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## THE KHAWAARIJ AND THEIR RENEWED IDEOLOGY

The Noble Shaykh, 'Abdul-Muhsin Ibn Naasir al-'Ubaykaan  
Checking by Jaabir Ibn 'Alee al-Marree

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From 'Alee Ibn Abee Taalib (*radiyallaahu 'anhu*) who said, 'I heard the Prophet (*sallallaahu 'alayhi wa sallam*) saying, 'There shall come in the last days a people who are young in age and imbecilic in understanding. They will speak with the statement of the best of creation. They will shoot through Islaam just as an arrow shoots through hunted game. Their *eemaan* will not pass beyond their throats. So kill them wherever you encounter them. So there is a reward on the Day of Judgement for whosoever kills them.' Related by al-Bukhaaree (no. 361), Muslim (no. 1066) and Aboo Daawood (no. 4767).

Stated Abul'Aaliyah (d.90H) - *rahimahullaah*, "I read the *Qur'aan* ten years after the death of your Prophet (*sallallaahu 'alayhi wa sallam*). So Allaah bestowed upon me two blessings, I do not know which of the two is better: that He guided me to Islaam, or that He did not make me a *Haroorree*." **Saheeh:** Related by 'Abdur-Razzaaq (10/153), Ibn Sa'd (7/114), al-Laalika'ee in *Sharh Usoolul-I'tiqaad* (no. 230), Ibn Abee Zamneen in *Usoolus-Sunnah* (no. 240), alHarawee in *Dhammul-Kalaam* (*qaaf89/baa*) and it was mentioned by adh-Dhahabee in *as-Siyar* (4/212).

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## PREFACE:<sup>1</sup>

The praise is for Allaah. We praise Him, seek His aid and ask for His forgiveness. We seek refuge with Allaah from the evils of ourselves, and from the evils of our actions. Whomsoever Allaah guides, then none can misguide him; and whosoever Allaah misguides, then none can guide him. I testify that there is none worthy of worship besides Allaah alone, without any associates. And I testify that Muhammad (*sallallaahu 'alayhi wa sallam*) is His servant and Messenger.

**“O you who believe! Fear Allaah as He ought to be feared, and die not except as Muslims.”** [Soorah Aali-'Imraan 3:102]

**“O mankind! Fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allaah, through whom you ask one another, and the wombs. Indeed, Allaah is an All-Observer over you.”** [Sooratun-Nisaa' 4:1]

**“O you who believe! Fear Allaah and speak words of appropriate justice. He will then amend for you your deeds and forgive you your sins. And whoever obeys Allaah and His Messenger has certainly attained a great attainment.”** [Sooratul-Ahzaab 33:70-71]<sup>2</sup>

## DEFINITION OF THE KHAWAARIJ:

*Khawaarij* is the plural of *khaarijah*, that is, a group (*taa'ifah*).<sup>3</sup> They are a group of innovators, and this was the first innovation to appear within Islaam. And it emerged as

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<sup>1</sup> The following is a summarized translation of the book, *al-Khawaarij wal-Fikral-Mutajaddid* by the Noble Scholar 'Abdul-Muhsin Ibn Naasir al'Ubaykaan. What makes this book a monumental work in refutation of the Neo-Khaarijiyyah is the fact that Shaykh 'Abdul-Muhsin used to be with the *Qutbiyyah* in the early 1990's. The *Qutbiyyeen* would laud praises upon him, accompany him and frequent his mosque in large numbers. By the permission of Allaah, the Shaykh was later guided to see the truth concerning this destructive call of the *Qutbiyyah* and he left them as a result. So he began to openly refute the heads of rebellion and revolt, he would advise the 'Committee for Defence of Human Rights' and their leader, Muhammad al-Mis'aree. So this book stands as a testament to the Shaykh's willingness to accept and champion the truth when it becomes clear to him, and to speak it without fearing the blame of those who blame.

<sup>2</sup> From 'Abdullaah Ibn Mas'ood (*radiyallaahu 'anhu*) who said, “The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) taught us *khutbatul-haajah* (sermon of need): The praise is for Allaah...” to the end of the *hadeeth*. Related by Imaam Ahmad in his *Musnad* (1/392-393), at-Tirmidhee (no. 1105), Aboo Daawood (no. 2118), an-Nisaa'ee (no. 1404) and Ibn Maajah (no. 1892). Stated at-Tirmidhee, “The *hadeeth* of 'Abdullaah is a *hadeeth* that is *hasan*. It was related by al-A'mash, from Abee Ishaq, from Abul-Ahwas, from 'Abdullaah, from the Prophet (*sallallaahu 'alayhi wa sallam*). And it was related by Shu'bah, from Abee Ishaq, from 'Ubaydah, from 'Abdullaah, from the Prophet (*sallallaahu 'alayhi wa sallam*). So both of the *hadeeths* are *saheeh*, because Israa'eel combined the two of them and said, ‘From Abee Ishaq, from Abul-Ahwas and Abee 'Ubaydah, from 'Abdullaah Ibn Mas'ood, from the Prophet (*sallallaahu 'alayhi wa sallam*).”

<sup>3</sup> Refer to *Fathul-Baaree* (12/296) of Ibn Hajr.

something rebuked in the *Sunnah* and the *aathaar*.<sup>4</sup> And they were named as such due to their *khurooj* (revolt) against the best Muslims, against the *Jamaa'ah* (united body of Muslims) and against the true leader whom the Muslims had agreed upon; regardless of whether this occurred during the time of the Companions as *khurooj* against the Rightly-Guided Caliphs, or as revolt against those who followed them in goodness and the leaders in every age.<sup>5</sup> And it is also said that they were called *Khawaarij* due to their *khurooj* (leaving) the path of the *Jamaa'ah*.

Stated ash-Shahrastanee, "Everyone who revolts against the true leader whom the Muslims have agreed upon, then he is to be called a *khaarijee*; regardless of whether the *khurooj* occurred in the days of the Companions as *khurooj* against the Rightly-Guided Caliphs, or as revolt against those who followed them in goodness and the leaders in every age."<sup>6</sup>

And they have been identified with various names, titles and attributes, from them:

Stated al-Qaadee 'Iyaad (d.544H), "They were named *Maariqah* (renegades), due to the statement of the Prophet (*sallallaahu 'alayhi wa sallam*), "They shoot through the Religion..."<sup>7</sup> And they were pleased with all of the names and titles, except *al-Maariqah*."<sup>8</sup>

And they have been called *al-Harooriyyah*, because they revolted at a place called Harooraa'. And it is a town close to al-Koofah.<sup>9</sup> And they are called people of an-Nahrawaan, because 'Alee fought them there.<sup>10</sup>

And they are called *al-Muhakkimah*, due to their objection to *tahkeem* (arbitrary judgement), and their statement, "There is no judgement, except for Allaah."<sup>11</sup>

And they say that everyone who commits a major sin, then he is a disbeliever who will abide in the Fire forever. They were the first to declare Muslims disbelievers due to sins, and they performed *takfeer* of those who opposed them in their innovation, and they would declare the blood and wealth of their opponents lawful. And it has been mentioned about them that they do not follow the Prophet (*sallallaahu 'alayhi wa sallam*), except in that which he has conveyed from Allaah the Exalted from the *Qur'aan* and the *Sunnah* that explains it. And as for when the apparent meaning of the *Qur'aan* opposes the Messenger

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<sup>4</sup> Refer to *Sharhul-'Aqeedatil-Waasitiyyah* (p. 170) of Khaalid al-Muslih.

