

Khārijite Abū Muḥammad al-Maḳdisī: All Muslim Lands Including Makkah and Madīnah are Abodes of Disbelief

The Khārijite renegade and ideological terrorist, **Abū Mūhammad ‘Iṣām al-Barqāwī al-Maḳdisī**¹ - following his ancestors from Khārijite sects, states:

¹ Abū Muḥammad al-Maḳdisī 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

الدنيا كلها اليوم دار كفر، والمسلمون فيها مستضعفون وديارهم كلها مسلوية محتلة مغتصبة إما من كفار خارجيين أو من كفار داخليين موالين للكفار الخارجيين ولا أستثني من ذلك حتى مكة والمدينة

“The entire world today is an abode of disbelief (dār kufr), the Muslims are weak therein. Their lands have been confiscated, occupied and usurped, either by external disbelievers from disbelievers from within who ally with the external disbelievers. And I do not make any exception to that, not even Makkah or Madīnah.”²

Once an abode has been described as one of disbelief, automatically, the rulings pertaining to this come into play. Whilst these modern day Khārijites – as a means of repelling criticism – will deny that they make takfīr of Muslims in general, when you look at what other things they say (about government institutions and employees), it very quickly becomes clear that they apply the ruling of takfīr to not just the ruler but to wider and wider segments of society. Abū al-Ḥasan al-Ash‘arī mentions in al-Maqaḷāt (p. 116): “A faction of the Bayhasite [Khārijites] said: ‘When the ruler disbelieves, the subjects also disbelieve.’ And they said: ‘The

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-Tawḥīd (1428H) pp. 17-26.

² Waqafāt ma‘a Thamārāt al-Jihād, (p.14). And refer to al-Qiṣṣah al-Kāmilah Li Khawārij Aṣrinā of Ibrāhīm bin Ṣāliḥ al-Ḥamīd (1436) p. 223.

abode is an abode of shirk and all of its inhabitants are mushriks. Prayer [in congregation] is to be abandoned except behind the one whom you know [is a Muslim].’ They also held the view of [the permissibility] of killing the people of the qiblah, appropriating wealth, making lawful killing and enslavement.” Al-Ash‘arī also cites (p. 115) from a faction of the Bayhasites: “When the ruler disbelieves, the subjects, both those absent and those who witness, also disbelieve.”

Al-Maqdisī has statements elsewhere wherein he makes takfīr of government employes, mosque imāms, even street cleaners – so long as they aid and support the government, even those who support the ruler and his government by supplication. These types of statements show that the Khārijites allow themselves room for interpretation such that they can extend the net of takfīr as they wish. For what counts as “support” and “aid” of government would really come down to their interpretations and evaluations. Hence, this general ruling of dār kufr pertaining the lands inhabited by Muslims is something which by its very nature will require its proponents to extend the judgement of kufr upon its inhabitants too – as they start pondering and reflecting upon the segments of the society. It starts with the army, the police and other government institutions and can filter down to include everyone depending on the justifications given. Whilst not every Khārijite may reach that stage, the road is nevertheless open because of the very nature of this doctrine. And indeed this is what happened with the first Khārijite movements.

The Khārijites have a number of positions towards the inhabitants of what they consider the abode of disbelief. **The first** is to consider them all disbelievers, as we have seen from the

Bayhasites. **The second** is to withhold and hesitate (tawaqquf) until they ascertain the believer [the one who is upon their doctrine] from the disbeliever [the one who is not with them] as is the view of the Akhnasiyyah from the Khārijites. It is here where they get the concept of ‘majhūl al-ḥāl’, meaning the one whose status is unknown to them and they lay down rules as to how such people should be dealt with and the permissibility of killing them without the need for investigating their faith. **The third** is to extend takfīr only to the military and similar institutions (like the police) as is held amongst the Ibāḍīyah and this is what is found in the statements of al-Maqdisī. He also extends this to other employees of the state such as teachers, mosque imāms and even street-cleaners, so long as they show allegiance to the ruler.

Thus, views identical to these can be found in the writings of the modern Khārijites from Shukrī Muṣṭafā to Sayyid Imām and al-Maqdisī as well as others, wherein the judgement upon the ruler is extended to the abode and then necessarily upon the subjects through a variety of means and justifications.

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