

Khārijite Abū Muḥammad al-Maqdisī: ‘Our Great Teacher, the Shaykh and Mujāhid Sayyid Quṭb’

Background: 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)¹ 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 and had become tyrants like Pharaoh 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. The Khārijite renegade and ideological terrorist, **Abū Mūhammad ‘Iṣām al-Barqāwī al-Maqdisī**² - by

¹ 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.

² Abū Muḥammad al-Maqdisī is the second most influential Takfīrī Khārijite renegade, second only to Imām bin ‘Abd al-‘Azīz (Sayyid Imām), in promoting

his own admission – was nurtured upon the books of Sayyid Quṭb and Mawdūdī by the Takfīrī Khārijite Egyptian groups in

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 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.

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.”³

The position of the Salafī scholars is very clear and apparent. Before the mid-1990s most of the major Salafī had not read much of Quṭb’s works. Shaykh ‘Abdullāh al-Dawaish critiqued Quṭb and highlighted his many errors in creed. Quṭb was a Jahmite Ash‘arī in belief, Khārijite, spoke with waḥdat al-wujūd in places in his Qur‘ān commentary, he reviled numerous Prophets, expelled some of the Companions from Islām, reviled ‘Uthmān and praised the revolution against him and many more calamities. Shaykh Rabī wrote a series of books exposed Quṭb’s misguidance on a much wider scale.

By the 2000s Ikhwānīs, Takfīrīs, Quṭbīs and the generality of the Khārijites were scared to promote the books of Quṭb because the realities had been made clear. Shaykh Muḥammad bin Ṣāliḥ bin ‘Uthaymīn said, “Had it not been for piety, we would have made takfīr of him (Quṭb)”. Shaykh Ibn Bāz stated, “Mockery of the Prophets is apostasy on its own.” Shaykh al-Albānī praised the works of Shaykh Rabī, and thanked him, “So may Allāh reward you with the best of reward, O brother Rabī for fulfilling the obligation of explaining and uncovering his ignorance and deviation from Islām.”

³ Mīzān al-‘itidāl. p. 5.

Likewise a large number of other Salafī scholars spoke on this matter. It became clear eventually that Sayyid Quṭb is a vile, misguided, Rāfiḍī, Khārijite, responsible for the appearance of 20th century Khārijite movements. Thus, the fraudulent attempts of certain individuals such as ‘Abd al-Raḥmān ‘Abd al-Khāliq, the Quṭbiyyah of Saudi Arabia led and tutored by Muḥammad Quṭb (Sayyid Quṭb’s brother) in trying to ‘Salafize’ the Khārijite doctrine of Quṭb failed. By virtue of this, today, a Khārijite renegade can be easily recognised without much difficulty just by analysing his view on Quṭb. As for Western Orientalists and academics, they are victims of Khārijite propaganda and they draw from that ‘layer’ of Khārijite renegade whose activities during the 80s and 90s were aimed at merging Salafism with the Khārijite doctrine and methodology. They include ‘Abd al-Raḥmān ‘Abd al-Khāliq, Muḥammad Quṭb, Muḥammad Surūr, Abū Muḥammad al-Maqdisī, Abū Qatādah and others.

Khārijite Abū Muḥammad al-Maqdisī on Quṭb: On his website al-Maqdisī published a response to a question he received within which reference is made to ‘claimants of Salafism’ who attack Sayyid Quṭb. Within al-Maqdisī’s response there occurs the following:⁴ “With respect to the shaykh, the mujāhid and esteemed writer, our great teacher, Sayyid Quṭb – may Allāh the Exalted have mercy upon him – from the strange affairs of this time which does not require these strange affairs is that the likes of me are asked about Sayyid, to speak about him in disparagement or commendation. For he is the one who departed from this world, being lofty above its adornment, its ruins and its

⁴ This was published on al-Maqdisī’s website and was carried around the web on numerous other forums

crumbs for which many people incline towards it and perish [in pursuit of such things] and which the false deities (meaning rulers) grant to them, to whom they are humble and submissive.” He then goes on to make defences for Quṭb against those who spoke about him, accusing them of essentially worshipping the ‘ṭawāghīt’. He also says, “Men like him are vary few in our times”.

