

ORIGINS OF THE MODERN-DAY KHĀRIJITES

The Khārijites who emerged in various Muslim lands during the late 20th century trace back to the writings and doctrines of Sayyid Quṭb, an Egyptian who in his pre-Islāmic days was engrossed in European materialist philosophies (Marxism, Communism) for fifteen years of his life as noted by his biographer Ṣalāh al-Khālīdī in the book Sayyid Qūṭb Min al-Mīlād ilā al-Istishhād. He was also affiliated with the secular Wafd party for a while.

In the early 1940s, he was an editor for the Egyptian Crown, a newsletter mouthpiece for the Freemasonic Grand Lodge in Egypt, in which he would show strong support for US and British forces against Hitler. When he started writing about Islām in the late 1940s Sayyid Quṭb fused his Communist, Socialist past with scant knowledge of Islām, and upon his warped evaluation of early Islāmic history, he negated the Islām of a number of the Prophet's Companions. After he joined the Muslim Brotherhood in 1953 he began developing his extremist doctrines more fully and the wrath of his pen extended beyond the first ruling dynasty in Islām, the Umayyads, to fall upon all contemporary Muslim societies. He explicitly declared all Muslim societies to be apostate societies in which nothing of Islām is to be found. He claimed that they had reverted to pre-Islāmic ignorance (jāhiliyyah). Upon this vile, oppressive judgement, he then penned Leninist style writings which called for worldwide revolutions in all Muslim lands without exception. Comprising hatred against Muslim societies, these writings gave birth to the extremist groups of takfīr (excommunication) which spread to various other Muslim lands over the next few decades.

They distorted the concept of Jihād, a just, conventional war to prevent or repel oppression, and other aspects of Islām to justify these extremist doctrines. Then they began to work sedition in the Muslim lands. On the basis of this anti-Islāmic ideology the Khārijites have been involved in assassinations, bombings and slaughtering of innocent men, women and children in the Muslim lands during 70s, 80s and 90s before they exported terrorism to the West. Indeed, the Khārijites have been committing terrorism against Muslim societies for almost 1400 years.

AL-QAEDA AND+ ISIS

The leaders of al-Qaeda and ISIS are followers of the doctrines of Sayyid Quṭb. Recently, factions of Khārijites from other lands entered Syria when a revolution was stirred against the Nuṣayrī leader, Bashār al-Asad.

These extremists were given tactical support by Western powers because toppling Bashār al-Asad is a strategic regional objective. In Irāq, due in part to a vacuum created by a lax, unmotivated and demoralized army, those previously affiliated with al-Qaeda took control over its northern parts and announced their alleged "Islāmic State." Just as the Prophet Muḥammad (ﷺ) described them, those who join the alleged "Islāmic Caliphate" and the imposter caliph, Abū Bakr al-Baghdādī, are the young, ignorant and foolish who are led by emotions and lack knowledge of the Islāmic Sharīah. It is incorrect to claim that Muslim governments support ISIS, especially those of the Gulf countries because the Khārijites of ISIS consider the rulers of those countries and their subjects who show loyalty to their rulers to be apostates who are considered worse than the non-Muslims and more worthy of killing. It makes no sense for Muslim governments to support these people.

THE BARBARIC ACTIONS OF ISIS

As for the barbaric acts being perpetrated by these people, such as glorifying beheadings through the media then Imām Ibn Shihāb al-Zuhrī (رحمته الله) (d. 124H) said, "A severed head was never brought to the Prophet (ﷺ), not even on the Day of (the Battle of) Badr. A severed head was brought to Abū Bakr (رحمته الله) who forbade from (this action)." Severing the heads of the enemy in war is not a practice condoned by Islām and was not a practice of the Prophet or his companions. ISIS, al-Nuṣrah and other factions are now fighting each other in parts of Syria and Irāq, an indication of their severe misguidance. This proves they are not motivated by Islām in reality, but by wealth, power and leadership. They recruit the gullible and young only to help fulfil their personal objectives have made Islām a tool towards that end.

We invite all commentators, media personalities, writers, journalists, authors and academics to display justice and exonerate Islām and Muslims from these evil Khārijites whose ideology is mutually incompatible with Islām as has preceded.

