

Khārijite Abū Muḥammad al-Maqdisī: Teachers, Street-Cleaners and Imāms of Mosques Become Disbelievers Due to Supporting the Ruler

The Khārijite renegade and ideological terrorist, **Abū Mūhammad ‘Iṣām al-Barqāwī al-Maqdisī**¹ - demonstrating the

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 Salafi scholar and takes from these books according to desire and what enables him to promote his doctrine, without referring to other statements

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: “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 monotheists², then he from amongst them and is judgement is as their judgement.”³

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

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 Meaning the Khārijites like himself.

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

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.

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 any different. The essence of his saying is that when the ruler disbelieves, then the subjects become disbelievers too due to their indifference to his disbelief, for they remain under his governance, happy with the status quo. These words, in meaning, are taken straight from the expressions of Sayyid Quṭb who declared the apostacy of all societies on this basis. This doctrine in turn is from the Ḥarūrī Khārijites of old and their offshoots. Abū al-Ḥasan al-Ash‘arī cites the view of a faction amongst the sect of the Bayhasiyyah, “When the imām disbelieves, the subjects have also disbelieved.”⁴

This is no doubt the belief of al-Maḥdisī and it is related through numerous sources from al-Maḥdisī, through former associates, that whilst in Kuwait, al-Maḥdisī used to steal from European and Japanese expat workers, as well as from Muslims who worked in the police.⁵ This cannot be for any other reason except that he considers such Muslims to be disbelievers, apostates, whose wealth is lawful to misappropriate.

Abu ‘Iyaad Amjad Rafiq ♦ kharijites.com ♦ @abuiyaadsp
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⁴ Maqālāt al-Islāmiyyīn (p. 116).

⁵ Refer to Tabdīd Kawāshif al-‘Anīd Fī Takfīrihi Li Dawlat al-Tawhīd (1428H) pp. 17-25 and al-Qiṣṣah al-Kāmilah Li Khawārij Aṣrinā (1436H) pp. 218-254.