ORIGINS OF THE MODERN-DAY KHÂRÎJÎTES

The Khârîjîtes who emerged in various Muslim lands during the late 20th century trace back to the writings and doctrines of Sayyid Qūţb, an Egyptian who in his pre-Islâmist days was engrossed in European materialist philosophies (Marxism, Communism) for fifteen years of his life as noted by his biographer Şâlah al-Khâlidî in the book Sayyid Qūţb Min al-Mîlîd îlî al-Istishâdh. He was also affiliated with the secular Wâdi 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 Islam in the late 1940s Sayyid Qūţb fused his Communist, Socialist past with scant knowledge of Islam, and upon his warped evaluation of early Islamic history, he negated the Islam 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 Islam, the Umayyads, to fall upon all contemporary Muslim societies. He explicitly declared all Muslim societies to be apostate societies in which nothing of Islam is to be found. He claimed that they had reverted to pre-Islamic ignorance (jâhiliyyah). 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 takfîr (excommunication) which spread to various other Muslim lands over the next few decades.

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

AL-QAEDA AND ISIS

These extremists were given tactical support by Western powers because toppling Bashâr al-Asad is a strategic regional objective. In ‘Irâq, 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 “Islamic State.” Just as the Prophet Muhammad (صلى الله عليه و سلم) described them, those who join the alleged “Islamic Caliphate” and the impostor caliph, Abû Bakr al-Baghâdî, are the young, ignorant and foolish who are led by emotions and lack knowledge of the Islamic Shariah. It is incorrect to claim that Muslim governments support ISIS, especially those of the Gulf countries because the Khârîjîtes 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 Îmâm Ibn Shîhâb al-Zuhârî (تغییب) (d. 1248) said, “A severed head was never brought to the Prophet (صلى الله عليه و سلم), not even on the Day of the Battle of Badr. A severed head was brought to Abû Bakr (سلاطین) who forbade from (this action).” Severing the heads of the enemy in war is not a practice condoned by Islam and was not a practice of the Prophet or his companions. ISIS, al-Nusrah and other factions are now fighting each other in parts of Syria and ‘Irâq, an indication of their severe misguidance. This proves they are not motivated by Islam in reality, but by wealth, power and leadership. They recruit the gullible and young only to help fulfill their personal objectives have made Islam a tool towards that end.

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

For more information please visit: Takfiris.Com, IslamAgainstExtremism.Com & Shariah.Ws
Written by Abû Iyaa (26/08/ 2014CE). v4.0

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 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”⁴ This indicates that the Khārijites will fight on the side of the Dajjāl against the Muslim rulers and their subjects who will follow Jesus (صلى الله عليه وسلم) when he returns to complete his mission.

THE DOCTRINES AND DEEDS OF THE KHĀRJĪTES 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 Islam. 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 Islam. This is because the Prophet Muhammad (صلى الله عليه وسلم) said that they exit from Islam as the arrow passes through its game. The Companion, Abū Umāmah al-Bahlī (الباهلي) said, “The Dogs of the people of Hellfire, they used to be Muslims but turned disbelievers.” Also because they made lawful that which is unlawful in the Islamic Sharī‘ah which is the killing of a soul which has been prohibited. They declared this crime to be lawful and ascribed it to Islam, which is considered major disbelieve.

MUSLIM RULERS ORDERED TO FIGHT THE KHĀRJĪTES

The Prophet (صلى الله عليه وسلم) 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 ʿAlī bin Abī Ṭalib (الطيب الله فرميه), have never ceased to fight against the Khārijites whenever they appeared and put the Muslims to trial.

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.” 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 hadith 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 strive 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 Sunni 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, ‘All (عَاكِر) was fighting against the Khārijites and the Companions concurred (with him) upon fighting them.”⁶

CONTEMPORARY SALAFI SCHOLARS ON THE KHĀRJĪTES

The grandchildren of Shaykh al-Islām Muhammad bin ʿAbd 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 Salafi Scholars such as Shaykh ʿAbd al-Bāzī, Shaykh ʿAbd al-ʿAlbānī, Shaykh ʿAbd al-ʿUthaymīn, Shaykh Rāfīʾ bin Ḥādī, Shaykh Muḥḥīb bin Ḥādī, Shaykh ʿAbd al-ʿNaṣīm al-ʿAbdāb, Shaykh ʿAbdullāh al-Ghuddayyān, Shaykh ʿAlī al-Fawzān, Shaykh ʿUbayd al-Jābirī, Shaykh Muḥammad bin Ḥādī 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 Salafi Scholars, the Salafi institutions, mosques and centres and the Salafis in general in the West. To associate these Khārijites with Islam, let alone Salafism is a crime and great injustice.

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¹ These reports can be found in the ḥadith collections of al-Bukhārī, Muslim, Abū Dawsīd, Ibn ʿMajah and others.

⁴ Reported by Ibn Majah (no. 176).

⁵ Reported by Ibn Majah (no. 176).

⁶ Al-Sharīʿah (p. 28).


⁸ Minhāj us-Sunnah (5/248).

⁹ Minhāj al-Sunnah (6/116).