nuqrāshī ministry and Ismail Sidqui ministry came into power.

Meantime al-Ikhwan continuously urged for the complete independence of Egypt from British imperialism. It awakened the people by organizing public rallies and conferences, made trips to the villages, through pamphlets, speeches and various types of publications. Al-Bannā called upon the parties to form a national board to unify their strength and organize their forces, so the whole nation would stand for the achievement of independence. Unfortunately these parties did not pay any attention to his call. Neither nationalism of Sadist Party nor ‘democratic spirit’ of Wafd Party and not al-Watn lil Jami’e slogan of Sa’ad Zāglūl came forward.

Al-Bannā, on seeing the coldness of the political front, himself came forward and advised Sidqui Pāshā to end negotiations and openly declare jihād against the British government. He accused Egyptian government of favouring imperialism and being disloyal to the country. Al-Ikhwan newspapers openly accused the government for favouring imperialistic companies which were incompetent to solve the
problem of unemployment. The government had been neglecting his demand for waging *jihād* against the imperialism due to the pressure of the British government. The newspapers also criticized 'Egyptian-British negotiations', accused 'Sidqui Pāshā' and wrote challenging articles against British imperialism. In the meantime al-Ikhwān submitted a memorandum to King Farooq explained that 'Sidqui Pāshā Ministry' was not able to fulfill the aspirations of the people. The General Headquarters circulated a statement to the branches declaring that there should be no cooperation with the English—economically, culturally or socially—until immediate and complete evacuation was achieved unconditionally.\(^7\)

On 27 October 1946, Hasan al-Bannā went to Makkah for pilgrimage alongwith a delegation of al-Ikhwān.\(^7\) He left the stage to his deputies and the members of the office of General Guidance.

During this period Sidqui Pāshā, in frustration launched an attack against al-Ikhwān. He arrested deputy Supreme Guide and many al-Ikhwān members and confiscated its newspaper *al-Ikhwān al-Muslimūn*. Al-Ikhwān reacted with nation wide strike and condemned this act of Sidqui Pāshā. Violent incidents happened in Cairo and Alexandria. To make it pretext, in retaliation, houses of al-Ikhwān members were cordoned and searched by the police by the orders of Sidqui Pāshā. Inmates were harassed and the women were not spared. Certain government servants and officials were discharged from the service. Many of them were transferred to far-flung areas. Chaos, confusion and unrest prevailed everywhere in the country and Sidqui Pāshā resigned from the Prime Ministership of the country.

On 10 December 1946, al-Nuqrāshi Pāshā of Sadist Party took over the charge of the government as Prime Minister.\(^8\)
On the same day, Hasan al-Banna published an article in the newspaper calling upon al-Nuqrashi Pasha to adopt shortest way, respect the aspirations of the people, end the meaningless negotiations with the British and wage *jihād* against imperialism for the complete independence of the country. He criticized the wrong policies of the government through his writings. He also pointed out that innocent members of al-Ikhwan and sincere citizens of the country were harassed, imprisoned, tortured and al-Ikhwan schools were closed, when it was the right time to fight against the real enemy of the country, the British. Instead of rectifying his wrong policies, he took the criticism as personal war against him. In this way civil war started between the government and al-Ikhwan.

In the meantime Palestine question intensified its severity, in which al-Ikhwan took an active part. It was the proving ground of strength and influence on one hand and a source of dignity for them in Egypt and the Arab world on the other. On 12 December 1947 al-Ikhwan took a demonstration from al-Azhar under the leadership of Hasan al-Banna, who was instructing the processionists in a motor car with the help of a loud speaker. On 6 May 1948, al-Ikhwan held a meeting of the General Council under the chairmanship of al-Banna. In the meeting, General Council urged the government of Egypt and the rest of the Arab governments to declare *jihād* against the Jews to save Palestine.\(^7\)

One 15 May 1948, under the supervision of the Arab League, Arabian army got into Palestine and waged *jihād* against the Jews. Al-Ikhwan had already sent its first volunteers ‘Rovers Group’ (Jawwalat al-Ikhwan al-Muslimūn) on 20 October 1947 before any of the local Arab group and organized their own volunteer forces. As a result, they were able to get arms and valuable training. They learned the extent...
of their military preparedness and influence. They fought courageously and bravely. Their courage surpassed that of Egyptian army.

