

Islām and the Muslims are Free and Innocent of the Khārijite Extremists and the Islāmic Sharī'ah Has Come with a Command to Fight and Kill Them

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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 Khārijite Sect

The first sect to break off from the main body of Muslims was the **Khārijites**. Their emergence was foretold by the Prophet Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) as has been narrated through large-scale overwhelming transmission. During the time of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), a man named Dhul-Khuwaysarah contended with the Prophet, accusing him of being unjust in the distribution of spoils of war.¹ From here came the slogan of **Social Justice** which is the slogan of every revolutionary who is motivated by wealth or power.² After the revolt instigated by

¹ The wars fought by the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) were to counter the hostilities of the pagan Arabs (and their allies) who desired to silence the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) from his simple call to pure monotheistic in belief and deed.

² Shaykh Rabī bin Hādī said, "And we have observed lessons from reality and from history, and there is no one reflecting and no one taking admonition except those upon whom Allāh has shown mercy and from them [these lessons] are: That every person of fitnah (tribulation), and every caller to misguidance, raises, with all strength, the slogan of "*fairness, justice and equity*". The revolution (led by 'Abdullāh bin Saba') against the righteous Caliph [‘Uthmān رَضِيَ اللهُ عَنْهُ], rather against Islām, was in the name of justice.

‘Abdullāh bin Saba’ against the third caliph, ‘Uthmān (رَضِيَ اللهُ عَنْهُ), which led to his assassination, a series of events unfolded in which differing perceptions and viewpoints amongst the Companions regarding how to deal with matters following the assassination of ‘Uthmān were monopolized upon by hostile external elements some of whom had camouflaged themselves amongst their ranks in order to bring about tribulations. These events unfolded into hostilities that took place between ‘Alī (رَضِيَ اللهُ عَنْهُ) [who wanted stability and regaining of strength after the assassination before pursuing the criminals] and Mu‘āwiyah (رَضِيَ اللهُ عَنْهُ) [who wanted immediate revenge for ‘Uthmān]. When an arbitration was agreed between the two sides, factions from the army of Ali’ (رَضِيَ اللهُ عَنْهُ) absconded and judged both sides with disbelief for referring judgement to men. From here came the slogan of **Hākimiyyah (rulership)**. Many thousands of them revolted but some of them recanted after debate with Ibn ‘Abbās (رَضِيَ اللهُ عَنْهُ) who notified them of their errors in understanding. Those that persisted upon their innovated ideology were then involved in fighting against the main body of the Muslims. ‘Alī recognized the traits in these people as described in the statements of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

The Sharī'ah Legislative Ruling on the Khārijites

Those statements include, "**They depart from the religion (Islām) like an arrow departs from the bow**"³ and "**Their faith does not pass**

The revolution of al-Mukhtār bin Abī ‘Ubayd, the heretic, was in the name of justice and equity. The revolution of Abū Muslim al-Khurasānī was under the slogan of justice and stopping oppression (injustice). And the Freemasonic movements, they carried the slogan of "*justice, equality and freedom*". The Communist revolution was also [carried out] beneath these slogans. And all of them are deception, and deceitful (lying) slogans, may Allāh expose those calling with them, and uncover their veils, and humiliate them in this life before the hereafter." Maḥajjat al-Bayḍā’ (pp.9-10).

³ Reported in Ṣaḥīḥ Muslim (no. 2496).

