

# Salafī Ḥadīth Scholar, Allāmah Aḥmad Shākīr's Thunderous Lightning Bolts Upon al- Ikhwān, al-Qaidah and the ISIS Dogs of Hellfire.



A 1949 Article About the Assassination of the Egyptian Prime Minister (al-Naqrāshī) by the Muslim Brotherhood and the Sharī'ah Ruling Upon Political Assassinations.<sup>1</sup>

## Introduction

All praise is due to Allāh, the Lord of the Worlds, the Lord of Noah, Abraham, Moses, Jesus and Muḥammad. May the peace and blessings be upon them all. To proceed:

The Muslim Brotherhood (al-Ikhwān al-Muslimūn) is a suspect organization whose activities are merely a continuation of the activities of **Jamāl al-Dīn al-Afghānī** and **Muḥammad 'Abduh**, both of whom intended harm for Islām, it's people and its lands, and who were operating under the deceptive cover of "*progress*" and "*reform*". A successful deceptive cover-up by Muḥammad 'Abduh about the reality of al-Afghānī and academic propaganda by both Muslim and non-Muslim academics have deceived millions of Muslims regarding the realities of these two misguided, corrupt individuals, and thereby, the reality of the Muslim Brotherhood.

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<sup>1</sup> This article has been excerpted from a longer article which is Part 4 of the series on Jamāl al-Dīn al-Afghānī, secret societies and the Muslim Brotherhood. Part 4 deals with Ḥasan al-Bannā and the Muslim Brotherhood and how it is merely a continuation of the activities put into motion by Jamāl al-Dīn al-Afghānī, the Iranian Bāṭinī Ismā'īlī. This series is available at [ikhwanis.com](http://ikhwanis.com).

In what follows, we present an article published in 1949 by the Salafī Ḥadīth Scholar, Aḥmad Shākīr (رَحْمَةُ اللَّهِ) in response to the political assassination of the Egyptian Prime Minister, Maḥmūd Famī al-Naqrāshī, carried out by a member of the Muslim Brotherhood. It comprises a refutation, from many angles, of the the Takfīrī Khārijites of al-Ikhwān, al-Qaidah and ISIS. In particular their position on the issues of takfīr, hākimiyyah (ruling by other than what Allāh revealed), and their alleged methodologies of rectification. Useful additional footnotes have been added to aid the reader in appreciating the significance of this short but highly powerful piece.

Abū 'Iyaad  
16th Dhul-Qa'dah 1435H / 11th September 2014CE

## Background

Usāmah Aḥmad Shākir explains<sup>2</sup> that his father, **Shaykh Aḥmad Shākir** (رَحْمَةُ اللَّهِ) was a judge (qāḍī) in the Sharī'ah court of Ismā'īlyyah in 1928 and he was placed by his father in the elementary school in Ismā'īlyyah. His Arabic teacher was Ḥasan al-Bannā who knew he was son of Aḥmad Shākir and requested a meeting with his father. A meeting was arranged and Ahmad Shākir took the opportunity to advise him about the da'wah, how it should be upon the Book and the Sunnah and upon evidence.

Usāmah continues to explain that his father, Aḥmad Shākir (رَحْمَةُ اللَّهِ), kept in touch with Ḥasan al-Bannā after he moved to Cairo in 1932, but when he began to perceive the deviation in the Muslim Brotherhood over the years who had turned to harshness, Aḥmad Shākir cut off ties and advised Ḥasan al-Bannā to banish this (extremist) faction from his jamā'ah. But he never gave this any attention or concern. Many years later, around 1948 or 1949 Aḥmad Shākir wrote an article titled "*al-Īmān Qayd al-Fatk*" following the assassination of the Prime Minister, Maḥmūd Famī al-Naqrāshī, by a member of the Muslim Brotherhood.

We provide a translation of the article here:

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<sup>2</sup> Refer to Lumuḥāt 'an Da'wah al-Ikhwān al-Muslimīn (Dār Sabīl al-Mu'minīn, 2010CE) of Muḥammad 'Awaḍ Muḥammad 'Abd al-Ghaniyy (p. 18 onwards).