The Jews and the British government was frustrated and got afraid of the influence and strength of al-Ikhwān. Al-Nuqrāshi government also get afraid of their influence and accused al-Ikhwān of incidence of violence and planning to overthrow the government. King Farooq was also frustrated by seeing the strength and influence of al-Ikhwān. Certain foreign ambassadors summoned a meeting in the Military Headquarter of the British in Egypt and unanimously urged upon al-Nuqrāshi to declare al-Ikhwān an unlawful organization. To please his masters, al-Nuqrāshi issued a military order on 8 December 1948 under Marshal Law Ordinance number 63 and al-Ikhwān was declared an unlawful organization. The government disbanded al-Ikhwān, its branches, its centers and seized its newspapers, documents, magazines, publications, monies, properties and assets. The government imprisoned a large number of its members, harassed them and severely tortured them.

Al-Banna tried his best to settle the affairs right but all in vain. On 28 December 1948, al-Nuqrāshi was himself killed by a youth. Al-Ikhwān was blamed for the killing. Ibrāhīm ‘Abd al-Hādi, al-Nuqrāshi’s fast friend, was given the charge of the government. After taking over the charge of the government, the policies of Ibrāhīm ‘Abd al-Hādi were more harsher than that of al-Nuqrāshi. He violently attacked the association, dispersed its members, severely tortured many of them in army camps, imprisoned them and exiled some of them including its one of the leaders, Sayyid Umar al-Tilmisānī-who was exiled to Tūr Mountain (Jabl-e-Tūr). He also attacked them in such a way, an infidel could not do it with the Muslims. Hasan al-Banna was not arrested but
restrictions were imposed on his activities. He was asked neither to move anywhere within the country nor could he go outside the country.

These violent measures deeply disturbed him, he saw the structure collapsing overnight, which he had spend twenty years to build. He felt disappointment on these circumstances and with wisdom changed his plan of direct entry of al-Ikhwān into the politics. He precisely and clearly stated that:

"The thought which I have conceived is that our organization should take upon itself the raising of the standards of the country, religiously, socially and economically neglecting the political aspects and to permit the outstanding of the association to present themselves for the elections under the auspices of whatever parties they see fit to join, provided that they do not join any one party and provided that they undertake the spreading of the mission of the association within these parties...I believe the time is not far distant when these parties will have faith in what we advocate."83

On 12 February 1949, member of Executive Council of Jamiat al-Shubbān al-Muslimīn, Nagi sent Mohammad al-Leythi, president of ‘Young Boys’ branch with a message to Hasan al-Bannā that the latter would meet him in the office of the association so that he would inform Hasan al-Bannā about the decisions of the new government regarding al-Ikhwan.84

Imām Hasan al-Bannā along with his son-in-law, ‘Abd al-Karīm Mansoor, reached the office of Jamī‘at al-Shubbān al-Muslimīn in time. The former talked with Nagi but, according to al-Bannā, dialogue could not reach its logical conclusion. After the completion of the dialogue, al-Bannā came out of the office. He was fired upon while sitting in the car in front of the said office. He was taken to the hospital where he was declared dead.85 Consequently, the possessor of truth and purity; mountain of determination and resolution; torch-bearer and caller of tone faith and belief was martyred
in the broad day-light in front of the office of Jami‘at al-Shubbān al-Muslimīn. Sadist party was blamed for the assassination. But eye witnesses said that the assailants used the vehicles bearing Reg. No. ‘9979’ and fled from the scene in the same vehicle. Later on it was disclosed that the vehicle belonged to Mahmūd ‘Abd al-Majeed who was the then incharge Lieutenant of the Crime Branch. After the ‘Free officers Revolution’, on 23 July 1952, eleven persons were arrested in this regard. Mahmūd ‘Abd al-Majeed was then ‘Lieutenant Colonel’; Major al-Jazār was an officer of political branch of the ‘Secret Police.’ This was the man who threatened the witness that if he would disclose it, the former would be killed. Those convicted also include captain Mohammad Jazār, special servant of King Farooq (Mohammad Hasan), Lieutenant Colonel Mahmūd ‘Abd al-Majeed, Lieutenant colonel Ahmad Kāmil, Colonel Hussain, Hawaldar Abduh Armaniyyūs, Sergeant Major Mohammad Mahfūz Mohammad Abū al-Layl Gharib, Lane Naik Hussain Muhammad bin Ridwān and Ahmad Hussain Jar (driver of the vehicle). Al-Banna was killed of course but the movement of resurgence and reform initiated by him could not be suppressed. The blood of al-Banna, rather flourished and strengthened the movement.

