

Abū Muḥammad al-Maḥdisī's Khārijite Ideology Outlined: Straight Out of the Books of Quṭb and al-Mawdūdī

Abū Mūhammad 'Iṣām al-Barqāwī al-Maḥdisī¹ - by his own 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

¹ Abū Muḥammad al-Maḥdisī 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 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.

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 In his interview with Majallat al-‘Aṣr, conducted with Marwān Shaḥādah, Abū Muḥammad al-Maqdisī propounded the basic elements of his doctrine:

“Our written speciality focuses upon and is distinguished in its tackling of the subject of al-ḥākimiyyah... we strive to explain this Tawḥīd to the the people in order to remove them from the worship of the servants to the worship of Allāh alone. In this arena we focus upon the contemporary nullifiers of Tawḥīd, such as granting [the right of] legislation to other than Allāh (عَزَّوَجَلَّ), referring judgement (taḥākum) to secular laws and invalidating (taṭīl) the laws of Allāh. This is what is referred to as al-ḥākimiyyah in contemporary usage and it is a foundational aspect of Tawḥīd... it is from the first of obligations upon the monotheist to free himself of and disbelieve in the various lords and numerous titles (of deities) which are worshipped besides Allāh and which in the old days would be represented in the form of stones and idols. In our times, they are represented in the form of rulers and legislators, their codes and secular legislations... from the most important handholds of [monotheism] is the topic of loyalty and disownment (al-walā wal-barā’) which necessitates disownment from those who place these systems and codes and those who maintain them. The third focus point in our ideology is jihād in that jihād in our view is built upon this foundation, which is actualising Tawḥīd through disownment of the false deities (ṭawāghīt)... and a false deity is one that is worshipped besides Allāh with any of the types of worship whilst he is pleased with it. All idols in their ancient simplistic form – statues – come under this just as many of the legislators and rulers judging by other than what Allāh revealed also come under it because obedience in legislation is worship.” End of quote.

In summary, his doctrine is to make ḥākimiyyah the most important element of Tawḥīd which necessitates takfīr of all contemporary rulers and those who ally with them. This requires announcing their disbelief and one’s

² Mīzān al-Ītidāl. p. 5.

disownment from them as an actualising of one's Tawḥīd and on this basis, the third element of jihād is made to function. That is to say, jihād in removing and destroying these rulers and governments that have been taken as idols and statues. In other words, war, struggle and revolution against all rulers and government institutions in the Muslim lands is the actualisation of Tawḥīd in their view, and anyone who does not make jihād against the rulers and does not accept this doctrine, has not understood Tawḥīd or reviles jihād or allies with the apostates. These ideas and sentiments are straight out of the writings of Sayyid Quṭb and Abū al-A'la al-Mawdūdī and are conceptually identical to the ideas of the very first Khārijites.

From the above, it should be clear that the inner core of this ideology is centred around the subject of **ruling by other than Allāh's law**, on the basis of a purely political explanation of *lā ilāha illallāh*. Muslim rulers are accused of usurping the right of Allāh by not judging by Allāh's law completely and in its entirety (100%) or by making themselves "lawgivers" alongside Allāh by ruling with laws they brought from themselves or from others.³ They are then pronounced as "ṭāghūts" (false deities) and judged with apostasy. The lands they rule over are then judged as lands of disbelief (*dār kufr*). As this applies to all contemporary Muslim rulers, then no land of Islām exists and no Islāmic jamā'ah (a true Muslim society) is in existence. This demands a reframing of jihād as a struggle (of insurgents and revolutionaries) against all existing structures of rule in Muslim lands. And this is claimed to be 'the Prophetic methodology in calling to Allāh' and 'actualisation of Tawḥīd'. In actual reality these people are referred to in the Prophetic traditions as

³ From the ignorance of the Khārijites is that the laws instituted by rulers to facilitate matters of broad public interest, public safety and security are treated by them as competing with Allāh in His sole right of lawgiving. Thus, by setting up border controls, customs regulations, driving regulations, employment legislation and so on, the rulers have usurped the right of Allāh and have become false deities (ṭawāghīt) who are worshipped by the subjects who give obedience to them by abiding by these laws. From those who ascribe apostasy to rulers and governments on account of matters like these is Abū Muḥammad al-Maqdisī who authored on the Khārijite ideology during the late 80s and 90s.