For more information please visit: Takfiris.Com,
IslamAgainstExtremism.Com & Shariah.Ws
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⁹ Al-Sunan al-Kubrā of al-Bayhaqī, (9/132).

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A WARNING AGAINST TERROR GROUPS ISIS & AL-QAEDA AND THE CORRECT ISLAMIC POSITION REGARDING THEM!

**THE TERRORISM OF ISIS &
AL-QAEDA IS ISLAM'S NO.1 ENEMY,**

- GRAND MUFTĪ OF SAUDI ARABIA,
SHAYKH 'ABD AL-AZĪZ AAL-SHAYKH
20/08/2014

All praise is due to Allāh, the Lord of the Worlds, the Lord of Noah, Abraham, Moses, Jesus and Muḥammad. May the peace and blessings be upon them all. To proceed:

The Prophet Muḥammad (ﷺ) informed of the imminent and recurring appearance - after his death - of the group known as the Khārijites (extremist renegades). He stated they would abandon the main body of Muslims, depart from Islām, ascribe disbelief to Muslims on account of mere sins (takfīr) and fight against them. Indeed, they appeared as prophesized less than 30 years later and they are the ideological ancestors of the terrorists of al-Qaeda and ISIS.

THE KHĀRIJITES AND THEIR DESCRIPTIONS¹

From the well-known, authentically related statements of the Prophet (ﷺ) about this group include his saying, **“They depart from the religion (Islām) like an arrow passes through its game”** and **“Their faith does not pass beyond their throats”** and **“They recite the Qur’ān but it does not go beyond their collar-bones,”** indicating ignorance and false scholarship. He further said, **“They speak with the best speech of the creation,”** meaning, beautified, alluring speech and **“Your prayer and fasting (meaning, the Prophet's Companions) is nothing compared to theirs (the Khārijites),”** meaning they display outward piety, and **“(They are) young of age, foolish of mind”** and **“Their speech is beautiful, alluring yet their actions are evil”** and **“They are the most evil of the creation”** and **“They call to the Book of Allāh, yet they have nothing to do with it.”** The Prophet (ﷺ) went further and also said **“They are the most evil of those killed beneath the canopy of the sky”** and **“If I was to reach them, I would slaughter them, like the slaughtering of Ād (a destroyed nation of the past)”** meaning, every last one of them until none of them remain as explained by the classical Scholar, Ibn Ḥajar. He also said of them, **“They are the Dogs of Hellfire.”**

MUSLIM RULERS ORDERED TO FIGHT THE KHARIJITES

The Prophet (ﷺ) encouraged the Muslim rulers to fight them whenever they appear with their turmoil and bloodshed. He said, **“Wherever you meet them, kill them, for there is a reward on the Day of Judgement for whoever kills them.”** For this reason, the Muslim rulers from the time of the fourth righteous Caliph ‘Alī bin Abī Ṭālib (رضي الله عنه), have never ceased to fight against the Khārijites whenever they appeared and put the Muslims to trial.

¹ These reports can be found in the ḥadīth collections of al-Bukhārī, Muslim, Abū Dawūd, Ibn Mājah and others.

This duty is performed under the supervision of the rulers and is not a task undertaken by the subjects. However, if attacked by the Khārijites, individual subjects may fight in order to protect their lives, property and wealth.

THE ANTI-CHRIST (DAJJĀL) WILL APPEAR AMONG THEIR ARMIES

The Prophet Muḥammad (ﷺ) also said, **“They will not cease to emerge, being cut off each time, until the Anti-Christ (Dajjāl) appears amongst their armies”**² This indicates that the Khārijites will fight on the side of the Dajjāl against the Muslim rulers and their subjects who will follow Jesus (عليه السلام) when he returns to complete his mission.

THE DOCTRINES AND DEEDS OF THE KHĀRIJITES ARE NOT ASCRIBED TO ISLĀM

It is clear from these Prophetic texts that the Khārijites, their doctrines and their actions have been judged to be antithetical (mutually incompatible) with Islām. Indeed, it is the view of some of the Muslim scholars past and present that the Khārijites are apostates, disbelievers, who are outside the fold of Islām. This is because the Prophet Muḥammad (ﷺ) stated that they exit from Islām as the arrow passes through its game. The Companion, Abū Umāmah al-Bāhili (رضي الله عنه) said, **“The Dogs of the people of Hellfire, they used to be Muslims but turned disbelievers.”**³ Also because they made lawful that which is unlawful in the Islāmic Sharī‘ah which is the killing of a soul which has been prohibited. They declared this crime to be lawful and ascribed it to Islām, which is considered major disbelief.

