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Revelations on the Doctrines of al-Maghraawi : Part 1

Shaikh Ahmad bin Yahyaa an-Najmee:

“Maa thabata ‘indee annahu takfeeri” – that which is established with me is that he (al-Maghraawi) is a takfeeri.

Shaikh Zaid bin Haadee al-Madkhalee (confirming the above and adding):

“...that is as long as he doesnt deny what has been narrated to us about what he said and wrote. And those who have narrated to us are trustworthy (thiqah). And accepting the narrations of those who are trustworthy is waajib.”¹

Introduction

All Praise is due to Allaah, we praise Him, seek His aid and His Forgiveness. We seek refuge in Allaah from the evils of our souls and the evils of our actions. Whomsoever Allaah guides there is none to misguide and whomsoever Allaah misguides there is none to guide. I bear witness that there is none worthy of worship except Allaah, alone, without any partners and I bear witness that Muhammad is His servant and messenger.

Following the advice given to Shaikh Maghraawi of Morocco by many of the Scholars, that he should recant and repent from the doctrines and teachings he has been presenting to the people in his lectures over the years, it has saddened us to hear that the Shaikh has not been forthcoming in this regard – as has reached us from the likes of Shaikh Rabee’ and Shaikh Falih al-Harbee and others.

Since, the mistakes made by Shaikh Maghraawi are related to Aqeedah and Manhaj and are extremely serious, especially given the already widespread fitnah of Takfir and Haakimiyyah, it is necessary to outline some of these errors, especially since this issue has now come into the public domain. We have been aware of al-Maghraawi’s errors for over 7 months or so, but have chosen to leave this issue, until al-Maghraawi has cleared himself, in the manner requested by the Scholars. This unfortunately has not happened, and this reluctance of al-Maghraawi, is leading to more confusion and also turmoil amongst the ranks of Ahl us-Sunnah – it has even lead many from Ahl us-Sunnah to show dislike and aversion towards the likes of Shaikh Rabee’ and the Madinan Shaikhs, merely because they have pointed out the errors of Maghraawi and asked him to repent and recant from his errors, openly and in public.

¹ These narrations have been related to us by reliable brothers who hosted Shaikh Ahmad and Shaikh Zaid during the Hajj period, a few months ago. Anyone wishing to verify this information may contact abukhidr@yahoo.com.

Hence, fearing that the wicked Hizbiyyah displayed in the fitan (tribulations) that occurred previously following the emergence of the Qutubiyyah (Safar, Salman, Qahtaanee, ‘Umar et. al.) and the neo-Bannaawiyyah (Abdur-Rahmaan Abdul-Khaaliq et. al.) might rear its ugly head once more, it is obligatory to present the evidence to the people and to make clear and known the Jarh of the Scholars of al-Maghraawi and his heretical doctrines.

What Are the Issues?

Al-Maghraawi has unfortunately propounded the ideas of the Khawaarij, such takfir of the sinners, takfir of the Ummah by way of sin, promoting the use of the sword against the Ummah of Muhammad, on account of its sinfulness, using expression similar to Sayyid Qutb in denial of the existence of any form of Islamic society or correct and valid Islam that is recognised, revolutionary ideas concerning the leaders, extremism in Haakimiyyah, praising of the Ahl ul-Ahwaa amongst the Qutubiyyah and other than them and much more.

In short, this is just another unfortunate chapter in the fitnah of takfir and haakimiyyah. What makes it more dangerous is that al-Maghraawi, like those who preceded him (such as the Qutubiyyah and Bannaawiyyah) is recognised for his Salafiyyah and has a fair share of followers and those who respect him as a person of knowledge and so on – and hence, the great danger of being deceived by him. Especially considering the fact that he has rejected the advice of the Scholars and has shown great reluctance in admitting his mistakes and making amends in front of the people who have been nurtured upon these ideas in his many lessons and in his books.

The Materials

The best and most authoritative of what has been written in refutation of these heretical doctrines is the 50 page book written in the house of Shaikh Rabee’ bin Hadee al-Madkhalee, in Makkah, and under his supervision, by the Moroccan student of knowledge, Abu ‘Abdul-Azeez Uthmaan bin Sayyid Ahmad bin al-‘Amairi.

The book is titled, “Madaa Ta’theer Ilaaqat il-Maghraawi Bil-Qutubiyyah” (The Extent of the Effects of al-Maghraawi’s Connections with the Qutubiyyah).

The various statements of al-Maghraawi have been presented with full referencing (tapes and books) alongside the comments of the people of knowledge upon these statements – those of Shaikh Ahmad bin Yahyaa an-Najmee, Shaikh Salih as-Suhaimee, Shaikh Zaid bin Haadee al-Madkhalee, Shaikh Ibn Uthaimeen (rahimahullaah) and others. Hence, we will present excerpts from this book so that anyone who is concerned about this affair may proceed upon baseerah (insight) away from hizbiyyah and ignorance. There are also numerous cassettes and what has been related from what has occurred in various gatherings of the Scholars, if Allaah wills that may be collated and presented, if necessary.