beyond their throats"⁴ and "They recite the Qur'ān but it does not go beyond their collar-bones"⁵ (indicating ignorance and false scholarship) and "They speak with the best (most alluring) speech of the creation"⁶ and "Your prayer and fasting (that of Muhammad's Companions) is nothing compared to theirs"⁷ (meaning they have outward piety), and "Young of age, foolish of mind"⁸, and, "Their speech is beautiful, alluring yet their actions evil"⁹ and "They are the most evil of the creation"¹⁰ and "They call to the Book of Allāh, yet they have nothing to do with it"¹¹ and "They are the most evil of those killed beneath the canopy of the sky"¹² and "Glad tidings for the one who killed them"¹³ and "If I was to reach them, I would slaughter them, like the slaughtering of Ād (a destroyed nation of the past)"¹⁴ meaning, every last one of them until none of them remain.¹⁵ The Prophet Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) also said, "They will not cease to emerge, being cut off each time, until the Anti-Christ (Dajjāl) appears amongst their armies"¹⁶ and "They are the Dogs of Hellfire."¹⁷ The Companion, Abū Umāmah al-Bāhili (رَضِيَ اللهُ عَنْهُ) said, "The Dogs of the people of Hellfire, they used to be Muslims but turned disbelievers."¹⁸ Further, the Prophet commanded, "Wherever you meet them, kill them, for there is a reward on the Day of Judgement for whoever kills

⁴ Reported by al-Bukhārī (no. 5057).

⁵ Reported by al-Bukhārī (no. 5058) and Muslim (no. 2456).

⁶ Reported by al-Bukhārī (no. 5057).

⁷ Reported by Muslim (no. 2455).

⁸ Reported by al-Bukhārī (no. 5057).

⁹ Reported by Abū Dāwūd in al-Sunan (no. 4765).

¹⁰ Reported by Muslim (no. 2469).

¹¹ Reported by Abū Dāwūd in al-Sunan (no. 4765).

¹² Reported by Ibn Mājah (no. 176).

¹³ Reported by Abū Dāwūd in al-Sunan (no. 4765).

¹⁴ Reported by al-Bukhārī (no. 6995).

¹⁵ Ibn Ḥajar in Fatḥ al-Bārī (6/435).

¹⁶ Reported by Ibn Mājah (no. 176).

¹⁷ Reported by al-Lālikāī (8/1232).

¹⁸ Reported by Ibn Mājah (no. 176).

them."¹⁹ For this reason, the Muslim leaders and scholars from the time of the fourth righteous Caliph 'Alī bin Abī Ṭālib (رَضِيَ اللهُ عَنْهُ), have never ceased to fight against the Khārijites and warn against them.

The Khārijites splintered into many sects and their word differed. Some of them fell into major innovated doctrines in other fields of Islāmic creed. Some of them denied the Prophetic Sunnah. Some of them declared Muslims apostates on account of all major sins, others only with respect to some major sins. However, what united the Khārijites in all their varying groups is that they considered the one who failed to judge by what Allāh revealed in an issue amongst the issues to be an apostate. Here they departed from the consensus of the Companions and the Muslim Scholars that not ruling by what Allāh revealed in an issue amongst the issues amounts to sin and not disbelief. Hence, their slogan became "*The ḥukm (judgement) is for Allāh*" and this remains the alluring slogan of every Khārijite until the later times when the Dajjāl (Anti-Christ) appears amongst their armies, as is authentically reported from the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). For this reason, 'Alī bin Abī Ṭālib (رَضِيَ اللهُ عَنْهُ), who was eventually assassinated by one of the Khārijites, stated about this slogan "A word of truth by which falsehood is intended."

Throughout Islāmic history - where circumstances have arisen and the environment has become fertile for their views to take shape - the Khārijites have appeared as factions separating from and opposing the main body of Muslims, contending against the rulers and proclaiming that the judgement is only for Allāh. The various hallmarks and traits mentioned about them by the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) are very apparent within them: young, ignorant, foolish of mind and intellect, deluded, displaying tremendous outward piety coupled with beautified alluring speech, yet ignorant of the Qur'ān and its injunctions, revolting

¹⁹ Reported by al-Bukhārī (no. 6531).

against the authorities and judging the rulers and the ruled with apostasy, justifying the killing of Muslims and what is more.

