



GRV080002 @ Www.Salafipublications.Com

Revelations on the Doctrines of al-Maghraawi : Part 2

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

Shaikh Ibn Uthaimen (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

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.

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 2, we look at al-Maghrawi's accusing the whole Ummah with nifaaq (hypocrisy), the nifaaq which Allaah attributes to the outright Munaafiqeen in the Qur'aan, as al-Maghrawi himself explicitly states.

As for those who claim that al-Maghrawi has no errors and that all of these affairs are lies and so on, then they are upon ignorance, and refuge is from Allaah. And as for al-Maghrawi's apparent clarifications, then the scholars (like Shaikh Rabee' and Shaikh Muqbil and the Madinan Shaikhs) have actually rejected the games that al-Maghrawi is playing, by not coming out and making a proper rujoo' or taraaju' (recantation) and instead labelling and demonising those who have actually tried to give him naseehah and to come out and correct himself, in writing and otherwise, so that this fitnah can be ended – before it spreads.

Accusing the Whole Ummah with Nifaaq (Hypocrisy)

Shaikh Muhammad al-Maghraawi said in the cassette, “Mur’ee, Sifaat ul-Munaafiqeen” (8/6/1996), **“And for this reason, in light of the Qur’anic verses which are in (the surahs) al-Baqarah, those in an-Nisaa, those in al-Anfaal, those in at-Tawbah, those in al-Ahzaab, and those in al-Munaafiqoon², and those verses which have given many of the signs and the characteristics and which unveil the reality of nifaaq (hypocrisy), then they – by Allaah – the one who reads them will see that they apply perfectly to our time, 100%. It is not 50% or 80%, as al-Hasan said.** By Allaah, if they were to go into the streets of al-Basrah, it would have been desolate. Al-Hasan said that in that time because Islaam at that time was manifest and open. But now, it does not leave or exit or become absorbed except in nifaaq (hypocrisy), sine there is no prayer, and there is no religiosity (deen) and there is no aqeedah, and nor this or that. Meaning that you will find that the Muslims have lost all of the affairs, and this is design is from whom? The hypocrites.”

These words were presented to the noble Shaikh, Salih as-Suhaymee and his reply was:

“There is no power nor ability except by Allaah! This is an oppressive judgement. I will merely summarise: This is an oppressive judgement and an exaggeration and a generalisation to all the Muslims, and especially when the word “100%” has been explicitly stated. There is no doubt that hypocrisy and the hypocrites are present now and also in the past, however making this generalisation in this manner, that the hypocrites today, that mankind in totality (100%) are hypocrites, and that there are not to be found any Muslims. However, these types of words are not permissible ever. Rather these words are extremely dangerous and it is obligatory to efface them perfectly – if they were an explanation of al-Muwatta or any other book, or merely a commentary upon it. It is obligatory that these words are effaced and that the one who stated them and expressed them repent to Allaah with a sincere repentance, since he has made takfeer of all of the Muslims, so long as 100% is being referred to.

And this reminds me of a man, it is said that he was from the Arabic lands, that he paused (to reflect) one day and said, “All of humankind have become disbelievers and there is not to be found any Muslim except myself, my wife and a person who is in India.” And this (what al-Maghrawi stated) is similar to the saying of this man. Rather this man actually excepted himself, his wife and a third person and the remainder were Kuffar (in his view). [But as for the saying of al-Maghrawi], then that is a general ruling upon all of the Muslims, in that there does not exist a single Muslim on the face of the earth, this is what these words necessitate, if there is not any exception made in these words.

So there is no doubt that these words are extremely dangerous, rather it is an oppressive generalisation, there is danger contained in it and there is a Khaarijee ruling to be found in these words, that is general to all of the Muslims. And the meaning of this is that there is not to be found a single Muslim on the face of this earth! And this only derived from the generalisations of Sayyid Qutb and other than him, from his Dhilaal, and from many of his books which exaggerate that all the Muslims have apostatised, and that no Muslim is left, except those who call for the judgement to be to Sharee’ah alone, as he says and claims. There is no doubt that these words which have occurred from some of the ignorant, miskeen

² Pay attention here, and look at the verses he is referring to, those which relate to the nifaaq of belief!

writers, those who have not acquired knowledge from its people, and have not acquired knowledge from the Scholars of the Salaf. Rather, they only acquired this (i.e. their doctrine) from Western or Eastern literature or understanding, and they adopted Ijtihaads which they made by themselves. So we say to them: Fear Allaah the Blessed and Most High, and this judgement is one of the most oppressive of judgements that I know of". End of quote from Shaikh Salih.

Likewise, these words were presented to Shaikh Ahmad bin Yahyaa an-Najmee and his reply was:

"Applying the likes of these words upon all of the Muslims and accusing them with this is not desirable, this is an error. For the Muslims, as I have said, amongst them is the righteous and amongst them is the sinner. And sometimes ignorance can increase in some regions and the falsehood and nifaaq there can also become strong. And yet it is not to be said that in such a place, there is not to be found any believers, and that there are no righteous people there and nor any truthful people. No. Sometimes there can be, in some places, somewhat less nifaaq, meaning falsehood and disobedience, is lighter than in other places, and so on... Hence, applying words such as these, and applying them absolutely upon all of the Muslims, then this is from the Takfiri canal (i.e. waterway), which is actually tended to by the people of the newly-imported methodologies." End of quote from Shaikh Ahmad binYahyaa.

And perhaps the words of these two scholars is sufficient for judging this man."

End of quote from "Madaa Ta'theer..." of Abu Abdul-Azeez Uthmaan bin Sa'eed