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## Revelations on the Doctrines of al-Maghraawi : Part 3

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. <sup>1</sup>**

Shaikh Ibn Uthameen (rahimahullaah):

**This man is a revolutionary (thawriyy). This man is a revolutionary (thawriyy)! He does not understand the true state of affairs (laa yafqahul-waaqi').. ..Beware [of this one]. Beware of this man and his likes.**

### 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

<sup>1</sup> 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.

the errors of Maghraawi and asked him to repent and recant from his errors, openly and in public.

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 as 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 3, we look at al-Maghraawi’s conception and understanding of idolatry, which will make one’s hair to raise in fright and one’s chest to become constricted... (!!). For this

idolatry that al-Maghrawi speaks of [and also his understanding of idols, as we shall see in a later chapter] is not too dissimilar to the concepts found in the extremist manhaj of Sayyid Qutb, Mohammad Qutb, Mawdoodi, Suroor and others and what was subsequently parroted by the puppets of Aal Qutb in Saudi Arabia – all related to the field of Haakimiyyah, Takfir and Rulership.

## The Fiqh of Idols and Idolatry in the View of al-Maghrawi

Al-Maghrawi – may Allaah guide him – states in the cassette, “Mawaaqif Ibraaheem al-Aqadiyyah” (no. 3), “And nowadays, idolatry has taken many different orientations (i.e. forms). As for those (i.e. the people of the past), due to their intellectual backwardness, they would [make] representations of stones, or stars which were embodied [with a form] in the earth and so they would offer worship to them. As for now, these representations have increased, or [we can say that] these [idols] that Allaah, the Blessed and Most High, has mentioned in the Qur’aan, they are just examples and illustrations of things which can lead to many other things, to abstract things and other matters. [Certain] orientations today have become idols. So and so’s orientation, or the Leftist orientation, or the Ba’thee orientation, or the Socialist orientation, or the Communist orientation. What shall we call all of this? These are idols, by Allaah. The Women’s Union, this is an idol. All of this is a form of idolatry. All of these are forms of idolatry. **Judging by other than what Allaah has revealed is an idol, because a you have worshipped, on account of it, with the worship of an idol – when you judge to other than the Book and the Sunnah, then you have worshipped an idol.** Hence, if nowadays we wanted to exemplify and specify idolatry as it takes place in the world today, it would be very difficult for us.”

And he also says, “And for this reason, it is not to be understood from idolatry that it is only a representation of individuals or stars (in the form of wood and stones), such as in the view of the people of Ibraaheem, or something like that. Rather, idolatry in orientation is greater. A woman can become an idol and she has become an idol. A man can become an idol, and he has become an idol. The leader (ra’ees) can become an idol and he has become an idol. And the subject, citizen (mar’oos) can become an idol and he has. Hence, everything that is worshipped besides Allaah and is preferred over and above Allaah, then we label it an idol! **Hence, if your wife orders you with disobedience and you obey her, she has become an idol. When a woman orders you to oppose the Sharee’ah of Allaah and you obeyed her order and her request, then she has become your idol, because you worshipped her besides Allaah. Likewise, your brother, and also your friend, and your teacher and your ruler. And also every one who orders you with other than what Allaah, the Blessed and Most High, has ordered, and so you obey his order and his command, then this one that you obeyed has become an idol to you.**” End of quote from al-Maghrawi.

And this is an explicit statement from al-Maghrawi, which does not require any contemplation. For he makes takfir of mere disobedience and he considers the one who falls into it to be an idol-worshipper. And perhaps this may be sufficient for the one for whom Allaah, free from imperfection, the Exalted, intends goodness, and so he sees with baseerah (insight), the reality of the da’wah of Shaikh al-Maghraawi – may Allaah guide him - and so that he can reflect upon his attacks against the one who criticises him (for this) and advises him – claiming – that they are callers to fitnah, and separation, and that they are the zindeeqs and the khawaarij... and likewise so that it may be sufficient and bring about satisfaction for the one who defends al-Maghraawi out of mere sentiment and emotion, and so that he may repent, and turn away from falsehood and revelling in it. For there is no hujjah (proof) for anyone after the Right Way has been made clear and the clarity of proof demonstrated, and Allaah is the one who grants success.

As for the decisive saying, then it is that whoever obeys someone, or commits a sin, making it lawful (with his heart), then this one is an apostate from Islaam. As for mere obedience, alongside a sound creed, then this disobedience does not make the one who falls into it to be a worshipper of idols, and nor one of others.”

End of quote from “Madaa’ Ta’theer...” of Uthmaan Bin Sa’eed.