The Origins of the Modern-Day Khārijites

The Khārijites who emerged in various Muslim lands in the 20th century trace back to the writings and doctrines of Sayyid Quṭb, an Egyptian who in his non-Islāmic days was a writer for the "Egyptian Crown" a newsletter of the Freemasons in Egypt. He was nurtured upon European materialist philosophies for 15 years of his life as noted by his biographer Ṣalāh al-Khālidī. Sayyid Quṭb fused his Communist, Socialist past with scant knowledge of Islām and after his role in the 1952 Socialist revolution which brought Jamāl Abd al-Nāsir to power and subsequently falling out with him he began articulating his extremist doctrines, writing about **social justice** and **hākimiyyah**. He negated the Islām of the first ruling dynasty (Banū Umayyah) and praised the revolution against 'Uthmān (رَضِيَ اللهُ عَنْهُ). He explicitly declared all contemporary Muslim societies to be apostate societies in which nothing of Islām is left and that they had reverted to pre-Islāmic ignorance (**jāhiliyyah**).

Upon this vile, oppressive judgement, and the ideologies of social justice and hākimiyyah he penned Leninist style writings which called for worldwide revolutions (in Muslim lands), thereby reviving the ideology of the Khārijites in the 20th century. He was also influenced by another thinker, Abū A'lā Mawdūdī who had similar ideas about revolution. These writings gave birth to the extremist groups of takfīr (excommunication) who spread to various other Muslim lands over the next few decades. They distorted the concept of Jihād and other aspects of Islām to justify these extremist doctrines and began working sedition in Muslim lands behind slogans such as "the neglected duty."

Khārijite Extremism and Terrorism is Directed Towards Alleged Apostate Muslims

The Khārijites who emerged as a result of the doctrines of Mawdūdī and Quṭb saw their greatest obligation to be the removal of the rulers whom they considered to be apostates. They also considered those who allied with the rulers or who did not support them (the Khārijites) to be apostates. As a result, numerous assassinations and coups were attempted by them in some of the Muslim lands (Saudi Arabia, Egypt, Syria in the 70s and 80s) and they were involved in mass killings (of whole villages in towns) in Algeria in the 90s, being driven by the verdicts of those who abandoned the Muslim lands and sought refuge in non-Muslim lands such as Abū Qatādah.²⁰ Al-Qa'idah appeared after the Gulf war of 1991 with terrorist bombings in Muslim lands killing innocent Muslims alongside non-Muslims who had been granted guaranteed safety through covenant as workers in those lands.

More recently, factions of these Takfīrī Khārijites from other lands entered Syria when a revolution supported by Western powers for geopolitical objectives was stirred against the Nusayrī leader, Bashār al-Asad. These Takfīrīs have been given both direct and indirect tactical support by Western powers because toppling Bashār al-Asad is a strategic regional objective. Additionally, In Irāq - due in part to a vacuum created by a lax, unmotivated and demoralized army - those originally affiliated with al-Qa'idah managed to take control over its northern parts and announced their alleged "Islāmic State" after which barbarities surpassing those of the **Azāriqah**²¹ manifested.

²⁰ Abu Qatādah issued fatwas permitting the slaughter of the women and children of men who worked with the police force or similar government institutions in Egypt and Algeria on the basis that they are also apostates along with their husbands and fathers.

²¹ They are named after Nāfi' bin Azraq from the most extreme of the Khārijites. He would charge everyone who did not join him with apostasy,

Removal of a Doubt

The Takfīrī Khārijites are grieved that Western nations are meddling in Muslim lands only because this stands in the way of their own goals and designs which are to topple "apostate" governments in those lands and snatch the authority from. Had there not been a single American, British or European soldier in any of the Muslim lands today, these people would be killing and murdering alleged "apostates" (rulers and ruled) in the Muslim lands. This ideology was present a long time before the spread of terrorist activities in the Western lands. Take Algeria in the 90s for example or Egypt in the 80s and Saudi Arabia in the late 70s. The Takfīrī extremists declared the rulers and the scholars (by and large), and all government institutions and those working for such institutions in the various Muslim lands as apostates whose danger to Islām they consider greater than that of the non-Muslims. The greatest jihad in their eyes, with the greatest

