

## ‘Abdullāh Ibn al-Mubārak (179H) on the Defining Traits of the Khārijites

The Salafī Imām, ‘**Abdullāh bin al-Mubārak** (179H) said: “Whoever spoke of [the obligation of] praying behind every righteous or sinful [leader], made jihād behind every leader, did not view [the permissibility] of revolting against the leader with the sword and supplicated for their rectification has departed from the statement of the Khārijites, from its beginning to its end.”<sup>1</sup>

In this statement Ibn al-Mubārak alluded to four defining traits of the Khārijite renegades by mentioning four foundational Islāmic precepts which they oppose. They are:

1. Praying the daily obligatory and Friday prayers behind the Muslim leader as opposed to abandoning prayer behind him.
2. Showing religious devotion by giving obedience to the Muslim ruler and he exemplified that through the issue of jihād which is performed behind the ruler, though obedience is in all affairs that do not entail disobedience to Allāh. This is in opposition to disobeying him and considering this disobedience to be devotion. Since the Khārijites are a renegade, insurgent group they call to jihād in the absence of the ruler and to the absence of disobedience to him in what constitutes goodness.

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<sup>1</sup> Al-Barbahārī in Sharh al-Sunnah (p. 129) and refer to al-Qiṣṣat al-Kāmilah li Khawārij ‘Āṣrinā of Ibrāhīm bin Ṣāliḥ bin Ḥamīd, Dār al-Imām Muslim, 1436H, p. 434-435..

3. Considering it unlawful to revolt against the [sinful, tyrannical] ruler with the sword as opposed to considering it lawful and obligatory due to his sin and tyranny.
4. Making supplication for his rectification and betterment as opposed to making supplication against him.

Upon consideration of this statement as well as many others from the Righteous Salaf it is clear that ascribing Salafiyyah to the Khārijites of our time such as Sayyid Quṭb, Ayman al-Zawāhīrī, Usāmah bin Lādīn, Abū Muḥammad al-Maqdisī, Abu Qatādah and al-Qaeda, ISIS and their offshoots – after knowing the reality of what they are upon through the statements of the Salaf – is academic fraud. There is no other label for these individuals and groups except “Khārijites”. This fraud of labelling these individuals and their ideology as “Salafist” is perpetuated by Ṣūfīs and Shīʿites who have ideological motivations to do so and they are aided and supported in this fraud by Western academics who are ignorant or have desires, biases, agendas and designs of their own due to political affiliations or aspirations. This statement of Ibn al-Mubārak also renders fraudulent the claimed division of Salafīs into quietists (reformists), politicians and jihādists. This division has its origins amongst the Khārijites themselves, in their writings and statements during the mid 1990s and thus everyone who parrots this classification is an unfortunate victim of Khārijite propaganda.

As for Salafīs, they adhere to the foundations (uṣūl) which the Qurʾān and the Sunnah came with, so they maintain the unity of the state by observing prayers behind the leaders, likewise they obey the rulers in what is obedience to Allāh, they consider it unlawful to revolt and rebel against the ruler, even if he is tyrannical and oppressive – out of maintaining stability, order and safety for the society and not sowing the seeds of chaos, confusion and bloodshed. And most distinctly, they

supplicate for the ruler instead of against him as opposed to every resentful hateful Khārijite whose heart seeks wealth and power in reality but whose tongue clothes these hidden ambitions with beautified religious rhetoric under the banner of “social justice”, “ḥākimiyyah” and “enjoining good and prohibiting evil” as was the way of the very first Khārijites.

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