“Dogs of Hellfire”, “the worst of creation” who “pass through Islām as an arrow passes through its prey”.

This is the central idea behind the writings of Sayyid Quṭb,⁴ Abū Aʿlā Mawdūdī and Taqī al-Dīn al-Nabhānī, the founder of Ḥizb al-Taḥrīr. It is simply a revival of the ideology of the very first Khārijites, coupled with Marxist, Leninist, Communist revolutionary influences that came upon some of these thinkers. They acquired it from the books of Quṭb and Mawdūdī and not from the books of the Salafī scholars, past or present. It is nowhere to be found in the books of Ibn Taymiyyah or Ibn ʿAbd al-Wahhāb, rather this concept is extensively refuted in the books and writings of these two scholars.⁵

⁴ One of the proponents of this ideology, the misguided extremist Ikhwānī known as **Ṣalāh al-Ṣawī**, a follower of Quṭb’s ideology himself, one who promotes the use of Machiavellian politics in his writings as part of the Ikhwānī agenda of acquiring power, he says: “As for the **Quṭbists**, then their **methodology** is based primarily upon **the issue of legislation (tashrī)**, explaining its link with the foundation of the religion and explaining that the various flaws that have engulfed the legal structures in our contemporary societies nullify the contract of Islām and demolish the very basis of Tawḥīd. It is also known that the books that represent this particular orientation and which outline its methodology **are the books of the teacher, Sayyid Quṭb** – may Allāh have mercy upon him – in the field of daʿwah and public speeches.” Madā Sharʿiyyat al-Intimāʾ ilal Aḥzāb wal-Jamāʿāt al-Islāmiyyah (p.171).

⁵ This heretical doctrine is nowhere to be found in the Qurʾān, nowhere to be found in the Prophetic traditions – rather the revealed texts clash with it. It is not found with the Companions, rather it was found with those who made takfir of them and waged war against them – and they were ignoramuses who did not understand the Qurʾān. It is nowhere to be found with the Salaf, rather they refuted it. It is nowhere to be found in the writings of Imām Aḥmad or any well-known scholar from the era of the Salaf. It is not found in the writings of Ibn Taymiyyah, rather it is refuted extensively and in detail in his writings. It is nowhere to be found in the writings of any of his students. It is nowhere to be found in the works of Ibn ʿAbd al-Wahhāb and his offspring. Rather, they refuted individuals and groups who emerged with these ideas in their times, those who try to promote views exactly the same as Quṭb, Mawdūdī, al-Zawāhirī, Bin Lādin, Abū Muḥammad al-Maqdisī, Abū Qatādah and other Khārijites. It is nowhere to be found in the writings of contemporary Salafī scholars. It is an alien doctrine whose true roots lie in a merger between modern European materialist philosophy combined with early Khārijite doctrine. Its

Shaykh Rabī bin Hādī said: “The exaggeration of the Khārijites of our time in al-Ḥākimiyyah has been inherited by them from their leader, Dhul-Khuwayṣarah and whoever appeared from his school of doctrine. The slogans of today are the very slogans of Dhul-Khuwayṣarah and whoever came after him. Dhul-Khuwayṣarah criticised the Messenger (ﷺ) with respect to wealth. His followers who appeared later criticised ‘Alī on grounds of rulership and wealth. And the Khārijites of today have distorted the religion and have restricted it to al-Ḥākimiyyah... by Allāh, the methodology of Sayyid Quṭb, al-Bannā and al-Mawdūdī does not unite with the methodology of the Salaf, ever. They do not unite, ever. Misguidance does not unite with guidance.”⁶

Abu ‘Iyaad Amjad Rafīq ♦ kharijites.com ♦ @abuiyaadsp
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proponents such as Abū Muḥammad al-Maqdisī tried to read this heretical Quṭbo-Mawdūdian Khārijite doctrine into the writings of Salafī scholars, and they are free and innocent of it.

⁶ Al-Dharī‘ah ilā Bayān Maqāṣid al-Sharī‘ah (1434H) 1/97.