<sup>5</sup> Refer to *Fathul-Baaree* (12/296-316) of Ibn Hajr, *Sharh Saheeh Muslim* (7/170) of an-Nawawee, *al-Milal wan-Nihal* (p. 107) of ash-Shahrastanee, *ar-Rasaa'il* (p. 332) of 'Abdur-Razzaaq 'Afeefee and *Qadiyyatut-Takfeer* (p. 159) of Sa'eed Ibn Wahf al-Qahtanee.

<sup>6</sup> Refer to *al-Milal wan-Nihal* (p. 105).

<sup>7</sup> Refer to *Sharh Sunanun-Nisaa'ee* (7/85) of as-Suyootee.

<sup>8</sup> Refer to *Mawqif Ahlus-Sunnah wal-Jamaa'ah* (1/137-139) of Shaykh Ibraaheem ar-Ruhaylee.

<sup>9</sup> Refer to *Sharh Saheeh Muslim* (7/170) of an-Nawawee and *Sharhul-'Aqeedatil-Waasitiyyah* (p. 170) of Khaalid al-Muslih.

<sup>10</sup> Refer to *Sharhul-'Aqeedatil-Waasitiyyah* (p. 170) of Khaalid al-Muslih.

<sup>11</sup> Refer to *Maqaalaatul-Islaamiyyeen* (p. 207) of Abul-Hasan al-Ash'aree.

(*sallallaahu 'alayhi wa sallam*), then they would not act upon it, except in the apparent sense.<sup>12</sup>

And they hold to the obligation or permissibility of revolting against the tyrannical ruler,<sup>13</sup> or if he opposes an obligatory *Sunnah*.<sup>14</sup>

And they freed themselves from 'Uthmaan and 'Alee (*radiyallaahu 'anhumaa*) and they gave precedence to that over every act of obedience.<sup>15</sup> So the proponents of this innovation have remained as sects and groups up until this day of ours.<sup>16</sup>

### THE FIRST APPEARANCE OF THIS GROUP:

The origin of their *madhhab* and its first appearance occurred in the time of the noble Messenger (*sallallaahu 'alayhi wa sallam*). And their founder was Dhul-Khuwaysirah Ibn Tameem. Indeed, the Messenger (*sallallaahu 'alayhi wa sallam*) said about him, "Indeed, he has companions. You would look upon your own Prayer with disdain in comparison to their Prayer, and you would look upon your own fast with disdain in comparison to their fast. They recite the *Qur'aan*, yet it does not pass beyond their collarbones. They shoot through Islaam just as an arrow shoots through hunted game."<sup>17</sup>

As for their first revolt and separation from the united body of Muslims, then it was against the Leader of the Believers 'Alee Ibn Abee Taalib (*radiyallaahu 'anhu*) after he assumed the role of judiciary in the year 37H. And since the heads of this sect were the murderers of 'Uthmaan (*radiyallaahu 'anhu*), then how could they not have been the ones who revolted and separated from the united body of Muslims in the time of 'Alee (*radiyallaahu 'anhu*)? And Allaah knows best.

### THE REASON FOR THE EMERGENCE OF THIS SECT:

**Firstly:** The people of al-'Iraq objected to the conduct of some of those who were close to 'Uthmaan (*radiyallaahu 'anhu*), so they defamed him due to that.<sup>18</sup>

**Secondly:** The claim of 'Alee Ibn Abee Taalib that the judgement is for Allaah, not for men. They separated from him when he returned to al-Koofah, and they were eight in

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<sup>12</sup> Refer to *Ithaaful-Jamaa'ah* (1/274-275) of Shaykh Hamood at-Tuwayjiree and *ar-Rasaa'il* (p. 332) of Shaykh 'Abdur-Razzaaq 'Afeeefee.

<sup>13</sup> Refer to *al-Farq baynal-Firaq* (p. 17-258) of Aboo Mansoor al-Baghdaadee and *at-Tabseer fid-Deen* (p. 45) of al-Isfaraa'yeenee.

<sup>14</sup> Refer to *Qadiyyatut-Takfeer* (p. 159) of Sa'eed Ibn Wahf al-Qahtaanee.

<sup>15</sup> Refer to *al-Milal wan-Nihal* (p. 115) of ash-Shahrastaanee.

<sup>16</sup> Refer to *Mawqif Ahlus-Sunnah wal-Jamaa'ah* (1/137-139) of Shaykh Ibraaheem ar-Ruhaylee.

<sup>17</sup> Related by Muslim (no. 1064).

<sup>18</sup> Refer to *Fathul-Baaree* (12/296) of Ibn Hajr.

number. And it is said that they were more than ten thousand. And it is said that they were six thousand when they descended upon Harooraa'.<sup>19</sup>

**Thirdly:** The *ghuluww* (extremism) that Allaah prohibited and the Prophet (*sallallaahu 'alayhi wa sallam*) warned against. So they declared the one who committed a major sin a disbeliever, and some of them declared people disbeliever due to minor sins.<sup>20</sup>

Indeed, 'Alee Ibn Abee Taalib (*radiyallaahu 'anhu*) sent Ibn 'Abbaas (*radiyallaahu 'anhu*) to them. So he debated them. As a result, many of them repented and returned back with him. It is said that they were four thousand in number, and Ibnul-Kawwaa' was from amongst them.<sup>21</sup> And 'Alee (*radiyallaahu 'anhu*) debated them as well. So his proof was clearly established upon them.<sup>22</sup>

### SECTS OF THE KHAWAARIJ:

The *Khawaarij* have split up into many sects. So it is said that they are of eighteen sects.<sup>23</sup> And some have estimated that they have reached twenty sects in number.<sup>24</sup> So the greatest of these sects are the *Muhakkimah*, *al-Azaariqah*, *an-Najdaat*, *al-Baheesiyyah*, *al'Ajaaridah*, *ath-Tha'aalibah*, *al-Ibaadiyyah* and *as-Safariyyah*. And the rest are offshoots of these main sects.<sup>25</sup>

### THE HEADS OF THIS SECT:

The heads of the *Khawaarij*, and they are the first *Muhakkimah*, revolted against the Leader of the Believers 'Alee when he appointed two judges. So they gathered at Harooraa' outside al-Koofah. And their leaders were: 'Abdullaah Ibnul-Kawwaa', 'Ataab Ibnul-A'war, 'Abdullaah Ibn Wahb ar-Raasibee, 'Urwah Ibn Hudayr, Yazeed Ibn Abee 'Aasim al-Muhaaribee and Harqoos Ibn Zuhayr, commonly known as Dhee Thadyah.<sup>26</sup>

And there is 'Abdur-Rahmaan Ibn Maljam who killed 'Alee (*radiyallaahu 'anhu*) after 'Alee had commenced the morning Prayer. And there was Naafi' Ibnul-Azraq in al'Iraq. And there was Najdah Ibn 'Aamir at al-Yamaamah, and he was the most severe of them in rebellion and revolt against 'Alee (*radiyallaahu 'anhu*). And there was al-Ash'ath Ibn Qays, Mis'ar Ibn Fadkee at-Tameemee and Zayd Ibn Husayn at-Taa'ee.<sup>27</sup>

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<sup>19</sup> Refer to *Fathul-Baaree* (12/296) of Ibn Hajr.