## Faith Hinders Assassination

Shaykh Aḥmad Shākir wrote:

"The Islāmīc world and the Arabic world - and in fact many places - were awestruck by the assassination of the man, the man through the (full) meaning of the word, al-Naqrāshī, the martyr,<sup>3</sup> may Allāh forgive him and put him alongside the truthful, the martyrs and the righteous.... and I see it as an obligation upon myself to explain this affair from the correct Islāmīc perspective so that there is no excuse for the one who makes an excuse, and perhaps Allāh will guide those criminal Khārijites so that they return back to their religion before there does not remain any path to coming back. And we do not know who is next, after al-Naqrāshī in the list of those (people).<sup>4</sup> Verily Allāh,

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<sup>3</sup> It is not correct to apply the label of "martyr" to a person without restriction. Imām al-Bukhārī included a chapter in the 'Book of Jihād' in his Sahih entitled, "Chapter: It is not to be said, so and so is a shahīd", and Shaykh Ibn al-'Uthaymīn gave a fatwaa in this regard, quoting from Imām al-Bukhārī and also stating, "It is not permissible to testify for a specific individual that he is a shahīd, even if he had been killed while performing jihād against the disbelievers. This is because this implication of this testimony is that Paradise has been testified for him, and testification for Paradise is not permissible except for those whom the Messenger (صلى الله عليه وسلم) has given testimony for. However it can be said, "It is hoped that he is amongst the martyrs"...As for when is one resolved and says "He is a martyr", then this is unlawful, ḥarām. It is not lawful to say this because this is from the matters of the unseen..." *Alfādh wa Mafāhīm Fī Mīzān al-Islām* (p.18).

<sup>4</sup> This article from Aḥmad Shākir is very significant because he clearly holds obedience to those in authority, and considers the government, its ministers, institutions and employees to be Muslims. This is despite the fact that the government of Egypt by this time, due to the activities of Muḥammad 'Abduh and before him, the European colonialists, had secular laws. This is a very strong and powerful refutation against the Takfīrīs who use the speech of Aḥmad Shākir in the subject of ruling by other than what Allāh revealed to make unwarranted takfīr of rulers and governments. A separate article would be required to address their use of his speech.

the Sublime, has made a most severe threat for killing a a prohibited soul in more than one verse in His Book, "**But whoever kills a believer intentionally - his recompense is Hell, wherein he will abide eternally, and Allah has become angry with him and has cursed him and has prepared for him a great punishment**" (4:93) and this is from the most elementary of matters in Islām which the ignoramus knows before the Scholar. This killing (mentioned in the verse) is regarding deliberate killing which occurs between the people in circumstances, thefts and the like. The murderer kills whilst he knows he is committing a huge (burdensome) sin. As for the political killing about which we have read a long argument, its affair is mighty, and it is something else (altogether). The political murderer is at ease in his soul, pleased in his heart. He believes he is doing good. He believes, due to the errors that have been infused into him, if he did not believe he was doing an Islāmic obligation in which others had been neglectful, that (at least) he is doing a lawful, permissible action. Such a one is an apostate, outside of Islām, it is obligatory upon him to be treated with the treatment of an apostate and that the legislative rulings and relevant law should be applied upon such people.<sup>5</sup>

They are Khārijites like the Khārijites of old who used to kill the Companions of the Messenger of Allāh (صلى الله عليه وسلم) and they leave alone those [non-Muslims] who acknowledge disbelief for themselves. And their outward appearance is like the outward appearance of these [contemporary] Khārijites, rather better than it. For the Messenger of Allāh described them - through revelation before he saw them - saying to his Companions, "*One of you will belittle your prayer compared to theirs, his fasting compared to theirs. They recite the Qur'ān but it does not pass*

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<sup>5</sup> This is an indication of the angle from which many Scholars of Ahl al-Sunnah, past and present hold the view that the Khārijites are apostates, disbelievers. This is because they declared that which is ḥarām, unlawful, in the Sharī'ah - which is the taking of life which the Sharī'ah has prohibited - to be lawful, ḥalāl. And this is a nullifier of Islām, making istiḥlāl of what is ḥarām. From the contemporaries, Imām Ibn Bāz held the Khārijites to be apostates, disbelievers.

*their collar-bones. They exit from Islām like the arrow leaves the bow.*"<sup>6</sup> And he also said, *"There will appear at the end of time a people, youthful of age, foolish of mind, they will speak with the best speech of creation. They will recite the Qur'ān which will not pass their throats. They depart from the religion as the arrow departs from the bow. Wherever you meet them, kill them for there is reward (lying) with Allāh on the Day of Judgement for whoever killed them."*<sup>7</sup>

The ḥadīths in this regard are plentiful and related with large-scale transmission and the elementary principles of Islām are definitive about the one who made lawful blood which is unlawful, he has thrown the yoke of Islām from his neck. For there is the ruling upon the political killing which is more severe than the deliberate killing which takes place between the people and Allāh may pardon the killer through His bounty, or may make retribution (qaṣās) to be an expiation for his sin due to His bounty and mercy. But as for the political killer, he is wilfully determined upon his action right to the last moment of his life, he boasts about it and thinks it is the action of the brave.