and would examine them for their views on the rulers. He slaughtered Muslim women and children mercilessly, even the mosques were not spared from his slaughter of Muslims therein. He was involved in much turmoil in the early period of Islām, having participated with his associates in the revolution against 'Uthmān (رضي الله عنه) - indicating that the Sab'iyyah were the foundation of the Khārijites who appeared later in the time of 'Alī (رضي الله عنه). He was killed in 65H. This indicates the connection between the Sab'iyyah, the Rāfiḍah and the Khārijites. Today, Irān has given passage and residency to many operatives of al-Qā'idah - a separate subject outside the scope of this article. This is because the activities of al-Qā'idah and ISIS serve the interests of both the Zionists and the Shi'ah of Irān. Further, the ideological doctrines that gave birth to the Khārijite movements in the 20th century came from the writings of Sayyid Quṭb and Mawdūdī. Both had relations with key Shi'ah figures from Irān. In the case of Sayyid Qūṭb, he had dealings with Nawāb Ṣafawī and also al-Kāshānī. Mawdūdī was a close friend of al-Khomeinī. Both Qūṭb and Mawdūdī reviled the Companions of the Prophet on issues pertaining to rulership and social justice. Both propounded the Communist, Marxist, Leninist revolutions in their writings. And both were revered and honoured by the Shi'ah state of Irān.

priority, is to fight and kill these "apostates" and cleanse the land from them. However, Western geo-political objectives in these lands have derailed the agenda of these extremist Kharijites, and they have been forced to address these non-Muslim interventions only so that they can continue with their more important objective, referred to by them as "*the greater obligation*" and "*the neglected duty*."

The point to be taken from this is that one must not be deceived by the rhetoric of these people regarding the injustice in the foreign policy of Western nations. If there was not a single non-Muslim military intervention in any Muslim country, it would be the doctrines, ideas and activities of these extremists that would be killing innocent men, women (and children) in the Muslim lands.

Muslim Scholars on the Sharī'ah Ruling on the Khārijites

Imām al-Ājurri (d. 360H) (رَحْمَةُ اللَّهِ), one of the great Muslim scholars wrote a book called "al-Sharī'ah," in which he first spoke about the Khārijites. He stated, "The Scholars of both the past and modern times have not differed over the Khārijites being an evil people, disobedient to Allāh, the Exalted and His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), even if they prayed, fasted and strove in worship. None of that will be of benefit to them. Yes, they proclaim the enjoining of good and prohibition of evil, but that is of no benefit to them (either) because they are people who distort the Qur'ān upon what they desire, and they deceive the Muslims. And Allāh, the Exalted, warned us against them [in the Qur'ān], the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) warned us against them, after him, the Rightly-guided Caliphs warned us against them. The Companions (رَضِيَ اللَّهُ عَنْهُمْ) and whoever followed them in goodness warned us against them, The Khārijites are filthy, despicable, rebellious ones, and (likewise) whoever is upon their way from all of the (factions of the) Khārijites. They have inherited this doctrine in both the past and the modern era from each other, in a successive manner. They revolt

against the leaders and rulers and they declare the killing of Muslims to be lawful."²²

And **al-Ājurri** (رَحْمَةُ اللَّهِ) also said, "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."²³

Ibn Ḥazm al-Andalusī (d. 456H) (رَحْمَةُ اللَّهِ) 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 Khārijites and Shī'ah, their affair in this regard is more famous than that one should be burdened in mentioning it."²⁴

Shaykh al-Islām Ibn Taymiyyah (d. 728H) (رَحْمَةُ اللَّهِ) speaks of the way of the Muslims in fighting and killing the Khārijites 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 Khārijites], though they did not declare them (the Khārijites) to be apostates like those whom [Abu Bakr] al-Ṣiddīq (رَضِيَ اللَّهُ عَنْهُ) fought against. And this is despite the command of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) to fight against them, as occurs in the authentic ḥadīths, and also despite what has been reported about them in the ḥadīth of Abū Umāmah, collected by at-Tirmidhī and others that they are "The

²² Al-Sharī'ah (Mu'assasat al-Qurṭubah, 1417H, pp. 1/136-137).

