

Khārijite Abū Muḥammad al-Maqdisī: Takfīr of Shaykh ‘Abd al-‘Azīz Ibn Bāz, Shaykh Muḥammad bin Ṣāliḥ bin ‘Uthaymīn and Saudī Scholars

Background: The Khārijite renegade and ideological terrorist, **Abū Mūhammad ‘Iṣām al-Barqāwī al-Maqdisī¹** - by his own

¹ Abū Muḥammad al-Maqdisī is the second most influential Takfīrī Khārijite renegade, second only to Imām bin ‘Abd al-‘Azīz (Sayyid Imām), in promoting the doctrine and methodology of the Khārijites in the modern era. He was nurtured upon the books of Sayyid Quṭb and Mawdūdī whilst in Afghanistan during the mid-1980s, being trained by Jamā‘at al-Takfīr, and this forms the foundation of his religious doctrine, at the “beginnings of his guidance” as he states himself. In Kuwait, before he left for Afghanistan, he studied under Muḥammad Surūr for a period before falling out with them. They expelled him from their group. When he returned from Afghanistan, he joined a group of the Juhaymānites. The speech of the Juhaymānites was all about the rulers and politics. They accused him of extremism in takfīr and expelled him from their group. He remained in the company of a few hardcore associates. It was during this period (late 80s early 90s) that he authored works outlining the doctrine of the Khārijites, focusing upon takfīr of the rulers and a framework of jihād built around this doctrine. He would not pray the congregational prayers in the mosques with the Imāms and a group of them would pray the Friday prayer in the desert. He would also steal from policemen and expat workers. It is related that he stole from a foundation in Kuwait and fled to Jordan whereupon he built a house and took a second wife. Whilst in Jordan he would steal from Sikhs and Christians, claiming their wealth was lawful. He never took knowledge from any of the Salafī scholars, rather his nurturing was through Muḥammad Surūr, the Takfīrī jamā‘at in Afghanistan and the Juhaymānites. He claims to be an expert on the books of the Shaykhs of the da‘wah of Tawḥīd, such as al-Durar al-Saniyyah. However, he never studied these works from any competent, genuine Salafī scholar and takes from these books according to desire and what enables him to promote his doctrine, without referring to other statements which clarify and give detail to their generalised or contextually limited statements and rulings. The evaluation of his character is that he is amazed

admission – was nurtured upon the books of Sayyid Quṭb and Mawdūdī by the Takfīrī Khārijite Egyptian groups in Afghanistan as he states, “The brothers who breastfed us with al-Zilāl and Milestones and other books of Sayyid and his brother [Muḥammad Quṭb] and al-Mawdūdī, with a feeding during the period of nurturing with them – I mean here, the beginnings of [our] guidance.”²

Sayyid Quṭb was influenced by the writings of Abū A‘lā al-Mawdūdī and whilst he was in prison he encouraged his followers to read one of al-Mawdūdī’s works, “Four Terms”. Quṭb took the central idea in al-Mawdūdī’s thought of lawgiving (ḥākimiyyah) and authority (sulṭāh)³ and developed it further into a fully-fledged Khārijite doctrine and methodology. This was after he fell out with the Free Officers following the 1952 Socialist revolution in which Jamāl ‘Abd al-Nāṣir took power and Quṭb had some degree of involvement with the Free Officers in this revolution. After he fell out with them and was not given what he wanted, he started penning his resentful, hateful doctrine in al-Zilāl in which he made takfīr of the Egyptian society and all other societies and called for destructive revolutions because – as per al-Mawdūdī’s ideology – they had usurped the ḥākimiyyah of Allāh, had usurped the sulṭah

with himself, is very volatile, portrays himself as one who has immersed himself in the books of the Shaykhs of the da‘wah and that only he has understood them. He is a known liar and makes many insinuations without being clear, and is known for concealing his true beliefs. Refer to Tabdīd Kawāshif al-‘Anīd Fī Takfīrīhī Li Dawlat al-Tawḥīd (1428H) pp. 17-26.

² Mīzān al-Itidāl. p. 5.

