The Origins of Modern-Day Khārijites

The Khārijites who emerged in various Muslim lands in the 20th century trace back to the writings and doctrines of Sayyid Qūb, an Egyptian who in his pre-Islamist days in the early 1940s was a writer for the "Egyptian Crown," a newsletter mouthpiece for the main Freemasonic Lodge in Egypt. Prior to that Qūb was nurtured upon European materialist philosophies for 15 years of his life as noted by his biographer Salāh al-Khalīlī in the book "Sayyid Qūb Min al-Mīlād ilā al-Istishâd." Sayyid Qūb fused his Communist, Socialist past with scant knowledge of Islām. It is said that he played a role in the 23rd July, 1952 Socialist revolution which brought Jamāl Abd al-Nāsir and the Free Officers to power but then fell out with them a year later. In 1953 he joined the Muslim Brotherhood and began articulating his extremist doctrines. He explicitly declared all contemporary Muslim societies to be apostate societies in which nothing of Islām is left and called that they had reverted to pre-Islamic ignorance (jahiliyyah). Upon this vile, oppressive judgement, he penned Leninist style writings which called for worldwide revolutions (in Muslim lands). 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 conventional, just war waged to repel and remove oppression), and other aspects of Islām to justify these extremist doctrines, working sedition in Muslim lands.

These Khārijites have been committing assassinations, revolutions and slaughtering innocent men, women and children in the Muslim lands through the 70s, 80s and 90s before they exported terrorism to the West. Recently, factions of these Takfīrī Khārijītes from other lands entered Syria when a revolution supported by the West for geopolitical objectives was stirred against the Ṯusayrī leader, Bashār al-Āsād. These Takfīris were given tactical support by Western powers because toppling Bashār al-Āsād is a strategic regional objective. Additionally, in Irāq, due in part to a vaccum created by a lax, unmotivated and demoralized army, those previously affiliated with al-Qā’idah managed to take control over northern areas and subsequently announced an alleged "Islamic State." Just as the Prophet Muḥammad (SAW) described them, those who now flock to the alleged "Islamic Caliphate" and to the imposer caliph, Abū Bakr al-Baghdādī, are the young, impressionable and foolish who - in the absence of authentic knowledge of Islām - are filled with and led by emotions. They read the Qur’ān but understand little of its jurisprudence and injunctions, indicating that it does not pass beyond their throats. It is the credible view of many Islamic Scholars today that these extremist groups are supported by those who harbour enmity towards Islām in order disfigure the picture of Islām and to fulfill geopolitical goals for which these Khārijītes are merely pawns. The Khārijītes consider Muslims they charge with apostasy to be worse than 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 Ḥimān Ibn Shihāb al-Zuhri (sa) (d. 124H) said, “A severed head was never brought to the Prophet (N), not even on the Day of (the Battle of) Badr. A severed head was brought to Abū Bakr (ra) who forbade from (this action).”19 Severing the heads of the enemy in war is not a practice condoned by Ḥimān and was not a practice of the Prophet or his companions. As for the Khārijītes, they have begun severing each other’s heads, after splintering and declaring each other apostates and evidence of that is present between the competing factions of ISIS and Jābhub al-Nusrah in Syria, an indication of their severe ignorance, desires and misguidance. This proves that these people are not motivated by religion per se, but by wealth, leadership and fame. The religion of Islām is simply a tool towards that end.

We invite all commentators, media personalities, writers, journalists, authors and academics to display justice and exonerate Islām and the Muslims from these Khārijītes whose misguidance and departure from Islām and its Shari’ah is textually stated in the Prophetic texts. As for Muslims, it is obligatory upon them to educate themselves, their friends and families with authentic Islām knowledge in which lies protection from tribulations.

19 Al-Sunan al-Kubrā of al-Bayḥaqī, (b/132).

For more information please visit: Takfiris.Com, IslamAgainstExtremism.Com & Shariah.Ws
Written by Abū Iyyād
(30/10/1435AH - 26/08/2014CE), v3.0

This pamphlet was printed and distributed by Masjid Daar us Sunnah, London. Market Approach - Lime Grove, Shepherds Bush, London W12 8DE Tel: 0208 749 6187 Email: admin@dussunnah.com - www.DusSunnah.com

The Terrorism of ISIS & AL- QAEDAH IS ISLAM’S NO.1 ENEMY,
GRAND MUTTÁ OF SAUDI ARABIA,
SHAYKH ‘ABD AL-AZIZ 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:

There are an abundance of authentically transmitted statements from the Prophet Muhammad ( صلى الله عليه وسلم), who informed the imminent and recurring appearance - after his death - of a group known as the Khārijītes (extremist renegades) who would depart from Islam, abandon the main body of Muslims, excommunicate Muslims on account of major sins, and subsequently fight and kill them. He mentioned many of their evil traits and encouraged the Muslim rulers to fight and kill them.