<sup>20</sup> Refer to *ad-Durarus-Sunniyyah fil-Ajwibat-in-Najdiyyah* (1/360) of Shaykh 'Abdullaah Abaa Bateen.

<sup>21</sup> Refer to *Fathul-Baaree* (12/298) of Ibn Hajr and *al-Bidaayah wan-Nihaayah* (10/567) of Ibn Katheer.

<sup>22</sup> Refer to *Mawqif Ahlus-Sunnah wal-Jamaa'ah* (1/137) of Shaykh Ibraaheem ar-Ruhaylee.

<sup>23</sup> Refer to *Minhaajus-Sunnah* (5/11) of Shaykhul-Islam Ibn Taymiyyah.

<sup>24</sup> Refer to *al-Farq baynal-Firaq* (p. 54) of Aboo Mansoor al-Baghdaadee and *at-Tabseer fid-Deen* (p. 45) of al-Isfaraayeenee.

<sup>25</sup> Refer to *Mawqif Ahlis-Sunnah wal-Jamaa'ah* (1/137) of Ibraaheem ar-Ruhaylee.

<sup>26</sup> Refer to *al-Milal wan-Nihal* (p. 107-115) of ash-Shahrastaanee.

<sup>27</sup> Refer to *Fathul-Baaree* (12/296) of Ibn Hajr, *ar-Rasaa'il* (p. 332) of 'Abdur-Razzaaq 'Afeefee and *al-Milal wan-Nihal* (p. 106) of ash-Shahrastaanee.

## SOME OF THE WRITINGS CONTAINING REPORTS ABOUT THIS SECT:

The following are some of those who have written reports concerning the sect of the *Khawaarij*:

[1]: Aboo Mikhnaf Loot Ibn Yahyaa; Imaam at-Tabaree summarized his book in his *Taareekh*.

[2]: al-Haytham Ibn 'Adiyy

[3]: Muhammad Ibn Qudaamah al-Jawharee, one of the teachers of al-Bukhaaree outside of the *Saheeh*. He wrote a large book.

[4]: Abul'Abbaas Ibnul-Mubarrad in his book *al-Kaamil*. He collected narrations concerning them in it. However, he did it without *asaaneed*, contrary to the authors we have mentioned before him.<sup>28</sup>

[5]: Abul-Fath Muhammad Ibn 'Abdul-Kareem ash-Shahrastanee in his book *al-Milal wan-Nihal*.

[6]: Aboo Mansoor 'Abdul-Qaahir al-Baghdaadee in his book *al-Farq baynal-Firaq*.

## THE POSITION OF AHLUS-SUNNAH WAL-JAMAA'AH CONCERNING THE SECT OF THE KHAWAARIJ:

*AhluSunnah walJamaa'ah* believes that the *Khawaarij* are the proponents of a corrupt *madhhab*, and that they have innovated into the Religion and that they have separated from the united body of Muslims.

And the Scholars have two famous statements concerning *takfeer* of the *Khawaarij*.<sup>29</sup> The correct statement is that they are not to be declared disbelievers.<sup>30</sup> However, the Companions were agreed upon fighting them. Despite this, they did not declare them to be disbelievers.<sup>31</sup> And they did not fight them until they had spilled blood that was unlawful and raided the wealth of the Muslims. So the Muslims fought them in order to lift off their oppression and injustice. They did not fight them because they were disbelievers. So due to this, they did not dishonour their female family members and they did not take their wealth as booty.<sup>32</sup>

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<sup>28</sup> Refer to *Fathul-Baaree* (12/297) of Ibnul-Hajr.

<sup>29</sup> Refer to *Sharhun-Nisaa'ee* (7/85) of as-Suyootee.

<sup>30</sup> Refer to *Sharh Saheeh Muslim* (7/170) of an-Nawawee, *Minhaajus-Sunnah* (5/248) of Ibn Taymiyyah, *Faydul-Qadeer* (3/50) of al-Manaawee and *ad-Durarus-Sunniyyah* (9/290).

<sup>31</sup> Refer to *Minhaajus-Sunnah* (5/248) of Ibn Taymiyyah.

<sup>32</sup> Refer to *ar-Rawdatun-Nadiyyah Sharhil-Waasitiyyah* (p. 392) of Zayd Ibn Fayaad.

So from that which proves that the Companions did not declare the *Khawaarij* to be disbelievers is that they used to pray behind them. 'Abdullaah Ibn 'Umar (*radiyallaahu 'anhumaa*) and other than him from amongst the Companions used to pray behind Najdah al-Harooree. And they would relate *ahaadeeth* to them, pronounce *fataawaa* for them and speak to them just as a Muslim would speak to another Muslim. The example of this is when 'Abdullaah Ibn 'Abbaas answered Najdah al-Harooree when he asked him about some issues. And the *hadeeth* concerning this has been related by al-Bukhaaree (d.256H). Likewise, he answered Naafi' Ibnul-Azraq concerning well-known issues. And he would debate Naafi' concerning things in the *Qur'aan* just as two Muslims would debate.

And the Muslims continued to interact with them in such a manner as long as they did not declare the Muslims to be apostates.<sup>33</sup> And the Prophet (*sallallaahu 'alayhi wa sallam*) did not take them out of Islaam. Rather, he included them as part of his *Ummah*, and he did not say that they will abide in the Fire forever. So this is a great principle, and it is befitting that this be considered.

So the leaders in every time and place have striven against whosoever leaves from obedience to the leader of the Muslims, and the Scholars have striven along with them and encouraged them upon that. In fact, the Scholars have written books outlining the excellence of that, as well as the excellence of the one who establishes that. And no one from amongst them has doubted this affair.<sup>34</sup>

And the people of knowledge hold that if the existence of this filthy *madhhab* is proven, then it is obligatory upon the Muslims in every time to treat it by calling to Allaah firstly, and to enlighten the people with that. So if they (the *Khawaarij*) do not conform, then they must be fought in order to defend against their evil.<sup>35</sup>

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<sup>33</sup> Refer to *Minhaajus-Sunnah* (5/248) of Ibn Taymiyyah.

<sup>34</sup> Refer to *ad-Durarus-Sunniyyah* (9/290).

<sup>35</sup> Refer to *Lumhatul-Firaqid-Daallah* (p. 42) of Shaykh Saalih al-Fawzaan.

## THE LECTURE:<sup>36</sup>

The praise is for Allaah, Lord of the worlds. And may perfect and complete peace and salutations be upon the last of the Prophets and leader of the Messengers, our leader Muhammad, upon his family, his Companions and all those who follow them in goodness until the Day of Judgement.

To proceed: So from the most important topics that are befitting for the one who calls to Allaah the Blessed and Exalted to address are those that are of importance to the Muslims in their present condition, as well as their future. So there is no doubt that the topic of this lecture is very important, especially in this age where there is much differing and disagreement. And there are many who say, 'The truth is with me.'