³ Al-Mawdūdī claimed that the associationism (shirk) of all previous nations was in relation to taḥkīm and sulṭah (judgement and power of authority) and that the essence of the message of the Prophets therefore was embodied in ḥākimiyyah.

and had become tyrants like Pharoah and their subjects, being pleased or indifferent, living in such societies where the most foundational element of faith, ḥākimiyyah, is absent, are also disbelievers and apostates. Thus, nothing would rectify the situation save a general revolution against all such societies. This religion then spread through the Egyptian Takfīrī jamā'āt of the 1970s and figures such as Ayman al-Zāwāhirī to others such as Usāmah bin Lādin and likewise the Jihādists in Afghanistan, which became a melting pot for this Takfīrī Jihādī ideology. This was where Abū Muḥammad al-Maqdisī received his suckling as has preceded. From the late 80s and into the 90s, al-Maqdisī began penning a more elaborate and detailed version of Qutb's 'Milestones' – a revolutionary manifesto penned in the style of Lenin's 'What is to be Done?' – within his writings, but clothing this misguidance with Salafism, quoting generalised and out of context statements.

This poison led him to criminal judgements, the same type for which even the Juhaymānites of Kuwait had previously expelled him from their presence whilst he was in Kuwait. From those criminal judgements was his takfīr of the esteemed Salafī Scholars, 'Abd al-'Azīz Bin Bāz, Muḥammad bin Ṣāliḥ bin 'Uthaymīn, Ṣāliḥ al-Fawzān, 'Abdullāh al-Ghudayān, 'Abd al-'Azīz Āl al-Shaykh and other scholars of Saudī Arabia who condemned the terrorists bombings in the mid 1990s.

The Major Scholars' Condemnation of the 1996 Terrorist Bomb Attack in al-Khobar⁴

⁴ The attack has since been linked to Ahmed Ibrahim al-Mughassil who is a Saudi Shiite who was operating from Lebanon and was from the Saudi Hizbollah. He was captured in 2015 in Beirut.

On 2 July 1996 an article was published in the newspaper al-Rayy titled, “The Committee of Major Scholars in Saudi condemns the Bombing [of al-Khobar].” Al-Maqdisī responded with an article titled (زلّ حمار العلم في الطين) which can be found on his website till today. In the beginning of this article, al-Maqdisī cites from the condemnation reported in the news, “The committee after investigation, study and reflection affirmed by consensus ... that this bombing is a criminal act, unlawful in the legislation by consensus of the Muslims” and also, “In this bombing is a violation of the sanctities of Islām that are known by necessity, and violating the sanctities of innocent (protected) souls, violation of the sanctity of wealth and violation of the sanctity of public security, and the safe and peaceful lives of people in their homes and in their travels in morning and evening...” and, “How repugnant and great is the crime of the one who is courageous against the sanctities of Allāh, oppresses His servants and causes Muslims and residents to become fearful. Woe be to him, and woe be to him again from the punishment of Allāh and His revenge and from a supplication that will enclose him. We ask Allāh to unveil his cover and expose his affair.” So these statements were in the condemnation.

The Response of this Ḥarūrī, Khārījite Renegade

After citing the above statements from the Major Scholars which obviously enraged him the most, al-Maqdisī let off on a Ḥarūrī tirade and from his statements: “Allāh has exposed your affair and removed your cover O scholars of misguidance... By Allāh there was a day when we would withhold our tongues from speaking about you and we considered our selves too lofty to become occupied with you, fearing thart our main battle would be

sidelined and that we might depart from the methodology of our da‘wah. We used to suffice from warning the youth from your misguidance... until we made takfīr of whomever we made takfīr of due to our abandonment of delving into making takfīr of you. We had hoped that you would recant, change, repent or be ashamed and we would turn away from you acting upon the ḥadīth of the Prophet (ﷺ), ‘Leave them lest the people speak and say Muḥammad kills his companions.’ However you, and with regret, have not increased except in blindness, transgression and deviation from the truth, **having completely withdrawn from Tawḥīd, aligning with the false deities (ṭāwāghīt) and with shirk and tandīd (associating partners and rivals to Allāh)...**”

Thereafter, the Ḥarūrī Khārijite goes on to attack the scholars for citing a consensus prohibiting the violation of those sanctities which the Islāmic legislation has made inviolable and says that this claimed consensus is false because they (the Khārijites) across the world oppose it and that it is not the consensus of the Muslims, but “the consensus of Clinton, Chirac, Fahd, Asad, Ḥasan, Ḥusayn and Ḥusnī and others from the false deities of kufr and whoever accompanied them from the scholars of tribulation and keepers of shirk and legislation.”

