

‘Abd Allāh bin al-Mubārak on the Four Traits that Free a Person from Being a Khārijite



The Salaf did not leave any ambiguity for those after them and they made the affairs crystal clear. In the statement below of a great Imām from the Imāms of the Salaf, we find the mention of the defining traits which free a person from the doctrine of the Khārijites. And anyone who has the opposite traits, then he has the traits of the Khārijites and is among them from those particular angles.

The Salafī Imām, ‘**Abd Allāh bin al-Mubārak** (179H) (رحمة الله) said: “Whoever spoke of [the obligation of] praying behind every righteous or sinful [leader], made jihād behind [the command of] 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.”¹

Notes:

1. Note how there is nothing here about takfīr by way of major sin, and this is because that is not the core, central defining doctrine of

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

the Khārijites. Rather, the core issue revolves around the rulers, obedience to them in what is good and not revolting against them, and the attitude of a person's heart towards them.

2. Ibn al-Mubārak gave us an excellent criterion by which Ahl al-Sunnah are able to sniff out the evil, dirty Khārijites, in any place and in any age.

3. The Khārijites try to hide behind their calculated denials that they do not “make takfir of major sinners” and do not “make generalised takfīr of the the ummah” and so on. These are decoys, and they have no place of refuge.

4. These types of statements from the Salaf indicate their firm understanding of the Book of Allāh, the Sunnah of the Messenger, of their meanings, of historical facts and realities, and of the sayings of the sects and individuals. And it is for this reason that the ḥizbīs, innovators and those who wish to misguide Muslim detest and hate that there should be a Salafi “manhaj” or a Salafi “fahm” that is spoken of and spread. Because it exposes what they are upon of deviation and comes in between them and their agendas.

5. These types of statements clarify the truth for people who are confused. If they see disputes and arguments and cannot see truth from falsehood, if they simply stick to what the Salaf said and use them as a criterion, then their confusion will disappear and the Sunnī will be made distinct from the Bid'īyy.

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