

Khārijite Abū Muḥammad al-Maqdisī: Laying Foundations for Mass, Unrestricted Takfīr And Showing Duplicity in Disassociating From It

In his 1985 work, “Millah Ibrahīm” the Khārijite renegade and ideological terrorist, **Abū Mūhammad ‘Iṣām al-Barqāwī al-Maqdisī**¹ - makes the Qur’ānic story of Ibrahīm (عَلِيهِ السَّلَام) and his

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 (mid to 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 Salafi scholar and takes from these books according to

statements of disavowal (barā') of the nation of idol and star worshippers he was raised amongst as a foundation for his perception and position towards contemporary Muslim nations and societies – indicating the severity of his ignorance and intense deficiency in his intellect – essentially taking verses that relate to those who are in principle an unbelieving nation, to a believing nation, Muslims. His opening to the book is the following:

“[An announcement of] Disavowal. To the false deities (ṭawāghīt) in every time and place... To the false deities whether rulers, leaders, Caesars, Chosroeses, Pharaohs and kings... to their keepers and misguiding scholars... to their allies, armies, police forces, spy agencies and guards... to all of them we say: **‘Indeed we disavow you and what you worship besides Allāh’.** (60:4). We are disassociated from your legislations, methodologies, constitutions and vile precepts... disassociated from your governments, law courts, slogans and putrid flags... **‘We have disbelieved in you, and there has appeared between us and you animosity and hatred forever until you believe in Allāh alone’** (60:4).”²

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 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 Takfīrihī Li Dawlat al-Tawhīd (1428H) pp. 17-26.

² In the opening to his book “Millah Ibrahim”.

This is another clear illustration of the extent to which he wallows in the doctrine of the Khārijites expels the subjects of a ruler from Islām on account of the alleged disbelief of the ruler himself and this is one of the principles of the Khārijites of old, namely, “When the ruler disbelieves, the subjects disbelieve too”. Al-Maqdisī states elsewhere: “Aiding with the tongue, pen and supplication, the affair of [these deeds] is as the affair of aiding by fighting. Built upon this, the issue is not restricted to the one who wore the army uniform, or national guard or their likes. Rather, it encompasses every supporter and aider of them, even if he is a teacher or a street-cleaner or an imām in the mosque or otherwise. So long as he aids their shirk (associationism), or allies with them, aids and supports them against the monotheists³, then he from amongst them and his judgement is as their judgement.”⁴

That is to say that those who serve in institutions that clearly support and serve the ruler and his government such as the army, the police and so on are apostates without question. Further, that even teachers, street-cleaners, imāms of mosques and others who are employed by the government, they too are disbelievers because such people serve and support the rulers and are also allied to them, because they do not openly free themselves from the rulers but are content in their situation. As such they have invalidated their Islām and their monotheism. Note how he even includes supplication within his list, that is to say, even supplicating for the ruler is a sign of your support for him and sufficient to render you an apostate.

³ Meaning the Khārijites like himself.

⁴ Risālah Munāṣaḥah wa Tadhkīr (pp. 3-4).

The modern Khārijites promote the very same principles of the first Khārijites, save that they play games with words, without the substance or essence of what they are saying being substantially different. This doctrine is from the Khārijites of old. Abū al-Ḥasan al-Ash‘arī cites the view of a faction amongst the Khārijite sect of the Bayhasiyyah, “When the imām disbelieves, the subjects have also disbelieved.”⁵ Verbally, Khārijites like al-Maqdisī will deny that this is their doctrine, but when his statements are broadcast out into the field, taken up by followers and then applied, the inevitable consequence will be mass, unrestricted takfīr of the rulers and ruled.

When those affected by these doctrines began to mutter statements which are the logical and necessary outcome of these types of writings and al-Maqdisī saw that the “Khārijite” label was inevitable, he feared that this would expose and damage his message. He then embarked – in the late 1990s – upon an outward display of rejection of this extremism, claiming that it is just a fringe element of extremists who have followed the way of the “Khārijites” and misunderstood his writings and ideas. This duplicity brought with it many contradictions and inconsistencies and also led him to clash and fall out with other Khārijites.

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⁵ Maqālāt al-Islāmiyyīn (p. 116).

Al-Maqdisī's opening statement in his book "Millah Ibrahīm" which is in reality the millah (religion) of the Harūrī Khārijites.

براءة

إلى الطواغيت في كل زمان ومكان...

إلى الطواغيت حكاماً وأمرأً وقياصرة وأكاسرة وفراعنة وملوكاً...

إلى سدنتهم وعلمائهم المضلين...

إلى أوليائهم وجيوشهم وشرطتهم وأجهزة مخابراتهم وحرسهم...

إلى هؤلاء جميعاً.. نقول

(إنا براءؤا منكم ومما تعبدون من دون الله)

براء من قوانينكم ومناهجكم وديساتيركم ومبادئكم التتة..

براء من حكوماتكم ومحاكمكم وشعاراتكم وأعلامكم العفنة..

(كفرونا بكم وبدا بينا وبينكم العداوة والبغضاء أبداً حتى تؤمنوا بالله وحده)