The picture is this: The Salafī scholars establish the legislation of Allāh as it relates to the inviolability of lives which it has protected and this Khārijite hound is enraged, makes takfīr of them, claims that they have completely withdrawn from Tawḥīd and allied with the false deities of shirk and tandīd. All the while, the Khārijite hound is the one who is judging by other than Allāh’s law yet attacks the Salafī scholars for judging by Allāh’s law in this and

many other matters. This ignorant hound makes takfīr on account of matters permitted in the Sharī'ah such as, making treaties, diplomacy, international relations, giving gifts and financial aid to non-Muslims and legislation in matters of broad public interest that are based upon Sharī'ah objectives. And on these same matters, the Scholars of Tawhīd from the offspring of Shaykh al-Islām Muḥammad bin 'Abd al-Wahhāb refuted Khārijites who appeared in their times with these same ideas yet this hound claims he is taking his ideas of takfīr from them.⁵

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⁵ The great grandson of Shaykh Muḥammad bin 'Abd al-Wahhāb, **'Abd al-Laṭīf bin 'Abd al-Raḥmān bin Ḥasan** wrote a treatise to a person called 'Abd al-'Azīz al-Khaṭīb who had entered into matters of takfīr (excommunication) upon the way of the Khārijites and within which he wrote the following: "You have delved in issues in this field such as speech about loyalty (muwālāt) and disloyalty (mu'ādāt), peace settlements, diplomatic writings, spending of wealth and offering gifts and what is similar to that of [discussions] about the statement of the people committing shirk with Allāh, misguidances, judging by other than what Allāh revealed from the customs of the bedouins and their likes. [Matters] in which none but the scholars who possess intelligence speak about, those whom Allāh has bestowed with understanding (fahm), who have been given wisdom (ḥikmah) and decisive speech. Any speech regarding this (field) is restricted to acquaintance of what we have mentioned, knowledge of general and universal principles. It is not permissible for the one who is ignorant of (these principles) to speak in this field or in others, or for the one who turns away from these principles or from their details." Refer to *al-Durar al-Saniyyah* (1/466 onwards). These words befit Abū Muḥammad al-Maqdisī perfectly.

Suspect in 1996 Khobar Towers bombing arrested⁶

Ahmed al-Mughassil, alleged mastermind of attack on US military base in Saudi Arabia, reportedly captured in Beirut
August 26, 2015 8:22AM ET

A man suspected in the 1996 bombing of the Khobar Towers residence at a U.S. military base in Saudi Arabia has been captured, a Saudi-owned newspaper reported on Wednesday...

Ahmed al-Mughassil, who had been indicted by a U.S. court for the attack that killed 19 U.S. service personnel and wounded almost 500 people, was captured in the Lebanese capital Beirut and transferred to Riyadh, according to Asharq Al-Awsat newspaper. Mughassil is believed to be the leader of pro-Iranian armed group Hezbollah Al-Hejaz, which operates in the Gulf and is considered a "terrorist organization" by Saudi Arabia.

The 209-page ruling had found that the truck bomb involved in the attack was assembled at a base in Lebanon's Bekaa Valley operated by the Lebanese armed group Hezbollah and Iran's Revolutionary Guards, and the attack was approved by Iran's Supreme Leader Ayatollah Ali Khamenei.

⁶ Published on aljazeera.com.

Text of al-Maqdisi's Khārijite Diatribe

فلقد قرأت في جريدة الرأي الاردنية بتاريخ 16 صفر 1417هـ الموافق 1996/7/2م خبراً بعنوان: (هيئة كبار العلماء بالسعودية تشجب حادث التفجير) وجاء في الخبر:

(شجبت هيئة مجلس كبار العلماء في المملكة العربية السعودية في بيان نقلته صف المملكة أمس حادث التفجير في الخبر... وقال البيان الذي صدر عن جلسة استثنائية عقدت يوم السبت في مدينة الطائف برئاسة مفتي السعودية الشيخ عبد العزيز بن باز : (أن المجلس بعد النظر والدراسة والتأمل قرر بالإجماع ... أن هذا التفجير عمل إجرامي محرم شرعاً بإجماع المسلمين) وأضاف : (في هذا التفجير هتك حرمة الإسلام المعلومة منه بالضرورة وهتك لحرمة الأنفس المعصومة وهتك لحرمة الأموال وهتك لحرمة الأمن والاستقرار وحياة الناس الآمنين المطمئنين في مساكنهم ومعاشهم وغدوهم ورواحهم) وتابع البيان قائلاً : (ما أبشع وأعظم جريمة من تجرأ على حرمة الله وظلم عباده وأخاف المسلمين والمقيمين بينهم فويل له ثم ويل له من عذاب الله ونقمته ومن دعوة تحيط به نسأل الله أن يكشف ستره وأن يفضح أمره)) أهـ.

