

Shaykh Muḥammad bin Ṣāliḥ bin ‘Uthaymīn: The Fake, Outward Piety of the Khārijite Renegades Whose Hearts are Black and Empty

The Salafī scholar, Shaykh Ibn al-‘Uthaymīn (رحمته الله) said:

These [are the] Khārijites whom the Prophet (صلى الله عليه وسلم) described that they are people of obedience and worship and that a Companion would belittle his prayer and recitation next to theirs. **Yet (all) this action does not go beyond their collarbones. Meaning: It does not descend down to the heart, and refuge is with Allāh.** So they exit from the religion like an arrow passes through its prey. And the arrow, when it strikes its prey, it passes through quickly and comes out of the other side. And they (the Khārijites) are like this, they pass through Islām very quickly just like this arrow, then they exit from it, we ask Allāh for pardon. For this reason, the Prophet (صلى الله عليه وسلم) ordered that they be fought, because - even if they are severe in their religion - they exit from it. **If you were to investigate their hearts, you would find them black and hardened, goodness does not reach them, and refuge is with Allāh. This is because their faith is only outward (in appearance only).** In reality, this is something which is obligatory upon us to call ourselves to account regarding it. Because one of us, you will find that he dislikes disobedience coming from people and he cautions against it and disapproves of it from them and reviles them but faith has not penetrated his own heart. You find him neglectful in his worship, his heart is not present in his prayer, he does not return (in penitence) to his Lord, and nor does he see himself a sinner when he sins. All of this is from the characteristics of the Khārijites. For this reason, some of the Salaf said, “Whoever said that the people have perished has caused them to perish and whoever said that the people have become misguided has caused them to be

misguided.” Their intent behind this is that whoever preoccupied himself with the faults of others away from his own faults then he has a branch of the (way of the) Khārijites. And those Khārijites show rejection against the people, are very severe against them and consider the one who commits a major sin to be a disbeliever, **whilst they are of greater disbelief than him, because their faith does not reach the heart (it is outward only) and they only show outward rejection (against disobedience).** This is a very dangerous affair, it is obligatory upon a person to treat his own soul until he is free of this evil. And those people are not just at the end of time, yes, they are at the end of time in relation to the Prophet (ﷺ) but they have preceded already, from the time of the rightly-guided caliphs, and they are present now. Rather, some of them were present in the time of the Messenger (ﷺ) but they never took up arms. For the one who said to the Messenger of Allāh (ﷺ), “Is it because he is your cousin O Messenger of Allāh!” when he judged in favour of al-Zubayr bin al-‘Awwām, this is a type of revolt, and the one who said to the Messenger (ﷺ) when he distributed the booty, “Be just!” and another one said, “This is a division by which Allāh’s face is not sought” this is also a type of revolt (against the leader).

Questioner: These people follow the Sunnah of the Messenger (ﷺ) so how can we recognise them?

Shaykh Ibn al-‘Uthaymīn: They only follow outwardly, but the Messenger (ﷺ) said, “*It (faith) does not pass their collarbones*” or he said, “*Their throats*”. As for how to recognise them, then this the thing for which a Muslim needs to pause (and reflect) about. There are signs related about them, the Messenger (ﷺ) informed of signs that they have. From them is what happened in the time of ‘Alī bin Abī Ṭālib (رضي الله عنه) of the appearance of Dhul-Thadiyah and others [due to the Prophet prophesizing about it]. But nowadays we are not able to

judge such people that they are Khārijites except and until we know their view. When their view is the view of the Khārijites, then we know they are from them. An example of that is the one who holds the permissibility of revolting against the Muslim leaders, those who are Muslims, this is the view of the Khārijites. We know that they are severe in their religion of Allāh, but their religion does not go beyond their throats, **their hearts are ruined (deserted) and empty of faith.**” End of the Shaykh’s words. From *Liqā’ al-Bāb al-Maftūh* (cassette no. 11, 58m:45s).

These words of Shaykh Muḥammad bin Ṣāliḥ al-‘Uthaymīn are based upon the revelation of Allāh (ﷺ) who revealed the affair of these Khārijites to the Prophet (ﷺ) who stated, “They recite the Qur’ān but it does not pass beyond their throats” and “They are the worst of creation” and “They speak with the most alluring of speech spoken by people” and “The dogs of Hellfire” and so on. ‘Alī (رضي الله عنه) knew their reality when he said about their slogan, “Judgement is for none but Allāh”, “A word of truth by which falsehood is intended” which indicates that the Khārijites crave that they should be the ones in authority and judgement should be in their hands, and they simply use this slogan as a means to that end. And the Salaf likewise cast doubt on their alleged piety as we see from Imām al-Ājurri (360H) who said, “They are followers of desires, filthy despicable people” and “It is not fitting for the one who sees [a Khārijite take up the sword and revolt], 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.” And Shaykh al-Islām Ibn Taymiyyah made numerous references to the fake piety of the Khārijites indicating that it is a piety that is not based upon the Sunnah, but based upon ignorance. And this is what all Salafī scholars are upon until this day of ours and

shall remain so until the establishment of the Hour. For that reason, due to the light of revelation, no Salafī is deceived by the Khārijite hounds such as Abū Muḥammad al-Maqdisī and his likes who don the gown of piety and assume the cloak of Salafiyyah whilst wallowing and drowning in the doctrines of the Khārijite renegade dogs of old whilst deceptively trying to camouflage them through misquotes, clipped statements and distortions of what is stated and intended by the Salafī scholars who venerate the Qur'ān and the Sunnah and follow the way of the Salaf in belief, speech and action and abide by wisdom and justice and what is necessitated by the Prophetic methodology in da'wah and iṣlāḥ (rectification).

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