Al-Banna’s Islamic Thought

Al-Ikhwān al-Muslimūn’s distinct feature is its explained thought and expression that Islām is a complete system of existence, an all-embracing guideline and a comprehensive discipline of education and training. Imām Hasan al-Banna explains this Islamic thought in this way:

“Islām is an all-embracing setup, surrounding all sides of life. Whether it is state or country, government or nation, it is guarantor of moral values and guardian of strength, pity and justice. It is a culture and law. It is source of knowledge and set up (system). It contains materials and wealth
privilege. It also contains skill of earning livelihood and wealth. It is the *jihād* and the call. It contains military principles and discipline. It is also a collection of real facts and prayers."⁸⁹

This complete and effective interpretation of Islam is easily explained through both *the Qur‘ān* and *the Hadīth*. The political side of the establishment of Islamic state, which is the source of the enforcement of Islamic *Shariah* is the basic aim of Islamic resurgence.⁹⁰ Al-Ikhwān al-Muslimūn presented successfully its all-embracing Islamic vision in the shape of different works, which include call and guidance, political works, business, education, social and welfare works, building of manner and character, military training, sports and entertainment etc.

Al-Bannā was brave and intelligent, who totally dedicated himself for the cause of Islam. His close associate has rightly said that he had the qualities like astonishing memory, extraordinary capability, and skill of speaking and personal power absorption. In fact he was born as a great leader and guide.⁹¹ He was influenced by his father who was a respected scholar of the Hanbalite school, was deeply religious person with a sense of mission.⁹²

Anwar al-Sadāt, ex-president of Egypt, met Hasan al-Bannā on the eve of Milād-un-Nabi (S.A.W.) at ‘Mādi Military Cantonment’ in 1940, when the latter went there to present a lecture. Anwar al-Sadāt said:

"His choice of subjects was excellent, his understanding and interpretation of religion profound, and his delivery impressive. He was indeed qualified, from all points of view, to be a religious leader."⁹³

Hasan al-Bannā’s political thought regarding the decline of ‘Muslim ‘Ummah’, came into being after affected by his analysis of disintegration of ‘Abbāsid Caliphate and colonization of Muslim countries in the nineteenth century.
after the World War-II. During the period political leaders of organization wrote seven books on the subject of Islāmic economics.¹⁰⁰

Hasan al-Bannā described Islāmic economic system through the following principles:

(1) That good capital is the basis of human livelihood, thus it has to be appropriately invested and well looked after.

(2) Every deserved person should be given work.

(3) Natural resources have to be exploited.

(4) Un-Islāmic and un-lawful sources of income such as gambling, interest and cheating should be deadly prohibited.

(5) Gap between the poor and the rich should be abridged.

(6) Social security is to be established so that the livelihood of each citizen, especially the disabled is guaranteed.

(7) Charity work, cooperation and social solidarity are to be urged and encouraged.

(8) Sanctity of property and right of private ownership are to be preserved except in case of conflict with public interest.

(9) Monetary dealings are to be regulated within the limits of people’s rights and public interest.

(10) Protection of the economic order as well as the wise and fair expenditure of public money is the responsibility of the state.

Hasan al-Bannā had a complaint with the state that natural and precious resources were not used properly for the welfare of the people. And the country suffered due to the foreign oppression, unequal distribution of wealth and economic disorder.