So there is no doubt that many people know that the sect which has become misguided with regards to the issue of *takfeer*, or which has become famous for it is the sect of the *Khawaarij*. Indeed, some people suspect that the *Khawaarij* who were mentioned by the Prophet (*sallallaahu 'alayhi wa sallam*) were the ones who revolted against 'Alee Ibn Abee Taalib (*radiyallaahu 'anh*) at that time. So he fought them and killed them in utter defeat. And they believe that the affair of the *Khawaarij* ended with that!! However, no time has passed, except that there was to be found a type from the types of this sect, even though they may not have adhered to all of their principles. And this is what we shall clarify if Allaah the Exalted so wills.

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<sup>36</sup> From here the actual lecture of the Shaykh, upon which this book is based, begins. The previous section was a summarized section of the preface added by the checker, Jaabir Ibn 'Alee al-Marree.



## INTRODUCTION:

Indeed, Allaah the Blessed and Exalted sent His Prophet Muhammad (*sallallaahu 'alayhi wa sallam*) with a perfect *Sharee'ah* (prescribed law). Allaah made it easy, comprehensive and beneficial for His servants. Then the Prophet (*sallallaahu 'alayhi wa sallam*) stabilized the Islaamic State in al-Madeenah. So he consolidated the affair of the *Sharee'ah*, and he commanded the Muslims upon one foundation and one *madhhab*. There was no differing amongst them, except that which occurs in some of the subsidiary affairs, concerning which, the people – old and new – have not ceased to differ. And these were issued in which there is room for *ijtihad* (independent reasoning), and every *mujtahid* has a portion and share of the reward. The Prophet (*sallallaahu 'alayhi wa sallam*) said, “When the judge makes a ruling, and he employs independent reasoning (*ijtihad*) and he reaches the correct position, then he has two rewards. And when the judge makes a ruling, and he employs independent reasoning (*ijtihad*) and he errs, then he still has one reward.”<sup>37</sup> Indeed, the *ikhtilaaf* (differing) in which *ijtihad* is not permitted is that which is connected to the *'aqedah* (belief) and the *manhaj* (methodology). So this did not occur amongst the Companions of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) during his time; nor did it occur during the time of Aboo Bakr and 'Umar (*radiyallaahu 'anhuma*). Indeed, the Companions were upon one *'aqedah* and one *manhaj*.

Then there occurred whatever occurred from differing and splitting, yet the Prophet (*sallallaahu 'alayhi wa sallam*) incited his *Ummah* towards ease, not difficulty; and he commanded them with gentleness. So there occurs in the *hadeeth* of Jareer Ibn 'Abdullaah (*radiyallaahu 'anhu*) who said, ‘I heard the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) saying, ‘Whosoever prohibits *rifq* (gentleness, kindness) has prohibited all good.’<sup>38</sup> It is related by Muslim (d.261H) and Aboo Daawood (d.275H), yet Muslim did not include the word, ‘all.’

And from Abud-Dardaa' (*radiyallaahu 'anhu*) that the Prophet (*sallallaahu 'alayhi wa sallam*) said, “Whosoever has been given his portion from *ar-rifq* (gentleness, kindness), then he has been given his portion of goodness. And whosoever has prohibited his portion of *ar-rifq*, then he has prohibited his portion of goodness.”<sup>39</sup> It is related by at-Tirmidhee (d.274H) and other than him.

And from Abee Moosaa al'Ash'aree (*radiyallaahu 'anhu*) who said, ‘When the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) used to send out one of his Companions to some

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<sup>37</sup> Related by al-Bukhaaree (no. 7352) and Muslim (no. 1716).

<sup>38</sup> Related by Muslim (no. 2592) and Aboo Daawood (no. 4809).

<sup>39</sup> **Saheeh li Ghayrihi:** Related by Imaam Ahmad in *al-Musnad* (6/451), at-Tirmidhee (no. 2013) who said, “And this *hadeeth* is *hasan saheeh*.” It was also related by al-Humaydee in his *Musnad* (no. 393), Ibn Abee Shaybah in his *Musannaf* (no. 25296), al-Bukhaaree in *al-Adabul-Mufrad* (no. 361) and al-Bayhaqee in *as-Sunanul-Kubraa* (10/193) and in *Shu'abul-Eemaan* (no. 8002). And al-Haythamee said in *Majma'uz-Zawaa'id* (8/153), “It is related by Ahmad and its narrators are reliable.”

people, some of what he used to command them with was, 'Give glad tidings and do not drive people away. Make things easy and do not make things difficult."<sup>40</sup> It is related by al-Bukhaaree and Muslim (d.261H) from the *hadeeth* of Abee Moosaa.

The Prophet (*sallallaahu 'alayhi wa sallam*) said, "Beware of extremism (*ghuluww*) in the Religion."<sup>41</sup> *Ghuluww* is to exceed the limit. And this is what has carried the *Khawaarij* upon misguidance and rebellion against the correct path. Indeed, they exceeded the limit. So they revolted against the correct path. Due to this, the Prophet (*sallallaahu 'alayhi wa sallam*) said, "They shoot through the Religion just as an arrow shoots through hunted game."<sup>42</sup> That is when someone shoots his arrow upon hunted game. So this arrow enters into this hunted game. So it penetrates the game and comes out of it. So the Prophet (*sallallaahu 'alayhi wa sallam*) compared them to the arrow. So it is as if they entered into *Islaam* and then left it just as this arrow entered into this game and came out of it.

The Prophet (*sallallaahu 'alayhi wa sallam*) said, "Beware of *ghuluww* (extremism) in the Religion, since it destroyed those who came before you."<sup>43</sup> That is, beware, since the previous nations went to extremes in their Religion and adopted a monastic life. So they obligated upon themselves things that Allaah the Blessed and Exalted had not obligated. So Allaah became severe with them as a result of their *ghuluww*. And we will not elaborate upon this, since the topic is lengthy. The Prophet (*sallallaahu 'alayhi wa sallam*) said, "Since it destroyed those who came before you. It carried them to spill their blood and declare their women lawful."<sup>44</sup> And the Prophet (*sallallaahu 'alayhi wa sallam*) also said, "Indeed, this Religion is strong. So advance further within it with *rifq*. Since the one who destroys his riding animal due to excessive work is not pleased when he cannot reach his destination, nor has the animal remained."<sup>45</sup>

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<sup>40</sup> Related by al-Bukhaaree (1/196) and Muslim (no. 1734).

<sup>41</sup> **Saheeh:** Related by Imaam Ahmad in *al-Musnad* (1/347), an-Nisaa'ee in *al-Mujtabaa* (no. 3057), Ibn Maajah (no. 3029), al-Faakihee in *Akhbaar Makkah* (no. 2639), Ibn Abee Shaybah in his *Musannaf* (no. 13907), Ibn Abee 'Aasim in *as-Sunnah* (no. 98), Ibn Khuzaymah in his *Saheeh* (no. 2867), Ibn Hibbaan in his *Saheeh* (no. 3860), at-Tabaraanee in *al-Mu'jamul-Kabeer* (12/121), al-Haakim in *al-Mustadrak* (no. 1711) and al-Bayhaqee in *as-Sunanul-Kubraa* (no. 9534). The *hadeeth* has been declared *saheeh* by Ibn Khuzaymah, Ibn Hibbaan al-Haakim, adh-Dhahabee, an-Nawawee in *al-Majmoo'* (8/171) and Shaykhul-Islaam Ibn Taymiyyah in *Majmoo'ul-Fataawaa* (3/383).

