

Dr. Salah Abdel-Haq's Speech on Anniversary of Imam Hassan Al-Banna's Martyrdom



In the Name of Allah; Praise be to Him; and blessings and peace be upon His Messenger, his kinsfolk, companions, and followers:

Amid difficult and stressful circumstances, including the Caliphate that was overthrown, the (Arab) League that was restricted, the Sharia that was replaced, the (extraneous) customs that were brought in, the minorities that were crushed, and the landmarks of Islam that were erased: at home, at school, and in court – amid all this, the Islamic world was surprised by the emergence of Imam Hassan Al-Banna, the unique personality, as this was not only his 'name' (as 'al-Banna' is Arabic for 'builder'), but it was also his 'attribute', as building, good building, and genius building were among his basic attributes.

The man grew up in a Salafi environment, from which he derived knowledge and jurisprudence, which helped him choose the right thing from crowds of alternatives. He also joined a Sufi order, from which he gained taste and spiritual elevation, which helped him perform his duty and endure the torments of consequences with manliness, honour, comfort, and contentment.

The man had the qualities that distinguish every leader who aims for change, as this type of people leave their indelible mark on the events of history. In addition to his knowledge of jurisprudence, he had good awareness and field experience. He learned about and understood the secrets of Islam and knew about the environment in which he lived. He had also preoccupied himself with aspects of reform in the same manner as the righteous predecessors of the nation had followed.

Al-Banna was known for his positivity. He would expect afflictions with patience, receive them calmly, confront them with boldness, overcome them with confidence, and survive them with ease, so they seemed easy and did not need any fuss or bother. Imam Al-Banna's positivity was evident in four major prospects:

Al-Banna confronted the erroneous thought and managed to correct it, and then he presented it to his nation as a mature, revised thought, with every goodness that the nation is keen on and every perfection that it aspires to. All this was there in abundance, in addition to being freed from flaws as well. Therefore, it cost him his comfort and even his life. Those who once spoke about him, said: We will continue to ask whether there was a connection between Islam, as Al-Banna comprehended and called for, and his own end, which was unprecedented, just like his life.. However, we leave the answer to history. Al-Banna encountered a kind of religiosity confined to the places of worship only; so he sought to expand its scope and disseminate Islamic teachings, so they would tackle all aspects of life: state and homeland, government and nation, material and riches, gain and wealth, army and idea, jihad –and da'wa (advocacy), knowledge and justice, as well as sincere belief and correct worship at the same time. Al-Banna faced a generation spoiled by manifestations of effeminacy, recklessness, and cowardice. So he helped them develop qualities of seriousness, and made them abandon worldly pleasures. He faced a generation spoiled by the feeling of inferiority, and admiration of opponents, leading to imitating them in everything. So he worked to divert their attention to following the guidance of the Prophet's legacy in all their aspects. Then, they became known among their people for their special personalities, in terms of righteousness and strength; their special merits of the ability to endure hardship and get used to tough conditions; in addition to their elevated conception of the spirit of struggle and sacrifice for the sake of their thought.

He also faced a generation spoiled by the loss of confidence that Islam is valid for all times, worthy of survival, immortality, and reform of the universe. So, he introduced to them the virtues of Islam that they had not known before, and instilled in them that they have an approach that has no reactionary meanings at all, that there will not be any breaking of international agreements, nor will there be any attack on minorities –citizens or foreigners– nor will there be any abolition of representative systems of government, nor will there be revival of any reactionary manifestations that could be inconsistent with the principles of true civilization. Islam is all good, and for that it has established the most just and best systems. [And We have not sent you, (O Mohamed), except as a mercy to the worlds].

Al-Banna encountered a degraded society; with souls not fit to undertake serious work, so he actively sought to get them up, strengthen their bonds and boost their brotherhood through activation of 'acquaintance and intimacy' among them, to discover the depths of greatness in the souls of his men and women as well, and know who of them was ripe to rely on in undertaking tasks, and who of them needed more time in getting ready for undertaking tasks. He also worked to consolidate their ties through 'understanding and rapprochement', as the path

(of Da'wa) starting from where we are up to access to the whole world requires the group that wants or attempts to do so, to declare readiness to fix its defects, and to commit itself to doing its best, taking into account that coming generations may have much more ability. He also pursued boosting their bonds through 'solidarity and support' for each other, because sheer poverty makes spiritual advancement not easy, for how can someone who is hungry or does not find clothes to cover his body feel pride and dignity? Those who spoke about him said that he seemed realistic in his proposition, despite his ability to imagine.

In a few years, the man left behind a righteous nation, with acceptable supplications and straight and sincere tongue. Therefore, the West did not remain idle before him, and there was no way to stop him except by removing him through assassination, which actually happened. I believe that it will not be long until impartial history has its say about this man, and that an honest narrator will one day tell his story. [As for the foam, it vanishes, [being] cast off; but as for that which benefits the people, it remains on the earth. Thus does Allah present examples.]

If the man had been destined to live, he would have been the hope of the East in its struggle against the colonialists. However, the East could not keep the treasure in its hands for long, so the man died while he was so shining and glowing. He died in the bloom of youth.

On the anniversary of the martyrdom of Al-Banna, our current generation – whom he often looked up to them and wished them all the best, as when he was asked one day about his greatest hopes, he said, “to look at the generations to come, those whom I may never be able to see” – our current generation must realize that they have a duty that they must perform, and that they should prepare to perform it with conscious mental alertness, active physical preparedness, and psychological presence strongly connected to Allah Almighty. Our current generation should realize that they have energy that they should not begrudge in serving its country and the major issues of their nation, and that they should spare it from being wasted on gossip, on anything that is not worthy of it, or from being spent just in vain. They should not fail to perform their duties, whatever their excuses were. If you fail to do this, this regime will diminish until it finally dies, which would be the greatest loss for the Da'wa, as today it is the hope of Islam and Muslims, [And the close of our supplication will be: 'Praise be to Allah, the Cherisher and Sustainer of the worlds!]

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