²³ Ibid. (1/145).

²⁴ Al-Faṣl Fil-Milal al-Ahwā' wal-Niḥal (5/98).

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..."²⁵

Ibn Taymiyyah (رَحِمَهُ اللهُ) 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 (رَضِيَ اللهُ عَنْهُ) was fighting against the Khārijites and the Companions concurred (with him) upon fighting them."²⁶

Some Scholars Considered the Khārijites to be Apostates

It is the view of some of the Muslim scholars past and present (such as **Imām 'Abd al-'Azīz Ibn Bāz**) that the Khārijites are apostates, disbelievers, who are outside the fold of Islām because the Prophet Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said that they exit from Islām like an arrow leaves the bow. **Ibn Taymiyyah** said, citing this view of those Muslim Scholars, "The second (view): That they (the Khārijites) are disbelievers, apostates (from Islām), it is permissible to initiate fighting against them, to kill their captives and pursue those who flee..."²⁷

²⁵ Minhāj us-Sunnah (5/248).

²⁶ Minhāj al-Sunnah (6/116).

²⁷ Majmū' al-Fatāwā (28/518).

It is Criminal and Unjust to Ascribe the Khārijites and their Actions to the Religion of Islām

In light of what has preceded, it is criminal, unjust and academically fraudulent to ascribe the actions of the Khārijites to Islām and to malign Islām and the Muslims on this basis.²⁸ The Companions of Muḥammad applied the following verse to them, to indicate that their actions in this life are misguided despite them thinking they are doing good and that their efforts will be lost in this life, before the next:

﴿ قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ۝ الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ ۝﴾

﴿ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ۝﴾

Say: "Shall we [believers] inform you of the greatest losers as to [their] deeds? [They are] those whose effort is lost in worldly life, while they think that they are doing well in work." (18:103-104)²⁹

²⁸ Rather, it is the credible view of many Islāmīc Scholars today that these extremist groups are supported by those who harbour enmity towards Islām in order to disfigure the picture of Islām and to fulfil geopolitical goals for which these Khārijites are merely pawns. The Khārijites consider Muslims whom 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 who have made clear their desire to march upon other Muslim countries for their "liberation." Some of them have explicitly stated their desire to strike the neck of the great Sunnī, Salafī Scholars of today such as Shaykh Ṣāliḥ al-Fawzān and to "liberate" Makkāh and Madīnah.

²⁹ 'Alī bin Abī Ṭālib (رضي الله عنه) said regarding this verse, "Amongst them are the people of Ḥarūrā' (meaning the Khārijites)" as related by 'Abdullāh bin Imām Aḥmad in al-Sunnah, and Ibn Abī Ḥātim in his Tafsīr.

Summary

The Khārijites are a sect whose appearance was foretold by the Prophet Muḥammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ). They will continue to appear in every century, being cut off each time, until the Anti-Christ (Dajjāl) appears amongst their armies prior to the return and descent of Jesus (عَلَيْهِ السَّلَام). Hence, the Muslims will be continuously put to trial by the Khārijites, their evil doctrines and destructive activities which are only of benefit to those with enmity and hostility to Islām. In reality, they are a tool of destabilization of Muslim lands and are of great tactical use for the fulfilment of geopolitical agendas. It is great injustice therefore that their alien ideology and corrupt activity is ascribed to the Sharī'ah of Islām, the same Sharī'ah which has passed judgement upon them with departure from Islām and being from the most evil of creation whose slaughtering the Prophet of Islām (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) himself would have embarked upon had he reached them. This establishes the lack of honesty and evil intent of the pretentious pseudo-Scholar Islamophobes who make a career out of hatemongering based upon lies and distortions. We encourage objective, fair-minded non-Muslims look beyond the multiple layers of distortion thrust upon their eyes and into their ears, since these Islamophobes are well-funded, active and prominent in all forms of media and serve agendas in which they and the Khārijites are [willing or unwilling] co-agents.

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<http://IslamAgainstExtremism.Com>
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