MUSLIM SCHOLARS ON THE KHĀRIJITES

Imām al-Ājurri (d. 360AH) said in his book entitled The Sharī‘ah, “It is not permissible for the one who sees the uprising of a Khārijite who has revolted against the leader, whether [the leader] is just or oppressive, so this person has revolted and gathered a group behind him, has pulled out his sword and has made lawful the killing of Muslims, it is not fitting for the one who sees this, that he becomes deceived by this person's recitation of the Qur’ān, the length of his standing in prayer, nor his constant fasting, nor his good and excellent words in knowledge when it is clear to him that this person's way and methodology is that of the Khārijites.” Ibn Ḥazm al-Andalusī (d. 456AH) said, “And they do not cease to strive in overturning the orderly affairs of the Muslims (to chaos) and splitting the word of the believers.

² Reported by Ibn Mājah (no. 176).

³ Reported by Ibn Mājah (no. 176).

They draw the sword against the people of religion and strive upon the earth as corrupters. As for the Khārijites and Shi‘ah, their affair in this regard is more famous than that one should be burdened in mentioning it.”⁴ Shaykh al-Islām Ibn Taymiyyah (d. 728AH) said, “And the way of the Muslims has never ceased upon this (methodology) [of fighting the Khārijites], ... the ḥadīth of Abū Umāmah, collected by at-Tirmidhī and others that they [the Khārijites] are “The most evil of those who are killed under the sky and how excellent is the one killed by them.” Meaning that they are more harmful to the Muslims than others, for there are none which are more harmful to the Muslims than them, neither the Jews and nor the Christians. For they strived to kill every Muslim who did not agree with their view, declaring the blood of the Muslims, their wealth, and the slaying of their children to be lawful, while making takfīr of them. And they considered this to be worship, due to their ignorance and their innovation that caused to stray...”⁵

Ibn Taymiyyah also said, “Ahl al-Sunnah (orthodox Sunnī Muslims) are agreed that they (the Khārijites) are astray innovators, that it is obligatory to fight them on the authority of authentic texts and that from the most virtuous of the actions of the Chief of the Believers, ‘Alī (رضي الله عنه) was fighting against the Khārijites and the Companions concurred (with him) upon fighting them.”⁶

CONTEMPORARY SALAFĪ SCHOLARS ON THE KHĀRIJITES

The grandchildren of Shaykh al-Islām Muḥammad bin ‘Abd al-Wahhāb (d. 1205H) refuted factions of Khārijites who appeared with extremist doctrines in their time. The Scholars of those lands have not ceased to speak and write against the Khārijites for the past two hundred years until we reach the modern era of Salafī Scholars such as Shaykh Ibn Baz, Shaykh al-Albānī, Shaykh Ibn al-Uthaymīn, Shaykh Rabī bin Hādī, Shaykh Muqbil bin Hādī, Shaykh Aḥmad al-Najmī, Shaykh Zayd al-Madkhalī, Shaykh ‘Abd al-Muhsin al-‘Abbād, Shaykh ‘Abdullāh al-Ghudayān, Shaykh Sālih al-Fawzān, Shaykh ‘Ubayd al-Jābirī, Shaykh Muḥammad bin Hādī and others.

None amongst the Muslims have coherently and vigorously spoken against the Khārijite extremists and their doctrines in a sustained and consistent manner like the Salafī Scholars, the Salafī institutions, mosques and centres and the Salafis in general in the West. To associate these Khārijites with Islām, let alone Salafism is a crime and great injustice.

⁴ Al-Sharī‘ah (p. 28).

⁵ Al-Faṣl Fil-Mīl al-Ahwā’ wal-Niḥal (5/98).

⁶ Minhāj us-Sunnah (5/248).

⁷ Minhāj al-Sunnah (6/116).