From these well-known, established statements of the Prophet ( صلى الله عليه وسلم) include, "They depart from the religion (Islam) like an arrow departs from the bow"1 and "Their faith does not pass beyond their throats; and they recite the Qur’ān but it does not go beyond their collar-bones"2 (indicating ignorance and false scholarship) and "They speak with the best speech of the creation"3 (meaning, beautified, alluring speech) and "Your prayer and fasting (meaning, the Prophet’s Companions) is nothing compared to theirs (the Khārijītes)"4 (meaning they display outward piety), and "They are young of age, foolish of mind"5 and "Their speech is beautiful, alluring yet their actions are evil"6 and "They are the most evil of the creation"7 and "They call to the Book of Allāh, yet they have nothing to do with it"8 and "They are the most evil of those killed beneath the canopy of the sky"9 and "Glad tidings for the one who killed them"10 and "If I was to reach them, I would slaughter them, like the slaughtering of Ād (a destroyed nation of the past)"11 meaning, every last one of them until none of them remain.

The Prophet Muhammad ( صلى الله عليه وسلم) also said, "They will not cease to emerge, being cut off each time, until the Anti-Christ (Dajjāl) appears amongst their armies"12 and "They are the Dogs of Hellfire"13 and more. It is the view of some of the Muslim scholars past and present (such as Imām ‘Abd al-‘Azīz Ibīn Bāz) that the Khārijītes are apostates, disbelievers, who are outside the fold of Islam because the Prophet Muhammad ( صلى الله عليه وسلم) said that they exit from Islam like an arrow leaves the bow. The Companion, Abū Umāmah al-Bāhili (أبو عنمّام الباهلي) said, "The Dogs of the people of Hellfire, they used to be Muslims but turned disbelievers."14 In any case, it is upon the rulers of the Muslims to fight them and kill them when they appear with their tribulations due to the command of the Prophet, "Wherever you meet them, kill them, for there is a reward on the Day of Judgement for whoever kills them."15 For this reason, the Muslim leaders and scholars from the time of the fourth righteous Caliph ʿAli bin Abī Tālib (عائشة بن أبي طالب), have never ceased to fight against the Khārijītes.

Imām al-ʿĀjurī (d. 360H) said in his book entitled The Shari’ah, "It is not permissible for the one who sees the uprising of a khārijī who has revoluted against the leader, whether [the leader] is just or oppressive, so this person has revoluted 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 Khārijītes."16

Ibn Ḥazm al-Andalūsī (d. 456H) said, "And they do not cease striving in overturning the orderly affairs of the Muslims (into chaos) and splitting the word of the believers. They draw the sword against the people of religion and strive upon the earth as corrupters. As for the Khārijītes and Shi’ah, their affair in this regard is more famous than that one should be burdened in mentioning it."17

Shaykh al-Īslām Ibn Taymiyyah (d. 728H) speaks of the way of the Muslims in fighting and killing the Khārijītes due to the legislative command in that regard. He said, "And the way of the Muslims has never ceased upon this (methodology) [of fighting and killing the Khārijītes], though they did not declare them (the Khārijītes) to be apostates like those whom [Abū Bakr] al-Siddīq ( أبو بكر السعدى) fought against. And this is despite the command of the Messenger of Allāh (صلى الله عليه وسلم) to fight against them, as occurs in the authentic hadiths, and also despite what has been reported about them in the hadith of Abū Umāmah, collected by at-Tirmīzī and others that they 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 strove 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..."

Ibn Taymiyyah also said, "Ahl al-Sunnah (orthodox Sunni Muslims) are agreed that they (the Khārijītes) 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, ‘Ali (عائشة بن أبي طالب) was fighting against the Khārijītes and the Companions concurred (with him) upon fighting them."18 The grandchildren of Shaykh al-Īslām Muhammad bin ʿAbd al-Wahhāb (d. 1205H) refuted factions of Khārijī who appeared with extremist doctrines in their time and the Scholars of those lands have not ceased to speak and write against the Khārijītes until we reach the modern age of Salafi Scholars such as Shaykh Ibn Baz, Shaykh al-Āl Bānī, Shaykh Ibn al-Uthaymīn, Shaykh Rabbī bin Hādī, Shaykh Muqbil bin Hādī, Shaykh Ahmad al-Najmī, Shaykh Zayd al-Madkhālī, Shaykh ʿAbd al-Muhsīn al-ʿAbbāb, Shaykh ʿAbdullāh-al-Ghudayyān, Shaykh Sāliḥ al-Fawzān, Shaykh ʿUbayd al-Jābīrī, Shaykh Muḥammad bin Hādī and others. None amongst the Muslims have consistently, coherently and vigorously spoken against the Khārijī “Dogs of Hellfire” like the Salafi Scholars, the Salafi institutions, mosques and centres and the Salafīs in general in the West."