

Shaykh al-Islām Ibn Taymiyyah and the Foundational Principles of the Khārijite Renegades (C): Two Vile Principles of the Khārijites

In the various works of Shaykh al-Islām Ibn Taymiyyah (728H) is a very insightful, detailed and elaborate analysis of the Khārijite doctrine and the underlying reasons for its appearance.

Ibn Taymiyyah (رَحْمَةُ اللَّهِ) stated: “They [the Khārijites] have two well-known distinguishing qualities by which they separated from the main body of Muslims and their leaders: The first is their departure from the Sunnah and treating what is not a sin to be a sin, or what is not a good deed to be a good deed. This is what they manifested in front of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) when Dhul-Khuwayṣarah al-Tamīmī said to him: ‘Be just for you have not abided by justice’. The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said to him: ‘Woe be to you! Who will abide by justice if I am not just? I would be lost and ruined if I was not just.’

The second [distinguishing quality] with the Khārijites and the people of innovation is that they expel [from Islām] on the basis of sins. Built upon this excommunication [from the fold of Islām] on account of sins, they then make lawful the blood and wealth of Muslims and hold that their abode of residence is the land of war and their own abode is the abode of faith... So this is the foundation of the innovations which are established as innovation as textually indicated in the Sunnah of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and the consensus of the Salaf. It is to make that

which is tolerated [in religion] to be evil and to make that which is evil tolerated. It is therefore desirable for the Muslim to be cautious of these two vile foundations and from whatever results from them of hatred for the Muslims, rebuking them, cursing them and making lawful their blood and wealth.”¹

Notes

1. From the way of the Ḥarurī Khārijites such as Usāmah bin Lādin, Abū Muḥammad al-Maḥdisī and others is to treat matters permitted in the Sharī'ah such as giving gifts to non-Muslim leaders, maintaining diplomatic ties, entering into treaties, economic arrangements and employing the services of non-Muslims and so on to be disbelief, let alone sin. This is due to their ignorance of Islāmic texts and principles because they are not scholars who have acquired sound Sharī'ah knowledge from its proper authorities. Rather, they were nurtured upon the Takfīrī Khārijī ideology from the books of Quṭb and Mawdūdī based around an exaggeration in Takfīr, Ḥākimiyyah, Imāmah and al-Walā' and al-Barā'. Then they sought to market this ideology to Salafī audiences by attempting to support it through quotes from Salafī authorities such as Ibn Taymiyyah and Ibn 'Abd al-Wahhāb with out of place statements whose import, context and application they did not understand. The affairs on account of which al-Maḥdisī makes takfīr are affairs which are affirmed by the Shaykhs of the da'wah of Tawḥīd as being permitted in the Sharī'ah – and this discussion is for another place. However, the

¹ Majmū' al-Fatāwā (19/72-73).

point being that the first vile principle mentioned by Ibn Taymiyyah is their departure from the Sunnah and treating what is not a sin to be a sin.

2. The second vile principle is that they expel a person from Islām on account of what they have deemed to be a sin which in reality is not or on account of what they have deemed to be disbelief which in reality is not. Further, when they accuse Muslims of disbelief on account of what they see of sins in the society such as drinking, gambling, fornicating and so on, they consider these societies to be societies of disbelief and its ruling authorities to be apostates because they have allegedly declared lawful these sins and altered the Sharī'ah and that only their abode – if they have managed to take control and settle in a region – is an abode of Islām. Thereafter, they apply other judgements, such as making it a condition of faith for a person to emigrate to them, and considering anyone who remains within the abode of disbelief (i.e. lands of Muslims in which sins are found) to be a disbeliever even if he is with them and agrees with their doctrine.

3. These principles and judgements are known and documented from Khārijite Qa'dī ideological terrorists such as Abū Muḥammad al-Maqdisī, Sayyid Imām and others and there is no doubt that they are the leaders of the Khārijites whose mention has come in the Prophetic traditions in that they will continue to appear through time.

Abu 'Iyaad Amjad Rafiq ♦ kharijites.com ♦ @abuiyaadsp
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