Many Islāmists in the Muslim world are accused of using the force to attain power. Al-Bannā repeatedly denied that al-Ikhwān al-Muslimūn never wanted to capture the power. But it
Hasan al-Bannā stressed for the restoration of 'Caliphate', besides a religious duty of Muslims, it is the symbol of their unity. In this way al-Ikhwān al-Muslimūn gave first preference to the establishment of Islāmic Caliphate. Hasan al-Bannā accepted that the Muslims should first of all give stress for strengthening of natural help in the fields of economy and culture, followed by military treatise and compromise in other fields. He tried to present Islāmic political system in such way, that it ought to be attractive for both intellectual as well as political leaders. He felt that the highest hurdle in Islāmization of Muslim countries is the secular system of government founded by colonial powers in the Muslim world. According to him, political system should be based on the Qur'ānic commandments, which demands the implementation of 'Law of Allah.'

He said that Islāmic government is based on three pillars: liability of the ruler, unity of the 'Ummah and the respect of the 'Ummah's will. The ruler is liable before Allah and his people. He is the servant of the 'Ummah and should look after its general interest. He deserves reward or punishment on the basis of his actions. The unity of 'Ummah is based on the brotherhood of Islām that does not allow hatred or division or conflict. Respect of the 'Ummah's will is manifested in its rights to supervise closely the rulers actions and to be consulted in public matters. Al-Bannā thought that the ruler should adopt the 'good opinions' of his subjects. He categorically said that in the matter, where you could find order neither from the Holy Qur'ān nor from the Hadīth, the decision of the ruler is implementable to the whole Ummah.

According to al-Bannā, these pillars of Islāmic government were rightly applied during the reigns of the four rightly guided caliphs and that of 'Umar bin Abd al-Azīz. He was very much sensitive to the question of any conflict or
division within the Muslim community. He quoted a number of *Ahadith* (traditions of the Prophet) which contained the punishment deserved by those people who create chaos and confusion in the ‘*Ummah*. That is why al-Banna was totally against the multi-party system in the country. He claimed that the political parties of Egypt have polluted the Egyptian society. Their internal conflicts and mutual struggle gave birth to a number of social evils. In fact we can not call them political parties because they have no fixed policy or programme. He said with confidence that the presence of opposition group to the government is not necessary. Only one party can represent the whole nation.

Although it is clarified in the constitution of Egypt that, *Islâm* is the religion of the state but al-Banna found the laws of the country contrary to this claim. Islâmic tenets does not permit gambling, fornication, drinking, use of intoxicants and bargaining of interest, which are in practice in Egypt. He demanded that the laws of the country should be brought into conformity with the constitution by adopting the *Shariah* laws. Al-Banna said that people should not be afraid of *Islâm* because it is very mild, flexible and convenient for change in the society.

Al-Banna criticized Egyptian electoral law on the basis that it is not helpful in the election of capable representative. In support of his statement he produced the figures provided by Dr. Sayyid Sâбри, an expert of constitutional law, who says that there were never more than 12% representative of people in the parliament. Hasan al-Banna gave five point plan to reform the election system, which is as under:  

1. To specify certain qualification for a candidate such as having a definite programme and clear policies for which he wanted to work. This should be linked with a reform of the whole party system.
(2) To set certain limits for election propagation that it should concentrate on programmes and policies rather than touch upon family life or personal matters.

(3) To amend the election schedule (presumably to allow every eligible person to vote) and to generalize the application of identification cards.

(4) To legislate harsh punishment for forgery and bribery in the election process.

(5) To adopt the list system instead of the individual per constituency method.

Al-Banna made these suggestions after he and five of the leading members of al-Ikhwan were defeated in the 1945 elections with the intervention of the Egyptian government and British.98

Addressing sixth general conference of al-Ikhwan held in January 1941, al-Banna told that the reform they wanted is comprehensive and complete, it would change all the features of the existing political set up and it would require the cooperation of the whole nation.