In Part 1, we look at the revolutionist ideas found in al-Maghraawi’s concept of al-Bai’ah (the Pledge of Allegiance). It is important to relate this to what al-Maghraawi has also propounded elsewhere of takfir on account of sin and takfir of the Ummah and calling for taking up arms against them and his exaggeration in the affairs of haakimiyyah and so on – which will be presented in future papers, inshaa’allaah.

Shaikh Ibn Uthaimen on the Revolutionism in the Thought of al-Maghrawi

Al-Maghraawi said in his book “Mawaaqif Imaam Maalik” (p.16), “The bai’ah (pledge of allegiance) is not given except to the Imaam of the Muslims and their Khaleefah, with its various conditions that Imaam Maalik will mention to us from the narrations which are raised (marfoo’) back to Allaah’s Messenger (sallallaahu alaihi wasallam). And for this reason, what some of the Sufi Dajjaals do in trying to trick the ignorant and unaware in making them give them the bai’ah is a Shaytanic act which has not basis in the Book and the Sunnah. And what some of the jamaa’at and Islamic movements do in trying to catch the youth and making them adhere to their partisanship with them, then that too has no basis.

And here is the Sharee’ah based bai’ah from the Sunnah of the Messenger of Allaah (sallallaahu alaihi wasallam), Maalik reports from ‘Abdullaah bin Deenaar that Abdullaah bin ‘Umar said, “When we gave the pledge of allegiance to the Messenger of Allaah (sallallaahu alaihi wasallam) in hearing and obeying, the Messenger of Allaah (sallallaahu alaihi wasallam) would say to us, “In that which you are able”.”

Hence, hearing and obeying is to Allaah and His Messenger in his rulings, and to whoever passes this on from Allaah and His Messenger, who establishes the Sharee’ah of Allaah, and establishes the Hudood, and gives the right to the oppressed over the oppressor, and who establishes justice between them, who establishes the prayers amongst them, and takes the zakaah from them, and establishes the Hajj (i.e. facilitating it for them etc.) and makes Jihaad with them (i.e. his subjects) against the Kuffaar, and protects them from that which he also protects himself, and then feeds the poor and cures or heals (i.e. with medicine and treatment and care and the likes) the sick. **This is the one who is deserving of being given allegiance and the Islamic bai’ah, and what is besides this, then it is mere thievery and stealing (i.e. of the Islamic authority), which is done by those who connive and ambush the minds of humankind.”**

Points to Note:

ONE: These characteristics are only found in the Prophets. And as for the Rightly Guided Caliphs, then [these characteristics] are found in them only due to their extreme striving and facing hardship in this regard. As for those who come after them, then they are not to be found in anyone, ever. What the words of this man necessitate is that the bai’ah to all of those (i.e. after the Caliphs) was futile, from the time of Yazeed to this time of ours. And the scholars of the Ummah, the great ones amongst them and the leaders amongst them (i.e. in knowledge) speak of the correctness of the bai’ah given to the leaders (from Yazeed to the current times), and in giving obedience to them, in the Hajj, and in Jihaad with them. The Companions like Ibn ‘Umar, Ibn ‘Abbaas and those after them from the Imaams amongst the Taabi’een, such as Sa’eed Ibn al-Musayyab and others affirmed this bai’ah. And the giving of the bai’ah continued being given to Banu Umayyah and Banul-Abbaas, and yet these conditions (set by Maghraawi) are not fulfilled in their case. So the meaning is that the bai’ahs given to them (by the people of knowledge etc.) were futile, and that mankind was but living in Jaahiliyyah (without a valid bai’ah). All of this is baatil, and what renders it futile is the various bai’ahs that were given (to the leaders) from the dawn of Islaam to this day of ours. And as for his (Maghraawi’s) saying, “...and anything other than this is mere

thievery and stealing...”, then it means that our Leaders and whoever has given them bai’ah from amongst the Scholars of the Ummah are all thieves.”

TWO: These conditions that al-Maghrawee has specified for the taking of authority by the Khaleefah, from where has he got them? Additionally, how does he know that Zaid (i.e. so and so) amongst the people actually has these characteristics, in the sense that this particular khaleefah who has all these characteristics, that it is possible to pick him out and specify him? Never.

THREE: These words of al-Maghraawi, from his saying “And here is the Sharee’ah based bai’ah...” to the end were presented to Shaikh Ibn Uthaimen, and he said, **“This man is a revolutionary (thawriyy). This man is a revolutionary (thawriyy)! He does not understand the true state of affairs (laa yafqahul-waaqi’) and he does not know that the Prophet (sallallaahu alaihi wasallam) ordered us that we should hear and obey, even if we find it hard upon us, and even if our backs are beaten, and our wealth is confiscated. And he does not understand what happened to the well-known Imaams, such as [Ahmad] Ibn Hanbal and others in their behaviour with the Khulafaa who were actually more severe than those present today. Those who would make the people adopt the saying that the Qur’aan is created. Beware [of this one]. Beware of this man and his likes.”**

End of excerpt from the book.

Inshaa’allaah in future papers, we will see many other ideas propounded by al-Maghraawi which when put together as a whole, illustrate the Khaarijiyyah that clearly exists in his way of thinking.

And prayers and peace upon Allaah’s Messenger, his family and his companions.