<sup>42</sup> Related by al-Bukhaaree (no. 5058) and Muslim (no. 1064).

<sup>43</sup> **Saheeh:** Related by Imaam Ahmad in *al-Musnad* (1/347), an-Nisaa'ee in *al-Mujtabaa* (no. 3057), Ibn Maajah (no. 3029), al-Faakihee in *Akhbaar Makkah* (no. 2639), Ibn Abee Shaybah in his *Musannaf* (no. 13907), Ibn Abee 'Aasim in *as-Sunnah* (no. 98), Ibn Khuzaymah in his *Saheeh* (no. 2867), Ibn Hibbaan in his *Saheeh* (no. 3860), at-Tabaraanee in *al-Mu'jamul-Kabeer* (12/121), al-Haakim in *al-Mustadrak* (no. 1711) and al-Bayhaqee in *as-Sunanul-Kubraa* (no. 9534). The *hadeeth* has been declared *saheeh* by Ibn Khuzaymah, Ibn Hibbaan al-Haakim, adh-Dhahabee, an-Nawawee in *al-Majmoo'* (8/171) and Shaykhul-Islaam Ibn Taymiyyah in *Majmoo'ul-Fataawaa* (3/383).

<sup>44</sup> Related by Muslim (no. 2578).

<sup>45</sup> **Da'eef:** Related by Imaam Ahmad (3/199), al-Bayhaqee in *as-Sunanul-Kubraa* (no. 4743) and in *Shu'abul-Eemaan* (no. 3885). And as-Suyootee alluded to its authenticity in *al-Jaami'us-Sagheer* (no. 2509), and al-Albaanee declared it *hasan* in *Saheehul-Jaami'* (no. 2246) from the *hadeeth* of Anas (*radiyallaahu 'anhu*). And al-'Ijloonee said in *Kashful-Khafaa* (2/217), "And there is a difference concerning whether it is connected or

Likewise, the Prophet (*sallallaahu 'alayhi wa sallam*) commanded the Muslims to unite, and he prohibited irregularity and splitting. And he compared the *Jamaa'ah* to a herd of sheep, and whosoever leaves from the *Jamaa'ah* is compared to a lone sheep separated from the herd and thus gets eaten by a wolf.

So the Prophet (*sallallaahu 'alayhi wa sallam*) said, "Indeed, the wolf eats the stray sheep."<sup>46</sup> As for the united *Jamaa'ah*, then it is not possible for anyone to overtake it due to its strength and solidarity. However, it may be possible for the enemy to gain a victory over the small odd number. So from 'Abdullaah Ibn 'Umar (*radiyallaahu 'anhu*) who said, "Umar (*radiyallaahu 'anhu*) addressed us at al-Jaabiyah."<sup>47</sup> So he said, 'O people! Indeed, I stand amongst you just as the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) used to stand amongst us. So he would say, 'I advise you with my Companions, then those who follow them, then those who follow them. Then lying will become widespread, until a man will swear when he has not been asked to swear. And a man will testify when he has not been asked to testify. Indeed, a man is not alone with a woman, except that the *Shaytaan* is the third of them. Stick to the *Jamaa'ah* and beware of splitting, since the *Shaytaan* is with the lone individual, and he is farther from two. Whosoever wants the affluence of Paradise, then let him stick to the *Jamaa'ah*. Whosoever is pleased with his good deeds and offended by his evil deeds, then that is the Believer."<sup>48</sup>

So just as the Prophet (*sallallaahu 'alayhi wa sallam*) commanded with the *Jamaa'ah*, he also prohibited splitting and differing. So the Prophet (*sallallaahu 'alayhi wa sallam*) said, "Indeed, those who came before you were destroyed due to their asking too many questions and their differing with regards to their Prophets."<sup>49</sup> And the Prophet (*sallallaahu*

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*mursal*. And al-Bukhaaree took the correct position in his *Taareekh*, that it is *mursal*." And al'Iraaqee said in *al-Mughnee 'an Hamliil-Asfaar* (no. 1232), "Its *isnaad* is not authentic according to al-Bayhaqee from the *hadeeth* of Jaabir." I say: It was declared *da'eef* by al-Albaanee by way of Jaabir, as occurs in *Da'eeful-Jaami'* (no. 2022) and *Silsilatud-Da'eefah* (no. 2480).

<sup>46</sup> **Hasan Saheeh:** Related by Imaam Ahmad in *al-Musnad* (5/196), Aboo Daawood (no. 547), an-Nisaa'ee in *al-Mujtabaa* (no. 846), Ibn Khuzaymah in his *Saheeh* (no. 1486), Ibn Hibbaan in his *Saheeh* (no. 2098), al-Haakim in *al-Mustadrak* (1/211), al-Bayhaqee in *as-Sunanul-Kubraa* (no. 4929) and *as-Sughraa* (no. 494) and in *Shu'abul-Eemaan* (no. 2859) and al-Baghawee in *Sharhus-Sunnah* (no. 794). It was declared *saheeh* by Ibn Khuzaymah, Ibn Hibbaan, al-Haakim, adh-Dhahabee and an-Nawawee in *Khulaasatul-Ahkaam* (no. 784). And as-Suyootee alluded to its authenticity in *al-Jaami'us-Sagheer* (no. 8017). And al-Albaanee said it was *hasan saheeh*.

<sup>47</sup> Stated Yaaqoot al-Hamawee in *Mu'jamul-Buldaan* (2/106), "It is a town outside of Damascus."

<sup>48</sup> **Saheeh:** Related by Imaam Ahmad in *al-Musnad* (1/18), at-Tirmidhee (no. 2165), Ibn Maajah (no. 2363), 'Abdur-Razzaaq in his *Musannaf* (no. 20710), al-Humaydee in his *Musnad* (1/19-20), Ibn Abee 'Aasim in *as-Sunnah* (no. 88), Ibn Hibbaan in his *Saheeh* (no. 4557), at-Tabaraanee in *al-Mu'jamul-Awsat* (no. 7249) and *al-Mu'jamus-Sagheer* (1/89), Ibn Mandah in *al-Eemaan* (no. 1087), al-Haakim in *al-Mustadrak* (no. 387) and al-Bayhaqee in *as-Sunanul-Kubraa* (7/91). It was declared *saheeh* by Ibn Hibbaan and al-Haakim who said, "It is upon the condition of the *Shaykhayn*." And adh-Dhahabee agreed with him. And as-Suyootee alluded to its authenticity in *al-Jaami'us-Sagheer* (no. 2795). It was also authenticated by al-Albaanee and Ahmad Shaakir.

<sup>49</sup> Related by al-Bukhaaree (no. 7288) and Muslim (no. 1337).