According to Hasan al-Banna, the first and foremost national problem to be solved was the liberation of Egypt and the Sudan (the Nile Valley) from the British occupation. Egypt was not a colony of British but it became latter's protectorate after the invasion of the country in 1882. Egyptians treated the British rule a negation of dignity.99 Al-Banna, like most Egyptian politicians, considered the Sudan as an integral part of Egypt. He claimed that the Egyptian people were ready to sacrifice themselves for the liberation of their country but their governments were weak and indecisive. He considered the liberation of Egypt, a beginning to be followed by the Sudan, Libya, Palestine, Eritria etc...and the rest of the Muslim countries. Hasan al-Banna and his colleagues began to thought seriously on economic issues.
after the World War-II. During the period political leaders of organization wrote seven books on the subject of Islāmic economics.¹⁰⁰

Hasan al-Bannā described Islāmic economic system through the following principles:

1. That good capital is the basis of human livelihood, thus it has to be appropriately invested and well looked after.
2. Every deserved person should be given work.
3. Natural resources have to be exploited.
4. Un-Islāmic and un-lawful sources of income such as gambling, interest and cheating should be deadly prohibited.
5. Gap between the poor and the rich should be abridged.
6. Social security is to be established so that the livelihood of each citizen, especially the disabled is guaranteed.
7. Charity work, cooperation and social solidarity are to be urged and encouraged.
8. Sanctity of property and right of private ownership are to be preserved except in case of conflict with public interest.
9. Monetary dealings are to be regulated within the limits of people’s rights and public interest.
10. Protection of the economic order as well as the wise and fair expenditure of public money is the responsibility of the state.

Hasan al-Bannā had a complaint with the state that natural and precious resources were not used properly for the welfare of the people. And the country suffered due to the foreign oppression, unequal distribution of wealth and economic disorder.

Many Islāmists in the Muslim world are accused of using the force to attain power. Al-Bannā repeatedly denied that al-Ikhwān al-Muslimūn never wanted to capture the power. But it
is ready to cooperate that type of government, which agrees to implement Islamic system.

It is clear that Hasan al-Banna wanted to establish the government according to the principles of Islam through the serious struggles made by his movement. In this was al-Ikhwan al-Muslimun will act as a pressure group. He way kept away from election process till 1945. He wrote letters to the Prime Ministers and political leaders regarding the need of adoption of Islamic policies. He explained to them the circumstances through different ways. In 1942, he kept himself away from the election process on the request of Prime Minister al-Nahas Pashā that the government would ban on intoxicants and coffee Bars.

Imām Hasan al-Banna tried his best to win over King Farooq to the cause of Islam believing that this would be the shortest way to realize the objectives of his message.101

Addressing members in the fifth conference of Al-Ikhwan al-Muslimun in 1938,102 Hasan al-Banna said, “Current partial and short sighted governments are not willing to accept Islamic system.” Like other political parties, Al-Ikhwan al-Muslimun was also free to adopt political means to make successful their plans. But Hasan al-Banna gave priority to recognize his movement as a religious and social organization from the Ministry of Social Affairs.103 Still it could not get that kind of security for which it was struggling. In Contrary to this, different types of restrictions were imposed on this organization. Consequently, the organization was totally banned in 1948. Different governments appreciated this step because as per their views it was interfering in the political affairs of the state. Al-Ikhwan al-Muslimun justified these political activities on the basis that, “Islam is an absolute existing system, which does not discriminate religion from politics.” But Egypt was a secular state in third and
fourth decade of twentieth century, which created large gulf between religion and politics.

The following are the causes due to which al-Bannā did not want to register it as political organization.104

1. Inadequate democratic guarantees for its political activities.
2. Subversive and negative political activities of existing politicians.
3. Expected dangers to the organization.

Hasan al-Bannā disliked the negative role of political parties. He demanded the dissolving of these political parties and merge into one single party, which would work for the welfare of the people on the basis of Islāmic principles. He explained that various political parties are not necessary for running the government on representative system. Because in most of the countries one party-system prevails. Inspite of this Hasan al-Bannā continuously wrote letters, use diplomats and met personally to ministers and political leaders. To make diplomatic ties with the Wafd Party, he appointed Ahmad al-Sukkarī as his first officiating.