فأقول - أي المقدسي -: قد فضح الله أمركم وكشف ستركم يا علماء الضلالة .. ووالله لقد جاء علينا يوم كنا نكف ألسنتنا عن الخوض فيكم ، ونربأ بأنفسنا عن الانشغال بكم ، خوفاً من تهميش صراعنا والانحراف عن نهج دعوتنا .. وكنا نكتفي بتحذير الشباب من ضلالتكم .. حتى كفّرنا من كفّرنا لتركنا الخوض في تكفيركم ..*وقد كنا نأمل ان تراجعوا .. أو تغيروا.. أو تبدلوا.. أو تتوبوا .. أوتستحيوا .. ونعرض عنكم متمثلين بحديث النبي صلى الله عليه وسلم : (دعهم لا يتحدث الناس أن محمداً يقتل أصحابه)*ولكنكم يا للأسف .. لم تزدادوا إلا عماية وطغياناً .. وانحرافاً عن الحق وانسلاخاً عن التوحيد ، وانحيازاً إلى الطواغيت وإلى الشرك والتنديد ..* وإذا كان أسلافكم وشيوخكم الذين كان عبد العزيز (أخو نورة) و(أبو فهد) يستغفلهم ويضحك عليهم .. فيجدون من يرقع لهم ، لدهاء الخبيث وإحكامه التلبيس والتلبس ..فحكم أولاده الذين تتولونهم وتبايعونهم اليوم وأمرهم لا يخفى على أحد .. فكفرهم وموالاتهم لأعداء الدين وطواغيت الكفر الشرقيين والغربيين ومحاربتهم للموحدين، ظاهر بين لا يخفى حتى على العميان ..ومع هذا فما زلتم تسمون الطاغوت إمام المسلمين ، وتعدونه وغيره من الطواغيت ولادة أمور شرعيين ، وتعدون المنازع لهم، الكافر بشركهم من الخوارج

والبغاة والتكفيريين .. فصدق فيكم ما ذكره رسول الله صلى الله عليه وسلم من كلام النبوة الأولى : (إذا لم تستح فاصنع ما شئت) *وها أنتم كل يوم تزدادون جرأة على دين الله وأوليائه ، وتمعنون في الترقيع لأعداء الدين وتسويغ باطلهم والتلبيس على المسلمين .. فتقولون في هذا البيان : (إن هذه التفجير عمل إجرامي محرم شرعاً بإجماع المسلمين) أهـ.

زل حمار العلم في الطين .. فأبي إجماع هذا الذي تتحدثون عنه ، وأي مسلمين تقصدون*إننا وإخواننا الموحدين ممن يقفون في وجه الطواغيت في كل بقاع الأرض نخرق إجماعكم المدعى هذا ..فإما انكم لا تعدوننا من المسلمين !! أو أنكم لستم بصادقين في دعوى الإجماع هذه .. ورحم الله إمام أهل السنة والجماعة أحمد بن حنبل الذي تنتسبون إلى مذهبه – زوراً - إذ يقول : (من ادعى الإجماع فقد كذب ما يدرية لعل الناس اختلفوا ..)*فليس إجماعكم هذا المزعوم بشيء*لأنه إجماع كلنتون وشيراك وفهد وأسد وحسن وحسين وحسني وغيرهم من طواغيت الكفر ومن شايعهم من علماء الفتنة وسدنة الشرك والقانون ..أما قولكم : (ما أبشع وأعظم جريمة من تجرأ على حرمان الله وظلم عباده وأخاف المسلمين) فلا أظنه يخفى على أحد يا عميان القلوب أن أول من ينطبق عليه مثل هذا الكلام هو طاغوتكم فهد وإخوانه من طواغيت الشرك الذين لم يتركوا حرمة من حرمان الله إلا انتهكوها ، ولم يبقوا حقاً لعباد الله إلا وظلموهم إياه .. وروّعوا المسلمين وأمنّوا المشركين وأقروا أعين الكافرين وبيان كفرهم وباطلهم وجرائمهم لا يسعه مثل هذه الورقات.