'alayhi wa sallam) informed, "Indeed, this *Ummah* shall split up into seventy-three sects. All of them will be in the Fire, except one."<sup>50</sup>

Likewise, the Prophet (*sallallaahu 'alayhi wa sallam*) commanded with sticking to the *bay'ah* (oath of allegiance) to the leader of the Muslims. So the one who gets into a situation where he thinks that there is no *bay'ah* upon his neck, then he will die a death of *jaahiliyyah* (pre-Islamic times of ignorance).<sup>51</sup> And some people have become misguided concerning this affair, so they think that there is no *bay'ah* upon their neck because they have not physically gone to the ruler and openly proclaimed their *bay'ah* by placing their hands in his. So this is an absurd error, because when the Companions (*ridwaanullaahi 'alayhim*) gave the *bay'ah* to Aboo Bakr (*radiyallaahu 'anhu*), all of the Muslims did not come to him to take the *bay'ah* physically. Only the people of authority from amongst them took the *bay'ah*, yet the *bay'ah* was confirmed and settled upon everyone who did not physically come to Aboo Bakr (*radiyallaahu 'anhu*); nor did they see him, nor did they look upon his appearance. So this is what the Muslims have formed an *ijmaa'* (consensus) upon in every time and place. So it is not possible to say that it is necessary for every single Muslim – despite the large number of the Muslims – to come and physically take the *bay'ah*, and that is they have not done this, then there is no *bay'ah* upon their neck! Rather, the *bay'ah* has been confirmed upon their necks as long as the people in authority have taken it and the Caliphate, authority or leadership is settled. Due to this, Imaam Ahmad (d.241H) used to say, "Whosoever has been overpowered by the sword, that is, whosoever overpowers the Muslims by the sword, until he becomes the Caliph and is called the *Ameerul-Mu'mineen* (Leader of the Believers), then it is not lawful for anyone who believes in Allaah and the Last Day to spend the night whilst he does not see this one as the leader; regardless of whether he is righteous or sinful."<sup>52</sup>

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<sup>50</sup> **Hasan Saheeh:** Related by Imaam Ahmad in his *Musnad* (2/332), at-Tirmidhee (no. 2640), Aboo Daawood (no. 4596), Ibn Maajah (no. 3991), 'Abdur-Razzaaq in *al-Musannaf* (no. 18675), ad-Daarimee (no. 2514), Ibn Abee 'Aasim in *as-Sunnah* (no. 2), al-Bazaar in *al-Musnad* (no. 2755), Ibn Hibbaan in his *Saheeh* (no. 2647), at-Tabaraanee in *al-Mu'jamul-Kabeer* (no. 8051) and *al-Mu'jamul-Awsat* (no. 4886) and also *al-Mu'jamus-Sagheer* (1/256), al-Aajurree in *ash-Sharee'ah* (1/126), al-Haakim in *al-Mustadrak* (4/430), al-Laalikaa'ee in *Sharh Usoolul'I'tiqaad* (1/100) and al-Bayhaqee in *as-Sunanul-Kubraa* (10/208). The *hadeeth* is famous, it has been related through many paths. This *hadeeth* has been authenticated by Ibn Hibaan and al-Haakim who said, "It is upon the condition of Muslim." And adh-Dhahabee agreed with him. And it was authenticated by ash-Shaatibee in *al-I'tisaam* (2/699), and as-Suyootee alluded to its authenticity in *al-Jaami'us-Sagheer* (no. 1223). Stated Shaykhul-Islam Ibn Taymiyyah in *Majmoo'ul-Fataawaa* (3/345), "The *hadeeth* is *saheeh* and famous amongst the *sunan* and the *masaaneed*." Stated Ibn Katheer in his *Tafseer* (2/604), "The *hadeeth* is related in the *masaaneed* and the *sunan* through various paths that strengthen each other."

<sup>51</sup> This is a *hadeeth* related by Muslim (no. 1815) with his *sanad* from Ibn 'Umar who said, 'I heard the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) saying, 'Whosoever removes his hand from obedience, then he will meet Allaah upon the Day of Judgement without any argument. And whosoever dies whilst there is no *bay'ah* upon his neck, then he dies a death of *jaahiliyyah*."

<sup>52</sup> There occurs in *al-Masaa'il war-Rasaa'il fil'Aqeedah* (2/5) of Imaam Ahmad, 'Stated 'Abdoos Ibn Maalik, 'I heard Ahmad saying, 'And whosoever revolts against a ruler from amongst the rulers of the Muslims, and the people gather around him and affirm the Caliphate for him, through any means, be it willingness or overthrowing, then this *khaarijee* has broken the unity of the Muslims. He has opposed the narrations from the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*). So if this *khaarijee* dies, he will die a death of

That is, it is not lawful for one to spend a night whilst he does not hold this one to be the leader. So it is not permissible, even for one night where he does not hold this to be the case. So he has ruined himself, because he will die a death of *jaahiliyyah*, and refuge is sought with Allaah.

So just as the Prophet (*sallallaahu 'alayhi wa sallam*) commanded obedience to the leader of the Muslims, our Lord – the Sublime and Exalted – clarified in His clear revelation,

**“O you who believe! Obey Allaah, obey the Messenger and those in authority over you.”**  
[Sooratun-Nisaa‘ 4:59]

So Allaah commanded that He and His Messenger (*sallallaahu 'alayhi wa sallam*) be obeyed. Then He commanded that the leaders of the Muslims be obeyed, as long as they command with the obedience to Allaah, or as long as they command with something that does not involve disobedience to Allaah the Sublime and Exalted. So if they command something that is permissible, then the Muslims are obligated to obey them in it. And it is not lawful for anyone to say, ‘I will not obey them, except in obedience to Allaah only.’ So the Prophet (*sallallaahu 'alayhi wa sallam*) only prohibited obedience to them in something that involves disobedience to Allaah. So his understanding was that if they command with something that does not involve disobedience to Allaah, such as if they command something that is permissible, then it is binding upon the Muslim to listen and obey. And this is clear and manifest in the arrangement of permissible affairs, such as the laws of the roads for example, or other than that. So the basic principle is that these affairs are from that which is permissible. So the leader can make such an affair binding upon the people, due to what it contains of general benefit and organizing the affairs of the Muslims. So here it becomes obligatory to obey him in these affairs. Due to this, the Scholars say that it is for the ruler to make binding upon the people the various permissible affairs in order to organize the people. So it is binding to obey him in such affairs. And if this does not occur, then chaos will creep in and become dominant, and the affairs of the Muslims will not be settled. So the Prophet (*sallallaahu 'alayhi wa sallam*) said, “Whosoever obeys me, then he has obeyed Allaah. And whosoever disobeys me, then he has disobeyed Allaah. And whosoever obeys the ruler has obeyed me. And whosoever disobeys the ruler, then he has disobeyed me.”<sup>53</sup> And the proofs concerning this are many. However, we do not wish to lengthen this topic. Indeed, we have already clarified that in ‘Rights of the Caretaker and Those Under His Care’<sup>54</sup> with a longer presentation.

Likewise, the Prophet (*sallallaahu 'alayhi wa sallam*) commanded fighting the one who comes to split up the united body of Muslims and becomes the cause of chaos, unrest and agitation. So the Prophet (*sallallaahu 'alayhi wa sallam*) said, “If two caliphs are taking the *bay'ah*, then kill the latter of the two.” And the Prophet (*sallallaahu 'alayhi wa sallam*) said,

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*jaahiliyyah*. And it is not lawful for any of the people to fight the ruler and rebel against him. So whoever does this, then he is an innovator upon other than the *Sunnah* and the correct path.”

<sup>53</sup> Related by al-Bukhaaree (no. 2957) and Muslim (no. 1835).