In April 1945, Sadist government passed a law that social organizations could not take part in any type of political activity. It was an indirect attack against Al-Ikhwān al-Muslimūn. Hasan al-Bannā divided his organization into two parts. One was ‘Society for Charity and Social Service’, which was an independent and was attached with Ministry of Social Affair. Second was ‘General Association of the Muslim Brothers’, which was about Da’wah (call), economic and political affairs. This was an important decision, which wanted amendment in the by-laws of Al-Ikhwān al-Muslimūn. A lot of political activities were allowed to it but the first party was not regarded as political party at any cast.
Certain people accuse al-Ikhwān for using force. Al-Bannā replied that force is a part of Islāmic principles. It can be physical strength besides power of belief. No group is powerful unless it does not possess all these powers. He promised the audience that when three hundred troops having spiritual, intellectual and physical power will get ready, he will send them ahead to encounter every type of danger. He quoted the Prophet Mohammad (P.B.U.H.), who said, “No twelve thousands shall be defeated because of a small number.”

Speaking to the fifth general conference in January 1938, he explained the ‘force’ is part of the Islāmic doctrine because God ordered that believers to prepare themselves with strength in order to frighten the enemies of God and their enemies. He said:

“At the time that there will be ready, oh! Ye Muslim Brothers, three hundred battalions, each one equipped spiritually with faith and belief, intellectually with science and learning, and physically with training and athletics at that time you can demand of me to plunge with you through the turbulent oceans and to send the skies with you and to conquer with you every obstinate tyrant. God willing, I will do it.”

Despite its militancy, al-Ikhwān adopted the revolutionary path to reform. Section 2 of Article 2 of al-Ikhwān’s 1945 regulations, for example stated that, “The Brethren will always prefer gradual advancement and development, productive work, and co-operation with lovers of good and truth. They do not wish to harm to anyone, no matter what his religion, race or country.”

It clears that al-Ikhwān and al-Bannā himself was not in favour of using force against anyone but he reserved the use of force to those occasions only when not other way of reform was open. Al-Bannā has said:
“The Brethren will use practical force whenever there is no other way and whenever they are sure the implements of faith and unity are ready, whenever they use this force they will be honourable and outspoken. They will warm first and wait a while, and then they will advance in dignity and strength. They will bear all the consequences of their behavior in satisfaction and content.”

Though Hasan al-Banna, the founder of Al-Ikhwan al-Muslimun was very brutally killed on 12 February 1949, the movement inspite of all the conspiracies and pressures could not be stopped from flourishing and progressing ahead. Shaykh Hasan Ismail al-Hudaibi alongwith the ideologue of the movement, Sayyid Qutb and other prominent leaders lead the Islāmic workers in all the activities of the resurgence and revival.
Notes and References


(5) Carre, Olivier, op. cit., Vol.- 1 p.195, shows that al-Bannā completed graduation in 1923 and Mitchell, R.P. op. cit., p.3, writes that he was 14 year old at that time i.e. the year 1920.

(6) *Dār-al-‘Ulūm* had been founded by Mohammad Abduh (1849-1905) in 1873 to provide modern and scientific education in addition to the traditional religious sciences. It was developed and made popular by Rashīd Rida (1895-1935), ‘Abduh’s disciple, who taught there until his death. In those days, it was called’ Little al-Azhar’ and education was imparted through modern methods in Teachers’ Training, Psychology, Philosophy, Politics, Sociology, Mathematics and Linguistics. It became a higher teachers’ training school and with the
development of the secular university system, in Egypt, it became more and more traditional.