Now there is another ḥadīth in relation to political assassination which is not subject to any interpretation. There was between al-Zubayr bin al-'Awwām and 'Alī bin Abī Ṭālib what there was of a political dispute which ended in the occurrence of [the battle of] al-Jamal. A man came to al-Zubayr bin al-'Awwām and said, "Shall I kill 'Alī for you?" And he said, "No. How can you kill him whilst he has armies (of soldiers) with him?" He said, "I will get close to him and then assassinate him." He said, "No. The Messenger of Allāh (صلى الله عليه وسلم) said, *"Verily īmān (faith) hinders assassination. A believer is not to be assassinated."*<sup>8</sup> Meaning, that faith restricts a Believer from tumbling into apostasy, for if he was to do that, he would not be a Believer. As for al-Naqrāshī, then Allāh has honoured him with martyrdom, he has the virtue of the martyrs with Allāh and their nobility. He died a death which many of the

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<sup>6</sup> The ḥadīth of Abū Sa'īd al-Khudrī reported in Ṣaḥīḥ Muslim.

<sup>7</sup> The ḥadīth of 'Alī bin Abī Ṭālib reported in Ṣaḥīḥ Muslim.

<sup>8</sup> Reported in the Musnad of Imām Aḥmad bin Ḥanbal with Aḥmad Shākir's taḥqīq.

Companions of Allāh's Messenger (صلى الله عليه وسلم) used to wish for. 'Umar bin al-Khaṭṭāb wished for it until he attained it and thus he acquired a great status with Allāh and the highest of ranks.

But indeed, sin, humiliation and blame is upon those Khārijite murderers who make lawful the (spilling) of blood and (likewise) against whoever defends them and who desirers to make our country to stumble into what Europe stumbled into of permitting political assassinations and lightening the punishment (for its perpetrators). For they do not know what they are doing, and I do not wish to accuse them of knowing and wanting (to do what they do)."

End of article from Aḥmad Shākir. Published in the magazine al-Asās on 2nd January 1949CE.

From this we can take the following benefits:

1. The Salafī da'wah was established in Egypt by the likes of Shaykh Ḥāmid al-Fiqqī, Shaykh Aḥmad Shākir, Shaykh 'Abd al-Razzāq al-Afīfī, Shaykh 'Abd al-Raḥmān Wakīl and Shaykh Khalīl Harās (رحمهم الله).
2. Hasan al-Bannā brought a destructive, criminal da'wah and he was funded by the Jews and Communists as is stated by Shaykh Aḥmad Shākir.<sup>9</sup> It is a crime to associate him and his da'wah with Salafiyyah. Rather, he showed a hypocritical face of Salafiyyah in order to win over followers to his cause, just as he did towards Ṣūfīs and Shī'ites, following the way of Jamāl al-Dīn al-Afghānī al-Bāṭinī.
3. It is related from other scholars such as Shaykh Muḥammad bin 'Abd al-Waḥhāb al-Bannā and also his brother Shaykh

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<sup>9</sup> In his 1948 book, Taqrīr an Shu'ūn al-Ta'līm wal-Qaḍā' (p.48). For more details refer to Part 4 of the series on Bāṭinī Movements, Secret Orders, al-Ikhwān, al-Qaidah and ISIS at [ikhwanis.com](http://ikhwanis.com)

Ḥasan bin 'Abd al-Wahhāb al-Bannā' (and he is not to be confused with Hasan al-Bannā) that al-Ikhwān were upon the doctrines of takfīr of the rulers and Muslim societies before takfīr was popularized by Sayyid Quṭb decades later.

4. Aḥmad Shākir did not make takfīr of the Egyptian government or its rulers or ministers, despite the presence of secular laws in the country. This is a refutation of many of the Quṭbiyyah, Surūriyyah, Takfīriyyah who hold on to his speech on the subject ruling by what Allāh revealed.
5. Aḥmad Shākir makes takfīr of those who commit political assassinations, declares them Khārijites and states that the legislative ruling upon apostasy be applied to them, and that they be treated as apostates.
6. Ascribing Salafiyyah to the Khārijite Takfīrī criminals is a deliberate ploy to revile the Salafī Da'wah, the true Islāmic da'wah, to distort its appearance and to make people flee from it.
7. An extremely powerful refutation against al-Qaidah and ISIS and all other Takfīrī groups. For if this is what 'Allāmah Aḥmad Shākir said about one political assassination, how if he were alive to see the barbarities and atrocities of al-Qaidah and ISIS?

Abū 'Iyaḍ

16th Dhul-Qa'dah 1435H / 11th September 2014CE

Refer also to:

<http://IslamAgainstExtremism.Com>

<http://Takfiris.Com>