<sup>54</sup> This is the title of a lecture delivered by the Shaykh.

“Whosoever comes to you and commands all of you to gather around one man, then he wants you to split up your unity and your *Jamaa'ah*, so kill him.” This is the case even if the latter one is better than the former. That is because once the affair of the Muslims has been settled upon one man, then to allow someone else to come and dishonour him and be sought for judgement is a means to cause unrest and strife amongst the people. So he will corrupt the affair of the united body of Muslims, spill blood, abuse the honours and broad corruption will occur. So from the confirmed foundations of the *Sharee'ah* is that a lesser harm can be allowed in order to prevent a larger harm.<sup>55</sup>

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<sup>55</sup> Refer to *Qawaa'id* (2/463), *al-Ashbaah wan-Nadhaa'ir* (p. 98) of Ibn Najeem, *al-Ashbaah wan-Nadhaa'ir* (1/124) of as-Suyootee, *Miftaah Daarus-Sa'aadah* (3/365) of Ibnul-Qayyim, *Sharh Mandhoomatul-Qawaa'idil-Fiqhiyyah* (p. 14) of as-Sa'dee, *Sharhul-Qawaa'idil-Fiqhiyyah* (p. 201) of az-Zarqaa.

## THE EMERGENCE OF THE SECT OF THE KHAWAARIJ:

The *Khawaarij* emerged at a time of division amongst the Muslims, in confirmation of what the Prophet (*sallallaahu 'alayhi wa sallam*) informed about when he said, “Their sign is a black man, one of his arms is like the breast of a woman, or like a piece of meat *tadardar* (moving loosely).<sup>56</sup> And they will come about at a time of division amongst the Muslims.”<sup>57</sup>

And there has occurred from Zayd Ibn Wahb al-Juhanee,<sup>58</sup> that he was in the army which came along with 'Alee (*radiyallaahu 'anhu*) to the *Khawaarij*. So 'Alee (*radiyallaahu 'anhu*) said, ‘O people! I heard the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) saying, ‘A people will come out from my *Ummah* reciting the *Qur'aan*. Your recitation is nothing when compared to their recitation, your Prayer is nothing when compared to their Prayer and your fast is nothing when compared to their fast. They will recite the *Qur'aan* thinking that is in their favour, yet it will be against them, it will not pass beyond their throats (*turaaqeehim*).<sup>59</sup> They will shoot through (*yamruqoon*)<sup>60</sup> *Islaam* just as an arrow shoots through hunted game.”

And if the army, which is to encounter them, were to know that which has been assured to them upon the tongue of their Prophet (*sallallaahu 'alayhi wa sallam*), they would rely solely upon this deed and cease to perform other good deeds. Their distinctive mark is that there will be amongst them a man who will have an upper arm, but no forearm. The head of that arm will look like the nipple of a woman's breast, and it will have white hairs upon it.

You would be going to Mu'aawiyah and the people of Shaam and you would leave them behind amongst your offspring and your wealth! By Allaah, I believe that these are the people, since they have spilled unlawful blood and they have raided the livestock of the people (*sarhun-naas*).<sup>61</sup> So go forth in the name of Allaah.”

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<sup>56</sup> Stated al-Haafidh Ibn Hajr in *Fathul-Baaree* (12/308), “And its origin in *tadardar*. And its meaning is something that moves, comes and goes.”

<sup>57</sup> Related by al-Bukhaaree (no. 3610) and Muslim (no. 1064).

<sup>58</sup> Stated adh-Dhababee in *Siyar A'laamun-Nubalaa'* (4/196), “Zayd Ibn Wahb al-Juhanee al-Koofee, he was an older man who traveled to meet the Prophet (*sallallaahu 'alayhi wa sallam*). However, the Prophet (*sallallaahu 'alayhi wa sallam*) was taken whilst Zayd was still upon his way. He died towards the end of the year 83H.”

<sup>59</sup> Stated al-Haafidh Ibn Hajr in *Fathul-Baaree* (12/293), “It is the bone that is between the shoulder and the neck.”

<sup>60</sup> Stated Ibnul-Atheer in *an-Nihaayah* (4/320), “That is, they will enter it, tear through it and leave it, just as an arrow will pierce the thing that is shot at and then come out of it.” And az-Zaaree stated in *Mukhtaar-us-Sihaah* (1/259), “And when the arrow shoots into hunted game, it comes out from the other side, opposite the side from where it entered. So the *Khawaarij* were called *Maariqah*, due to the statement of the Prophet (*sallallaahu 'alayhi wa sallam*), “They will shoot through (*yamruqoon*) *Islaam* just as an arrow shoots through hunted game.” And the plural of *Maariq* is *Murraaq*.

<sup>61</sup> Stated al'Adheemaabaadee in *'Awnul-Ma'bood* (12/83), “That is, the fields where their cattle graze.”

Stated Salamah Ibn Kuhayl,<sup>62</sup> “Zayd Ibn Wahb made me alight at every stage, up until we reached a bridge (*qantarah*).<sup>63</sup> So when we encountered the *Khawaarij* that day, 'Abdullaah Ibn Wahb ar-Raasibee<sup>64</sup> was at the head of them. So he said to them, “Throw your spears and draw your swords out of their sheaths, since I fear that they would attack you as they attacked you upon the day of Harooraa’.”<sup>65</sup> They went back and threw their spears<sup>66</sup> and drew out their swords, and the people fought (*shajara*) against them with spears and they were killed one after another. Only two people (from the army of 'Alee) were killed among the people upon that day. So 'Alee (*radiyallaahu 'anhu*) said, “Find the maimed (*mukhdaj*)<sup>67</sup> one from amongst them.” So they searched, but they did not find him. So 'Alee (*radiyallaahu 'anhu*) himself stood up and searched up until he came to the people who had been killed one after another. He said, “Search them to the last.” So he found him near the earth. So 'Alee declared the greatness of Allaah, then he said, “Allaah has spoken the truth, and His Messenger (*sallallaahu 'alayhi wa sallam*) has conveyed it.” He said: Then there stood before him 'Ubaydah as-Salmaanee<sup>68</sup> who said, “O Leader of the Believers! By Allaah, besides whom there is none worthy of worship, have you heard this *hadeeth* from the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*)?” He said, “Yes, by Allaah besides whom there is none worthy of worship.” So he requested him to swear by that three times, so he swore by it.”<sup>69</sup> It is related by Muslim.

And there occurs from Abee Sa'eed (*radiyallaahu 'anhu*), that the Prophet (*sallallaahu 'alayhi wa sallam*) mentioned a group who would be from amongst his *Ummah*. They would come out at a time of division amongst the people, and they would be called *at-Tahaaluq*.<sup>70</sup> He said, “They are the most evil of creation, or from the most evil of creation. The group who

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<sup>62</sup> Stated adh-Dhahabee in *Siyar A'laamun-Nubalaa'* (5/298), “Salamah Ibn Kuhayl Ibn Husayn Aboo Yahyaa al-Hadramee, then at-Tana'ee al-Koofee. Said Yahyaa Ibn Salamah, ‘My father was born in the year 47H, and he died at the tenth of *Muharram* in the year 101H.’”