Shaikh ul-Islaam Ibn Taymiyyah in “Kitaab ul-Imaan” (p.67), “And those who have taken their priests and rabbis as lords – when they obeyed them in their making lawful what Allaah had made unlawful, and making unlawful what Allaah had made lawful, then they are of two types: The first of them: that they know that they (the priests and rabbis) have made tabdeel (baddaloo) the religion of Allaah **and hence they follow them in this tabdeel believing (ya’taqidoona) in the lawfulness of what Allaah had made unlawful and in the unlawfulness of what Allaah had made lawful**, following their leaders in that, alongside their knowledge that they have opposed the religion of the Messengers, then this is kufr (disbelief), and Allaah and His Messenger have also made it Shirk – even if they (the followers) do not prayer or prostrate to them. Hence, whoever followed other someone else in something that opposes the religion **while knowing that it opposes the religion, and believes (i’taqada) in what he said, as opposed to what Allaah and His Messenger said, then such a one is a Mushrik, just like them.** And the second type: that their belief (i’tiqaad) and faith (imaan) in the lawfulness of what is lawful and the unlawfulness of what is unlawful is established, however, the follow them (the priests and rabbis) in disobedience to Allaah, just as a Muslim does when he commits a sin and believes that he is a sinner, so these ones have the same ruling as those like them from the people of sin.”<sup>2</sup>

And after all of this, O Sunni, you will come to realise and finally come to appreciate the severity of the Salaf in warning from befriending the Innovators, sitting with them, being intimate with them, listening to their doubts, taking money from them, and other such affairs, all of which has actually led Shaikh Maghrawi into this state of affairs – and refuge is from Allaah. For what he has propounded is actually the doctrine of Mawdudi, Aal Qutb, the neo-Qutubiyyah like Safar and Salman and others, whom, as we shall see later, al-Maghraawi actually praises and defends.

And perhaps, pertinently, in light of all of this – if Allaah wills – we will also outline and expose the Firqah of Abul-Haawiyah of London, UK, a firqah that is based upon perfect ignorance of the affairs of the Salafi da’wah and its clear manhaj, and of the fitnah that has entered into it in recent times, the affairs of Qutubiyyah and Surooriyyah and Hizbiyyah. Rather a firqah whose very leader and guide defends the neo-Qutubiyyah, like Safar and Salman, while at the same time assaulting the Salafis and warning the people from them, and who belittles the Salafi Mashayikh, such as Shaikh Rabee’ and Shaikh Muqbil and the Madinan and Kuwaiti Mashaayikh, claiming he has better knowledge of the da’wah in the

<sup>2</sup> Imaam Ibn Uthaimen also quoted this fatwaa of Shaikh ul-Islaam Ibn Taymiyyah in his own Fataawaa (2:145-146). As for the Khariji Manhaj of al-Maghraawi then it necessitates takfir on account of mere obedience.

UK(!), one whose ability to concoct and apply Usool independently of any scholarly authority has become one of his hallmarks and salient characteristics.

So we give glad tidings to this firqah – a surely confused and ignorant firqah – of an exposition of their state of affairs – one which leads the youth into confusion and bewilderment – and one which is based upon a superb display of ignorance of the affairs of the Salafi Manhaj. And this is so that the clear and blessed da'wah of Ahl us-Sunnah, which is based upon pure clarity – its night is like its day – is separated from the confused and partisan da'wah of Abul-Haawiyah, which has none of the Ahl ul-Ilm to support it, and which is diseased with leniency towards Ahl ul-Ahwaa and accomodation of them, and which is characterised by secretly warning from the clear Salafis and taking people away from them and advising against them.... and refuge is from Allaah.

And the example of what has happened with al-Maghrawi is the perfect of examples of the danger of the da'wah of the Qutubiyah and Surooriyyah and the Firqah of the Innovator of Hizbiyyah, the Second Reviver of Hizbiyyah after al-Bannaa, Abdur-Rahmaan Abdul-Khaaliq, and the effects it has upon the da'wah of Ahl us-Sunnah.

And in turn, this also shows the great deceit and fraud and jahl and talbees in the da'wah of the likes of Abul-Haawiyah over the years – who are the most ignorant of the likes of these affairs and who – in the times of fitan – turn the people away from the Scholars who are upon the truth and then wish to direct the youth of Ahl us-Sunnah to the very people of fitan – like the neo-Qutubiyah and others, using shubuhaat which are feeble, – and at the same time also warn from the clear Salafis, who out of sincerity of purpose – inshaa'allaah – warn the youth of Ahl us-Sunnah from dangerous calls and methodologies and orientations...and what has happened with al-Maghraawi is one of the clearest of evidences of the correctness of their concern. May Allaah facilitate the exposition of the Firqah of Abul-Haawiyah and an uncovering of their futile Usool in the near future ...Ameen.

And prayers and peace upon Allaah's Messenger, his family, his companions and those who follow in their way.