It is clear from this that al-Maqdisī, in his own words, was ‘breastfed’ with the books of Sayyid Quṭb and this is the source of his Khārijism. Whilst this is clear to Salafis and their scholars, there is an ongoing attempt by dishonest, conniving Orientalists and Western academics to present people like al-Maqdisī as ‘Salafists’ for whatever objectives they may have. Many sects in history have ascribed their doctrine to Islām when Islām is free of that doctrine and it is nowhere to be found within Islām’s texts. Similarly, many ascribe to Salafism and claim that they are Salafis just because they affirm the names and attributes upon the way of the Salaf, or call to Tawḥīd, or affirm the various levels of al-Qadar and so on. At the same time they propound the doctrines of the Khārijites and make unrestricted takfir on the basis of what is not even a sin, let alone a sin, and have the same exaggeration as the very first Khārijites in al-hākimiyyah and so on to the rest of their traits and characteristics. This, as is known to anyone who understands Salafism at the most elementary level, renders them deviant heretics, innovators, misguided and outside the fold of the Salafī way, deviated from the Islām of the Prophet and his Companions, no matter what claims and slogans are made. The Prophetic traditions and the way of the Salaf towards the Khārijites is very clear and apparent. So when the traits, qualities and actions fit, the label is applied and by definition, anyone who is a Khārijite can never be a Salafī by elementary reasoning.

So those who operate as if the realities of things are known by the labels attached to them instead of their actual qualities and actions, such that attaching the label of ‘apple juice’ to a bottle of concentrated urine is considered a valid approach of performing scientific analysis and on that basis ascribe the labels of ‘Salafist’ or ‘Quietist’ to Khārijite renegades, it is clear that they are victims of the well-vaselined fist of Khārijite propaganda – and perhaps some of them are even pleased and gain satisfaction out of this situation.

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Arabic text of al-Maqdisi's Answer

بالنسبة للشيخ المجاهد والكاتب الفاضل أستاذنا الكبير سيد قطب رحمه الله تعالى؛ فإن من عجائب هذا الزمان الذي لا تتقضي عجائبه أن يسأل عن سيد أمثالي ويتكلم فيه جرحاً أو تعديلاً، وهو الذي فارق هذه الدار مستعلياً على زخرفها وحطامها وفتاتها الذي تهالك عليه وأخذ إليه أكثر الخلق، ويبيذه الطواغيت لأهلها المنقادين الخاضعين لهم، وأبى هو رحمه الله أن يخط بينانه الذي سطر به ظلال القرآن والتوحيد؛ كلمات تعتق رقبته من الموت، يلبس بها الحق بالباطل أو يقر بها حكم الطاغوت.

في الوقت الذي يسود فيه كثير من أهل زمانها وجوههم وصحائفهم، ومنهم كثير من أولئك الطاعنين الذين أطالوا ألسنتهم فيه؛ ما هو أحط من تلك الكلمات التي ترفع عنها رحمه الله، ويطوعون دينهم ليل نهار للطواغيت ويبيعونه بثمن بخس دون أن يكرهوا أو يهددوا بالموت والإعدام، بل يسارعون في ذلك كأنهم إلى نصب يوفضون، فينحرون على عتباتهم التوحيد، ويبدلون لهم دينهم قرباناً وكبش فداء لحطام دنياهم الفاني.

ووالله لولا أن القول بالحق والنصح لكتاب الله وسنة رسوله فرض وواجب من الواجبات، لما كتبت في سيد كلمة، فالرجال أمثاله في زماننا قليل، وكل من سار في هذا الدرب فلسيد عليه فضل - شاء أم أبى، اعترف أم جحد - ولا يضر سيداً بعد هذا مدح من مدحه أو سب من سبه، ففيه وفي أمثاله يصدق قول القائل؛

كم سيد متفضل قد سبه
فالبجر تعلوا فوقه جيف الفلا

من لا يساوي غرزة في نعله
والدر مدفون بأسفل قعره