(7) Carre, Olivier, op. cit., Vol. 1 p.195.
(8) Shaikh, M.N. op. cit., p. 28.
(9) Carre, Olivier, op. cit., Vol. 1 p.195.
(11) Ibid,
(12) Shaikh, M.N., op. cit., p. 29 see also Zaki, op. cit., p. 31.
(13) Falahi, Obaidullah Fahad (Dr.), op. cit., p. 53.
(14) Shaikh, M.N., op. cit., p. 86.
(20) Shaikh, M.N., op. cit., p.82.
(21) Ibid., p. 84.
(22) Ibid., p. 41.
(24) See preface of the book, al-Tāriq (The Way) by Dr. Yahya al-Darderi, General Supervisor for the Y.M.M.A., Cairo 1992. The preface is given by Muhibbuddīn al-Khatīb, one of the founders of the Y.M.M.A. and former First Secretary General. It explains the circumstances of the establishment of the organization, its objectives and gives the basic members of its administrative council. It is, perhaps in addition to the basic regulations-the best source for its history.
(26) Ibid., p. 38
(27) Ibid., pp. 31-35.
(28) Carre, Olivier, in Esposito op. cit., Vol. 1 p. 195.
(31) Shaikh, M.N., op. cit., p. 35.
(33) Shaikh, M.N., op. cit., p. 139.
(34) Husaini, Ishak Musa, op. cit., pp. 7-8. See also Shaikh, M.N., op. cit., p. 29.
(35) Husaini, Ibid., p. 10, see also Carre, Olivier, op. cit., Vol. 1 p. 195.
(36) Schulze, Reinhard, op. cit., p. 94, see also Shaikh, M.N. op. cit., p. 39. also Zaki, op. cit., p. 27, also Husaini, Ishak Musa, op. cit., p. 1, also Mitchel, R.P. op. cit., p. 8.
(39) Shaikh, M.N., op. cit., p. 29.
(40) Husaini, Ishak Musa, op. cit., p. 11.
(41) Perlmutter, Amos, op. cit., p. 39.
(42) Carre, Olivier, op. cit., Vol. 1, p. 195.
(43) Shaikh, M.N., op. cit., p. 29.
(44) Zaki, op. cit., p. 31.
(45) Ibid., p. 32.
(49) Zaki, op. cit., pp. 33-34.
(50) Hussaini, Ishak Musa, op. cit., p. 15. See also Zaki, op. cit., pp. 35-36.
(52) Sullivan, Denis J., op. cit., Vol. 3, p. 188.
(53) Zaki, op. cit., p.37, see also Husaini, Ishak Musa, op. cit., p.15.
(54) Tilmisānī, al-Sayyid 'Umar, Yadūn Ki Amanat, Delhi, Madīnah Publishing House, 1993, p. 201. See also Carre, Olivier, op. cit., Vol. 1, p. 196.
(58) Carre, Olivier, op. cit., Vol. 1, p.196.
(62) Hussaini, Ishak Musa, op. cit., p. 16.
(63) Ibid., p. 16.
(64) Tilmisānī, al-Sayyid ‘Umar, op. cit., p. 167, see also Zaki, op. cit., p. 42.
(65) Zaki, op. cit., p. 43.
(66) Ibid., p. 43.
(67) Husaini, Ishak Musa op. cit., p. 17.
(68) Ibid.
(69) Zaki., op. cit., p. 44, see also Falahi, Obaidullah Fahad (Dr.), op. cit., p.53.
(70) Zaki., op. cit., p. 44.
(71) Husaini, op. cit., p.17.
(72) Zaki, op. cit., p. 44. See also Falahi, Obaidullah Fahad (Dr.), op. cit., p.53.
(73) Husaini, op. cit., p. 18.

(74) Zaki., op. cit., p. 45, see also Mitchell, op. cit., p. 328, see also Heyworth, op. cit., p. 68.

(75) Husaini, op. cit., p. 18.

(76) Ibid., p. 19.

(77) Ibid., p. 20.

(78) Ibid., p. 20.

(79) Ibid., p. 20.

(80) Zaki., op. cit., p. 49.


(82) Tilmisāni, al-Sayyid ‘Umar, op. cit., p. 81.

(83) Hussaini, Ishak Musa, op. cit., p. 21.

(84) Zaki., op. cit., p. 54.

(85) Ibid., p. 54.

(86) Ibid., p. 57.

(87) Ibid., p. 57.


(92) Zaki., op. cit., p. 25.


(94) Ābdīn, al-, op. cit., p. 57.

(95) Ibid., p. 58.

(96) Ibid., p. 58.
(97) Ibid., pp. 60-61.

(98) Zaki, op. cit., p. 42, see also Mitchell, p. 33.


(100) 'Abdīn, al-, op. cit., p. 61-62.

(101) Mitchell, op. cit., p. 41.


(103) Mitchell, op. cit., p. 36.

(104) 'Abdīn, al-, op. cit., p. 64.

(105) Abū Dāwūd, Ibn Majah and Ibn Hanbal narrate the Hadīth.

(106) Mitchell, op. cit., p. 15 see also Husaini, op. cit., pp. 17 and 104.

(107) Husaini, Ishak Musa., op. cit., p. 18.

(108) Ibid., p. 104.