

All of the Khārijite Sects Hold the View of Rebellion Against the Oppressive Ruler But Differ in Other Issues Pertaining to Major Sins, Abodes, Loyalty, Migration and Other Affairs



It is established in the books of **heresiography** (books detailing the doctrines of the sects) that the **central, core, unifying element** of all the sects of the Khārijites, is the issue rebelling against the rulers on grounds of **perceived or actual injustice** or what they consider to be disbelief, **but which is not disbelief**. Rather it is something that is perfectly lawful in Islām (such as treaties with non-Muslims, giving them gifts, having trade and diplomatic relations or legislating in affairs of broad public interest to achieve the objectives of the Sharī'ah such as border controls, highway regulations and so on) or it is a sin that does not reach the level of disbelief. So this is what unites all Khārijites. As for the issue of making takfīr on account of major sin, this was a later development among the Khārijites. It is important for Ahl al-Sunnah to know and understand this well and **to spread this among the Muslims** to as to expose the Khārijites in every place and location.

In “Maqālat al-Islāmiyyīn”, Abū al-Ḥasan al-Ash‘arī (d. 324H)¹ says of the Khārijites:

قولهم في السيف

وأما السيف فإن الخوارج جميعاً تقول به وتراه ، إلا أن الإباضية لا ترى
اعتراض الناس بالسيف ، ولسكنهم يرون إزالة أئمة الجور ، ومنعهم أن يكونوا
أئمة بأي شيء قلدروا عليه بالسيف أو بغير السيف .

“Saying of the Khārijites Regarding the Sword: As for [raising the sword], all of the Khārijites speak with it and hold it [necessary], save that the Ibādites do not hold [the permissibility] of confronting the common people with the sword. But they hold that the oppressive rulers should be terminated and prevented from being rulers through the use of any means available to them, with the sword or besides the sword.”²

Note the statement which describes the position of the Ibādites, “through the use of any means available to them, with the sword or besides the sword”—so the khurūj with some sects of the Khārijites does not have to be with the sword. It can be through whatever means are available to them.

¹ Many of the works of heresiography were written by Ahl al-Kalām and as Ibn Taymiyyah and Ibn al-Qayyim pointed out, these groups had detailed knowledge in these affairs but only had a generalised knowledge of the sayings of Ahl al-Sunnah and hence fell into errors due to this deficiency. These books authored by them nevertheless are referred to because they contain important historical records of the sayings of the various sects.

² Dār al-‘Aṣriyyah, Beirut (1990) 1/204.

Al-Ash‘arī also mentions how the Khārijites would also make takfīr by way of sin, except the Najdites, and they would only consider persistence upon any sin to be disbelief.

وزعموا أن من نظر نظرة صغيرة أو كذب كذبة صغيرة ثم أصرَّ عليها فهو
مُشرك، وأن من زنى وسرق وشرب الخمر غير مُصيرٍ فهو مسلم.

“They claimed that whoever took a [prohibited] glance or told a small lie and then persisted upon it is an associationist (mushrik) and that the one who fornicated and drank intoxicants without persisting [in these sins] is a Muslim.”

So this makes it very clear that “takfīr on account of major sin” is not the unique, defining trait or doctrine that renders a person a Khārijite. The modern-day Khārijites have been using this deception in order to conceal their Khārijīyah and to advance their goals of bringing turmoil and corruption to Muslim lands and such evil that is multiple times greater than the evil they claim to be removing. The Khārijites are a gift to predatory third-parties who wish to destabilise Muslim countries, and they have been infiltrated and used to these ends as is clear with groups like ISIS. As for what Allāh judged and revealed, then it is patience upon the tyranny of the ruler, and that rulers are simply manifestations of the nature and actions of their subjects, and who have been made to rule over them through al-qadar al-kawnī in accordance with Allāh’s wisdom and justice.

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