<sup>63</sup> Stated Ibn Mandhooor in *Lisaanul'Arab* (5/118), “It is a bridge.” Stated al'Adheemaabaadee in *'Awnul-Ma'bood* (13/82), “That is, until the point where they reached the bridge where they fought. And that was the bridge of ad-Dabarjaan.”

<sup>64</sup> Stated az-Zirkilee in *al-A'laam* (4/288), “He was from al-Azd, he was from the Imaams of the *Ibaadiyyah*. He possessed knowledge and he was eloquent and courageous. And he was amazing in worship.”

<sup>65</sup> Stated Yaaqoot al-Hamawee in *Mu'jamul-Buldaan* (2/283), “It is said that this is a town outside of al-Koofah. And it is said that this is a place two miles from al-Koofah where the *Khawaarij* who opposed 'Alee Ibn Abee Taalib (*radiyallaahu 'anhu*) descended. So they are ascribed to it.”

<sup>66</sup> Stated an-Nawawee in *Sharh Saheeh Muslim* (7/172), “That is, they threw their spears from a distance.”

<sup>67</sup> Stated Aboo 'Ubayd al-Qaasim Ibn Sallaam in *al-Ghareeb* (p. 66), “It is said concerning someone whose hand is maimed. That is, it has been cut short.”

<sup>68</sup> Stated adh-Dhahabee in *Siyar A'laamun-Nubalaa'* (4/40), “'Ubaydah Ibn 'Amr as-Salmaanee al-Koofee, the intended *faqeeh*. He was one of the outstanding individuals. He accepted Islaam during the year of the conquest of Makkah in the land of Yemen. He never accompanied the Prophet (*sallallaahu 'alayhi wa sallam*), but he took knowledge from 'Alee, Ibn Mas'ood and other than the two of them. He was proficient in *fiqh* and precise in *hadeeth*. And he died in the year 72H.”

<sup>69</sup> Related by Muslim (no. 1066).

<sup>70</sup> Stated an-Nawawee in *Sharh Saheeh Muslim* (7/167), “And the intended meaning of *at-Tahaaluq* is shaving the heads. And some of the people used this as a proof for the dislike (*makrooh*) of shaving the head, but there is no proof for that in this. It is only one of their signs, and a sign can be something unlawful, or it can be something lawful.”



is nearer to the truth would kill them.” Abee Sa’eed said, “And you will kill them O people of 'Iraaq!”<sup>71</sup>

Stated Ahmad, ‘Muhammad Ibn Ja’far informed us, 'Awf informed us from Abee Sa’eed al-Khudree who said, ‘The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said, ‘My *Ummah* will split up into two sects. So the *Maariqah* will come in between them, so the one who is closer to the truth from amongst these two groups will kill them.”<sup>72</sup>

Stated Ibn Katheer (d.774H) - *rahimahullaah*, “So this *hadeeth* is from the proofs of Prophet-hood. So the affair that occurred coincides with what the Prophet (*sallallaahu 'alayhi wa sallam*) informed about. And in it is the ruling of Islaam upon two groups, the people of Shaam and the people of al'Iraaq. It is not as the sect of the *Raafidah* - the people of ignorance and injustice - allege in terms of *takfeer* upon the people of Shaam. And this narration indicates that the companions of 'Alee were closer to the truth.

This is the *madhhab* of *Ahlu-Sunnah wal-Jamaa'ah*, that 'Alee was correct. However, Mu'aawiyah was a *mujtahid* in fighting him, and he was mistaken, but he received one reward - if Allaah wills. Despite this, 'Alee was the correct leader - if Allaah the Exalted so wills - so he has two rewards. Likewise, it has been confirmed by al-Bukhaaree (d.256H) by way of 'Amr Ibnul'Aas (*radiyallaahu 'anhu*), that the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said, “When the judge struggles to make a ruling and he is correct, then he has two rewards. And when he struggles to make a ruling and he is incorrect, then he still has one reward.”<sup>73</sup>” End of Ibn Katheer's words.<sup>74</sup>

“Indeed, 'Alee (*radiyallaahu 'anhu*) fought this sect. So when he returned from Shaam after the incident at Siffeen, he went to al-Koofah. So when he entered it, a group from his army abandoned him. It is said that they were sixteen thousand, and it is said that they were twelve thousand, and it is said that they were less than that in number. So they opposed him, revolted against him and objected to certain things he did. So he sent 'Abdullaah Ibn 'Abbaas (*radiyallaahu 'anhu*) to them. So he debated them with regards to those issues, and he refuted the doubts that had deleted them. And since the truth was with him in that affair, some of them repented and came back and some of them remained upon misguidance.

And it is said that 'Alee (*radiyallaahu 'anhu*) went to them and debated them concerning that for which they resented him. So he caused them to repent and turn back from what they used to be upon, and they entered al-Koofah along with him. Then, they turned back from that. So they broke the agreement and contract that they had with him. And they agreed amongst themselves to establish enjoining the good, prohibiting the evil and

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<sup>71</sup> Related by Muslim (no. 1065).

<sup>72</sup> Related by Muslim (no. 1065) and Ahmad (3/79) and the wording is from him.

<sup>73</sup> Related by al-Bukhaaree (no. 7352) and Muslim (no. 1716).

<sup>74</sup> Refer to *al-Bidaayah wan-Nihaayah* (10/563).

keeping the people upon that. Then, they headed towards the outskirts of a place called an-Nahrawaan,<sup>75</sup> and that is where 'Alee (*radiyallaahu 'anhu*) killed them.”<sup>76</sup>

“So from the actions of these ignoramuses is that they are the most zealous people in obedience and worship. So the Prophet (*sallallaahu 'alayhi wa sallam*) informed that they pray a Prayer that is incomparable to the Prayer of the people of correct methodology and sound *'aqeedah*. And the case is likewise in the remaining acts of worship, “You will look upon your own Prayers with disdain in comparison to their Prayer, and you will look at your own fast with disdain in comparison to their fast.”<sup>77</sup> However, that will not benefit them, even if they increase in worship! Why? Because, a deed is not accepted by Allaah except if it occurs in accordance to two pillars:

**Firstly:** The action must be done sincerely for the sake of Allaah – the Sublime and Exalted – not due to *riyaa'* (showing off), nor for seeking reputation.

**Secondly:** The action must be in conformity to the *Sunnah* of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*). Allaah the Exalted said,

“So that We may test which of you is best in action.” [Soorah Hood 11:7]

Stated Fudayl Ibn 'Iyaad (d.187H) – *rahimahullaah*, “The action must be [i] sincere (i.e. done sincerely for Allaah; [ii] and correct (i.e. in conformity to the *Sunnah*). So if the action is correct, but it is not done with sincerity, then it will not be accepted. Likewise, if the action is sincere, but it is not done correctly, then it will not be accepted. So the action must be sincere and correct.”<sup>78</sup>

So it is a condition with regards to the actions that a Muslim performs from the actions that bring one closer to Allaah the Exalted, that the Muslim must strive to perform this action sincerely for the Face of Allaah – the Sublime and Exalted. And if he associates something else along with Allaah, then his action will not be accepted. And if the action is done sincerely, without *riyaa'* or seeking reputation, but to worship Allaah, but he is ignorant or misguided, so he does not do it in accordance to the *Sunnah* and the correct way, then this action will not be accepted, even if it is done sincerely. So if it is not in conformity to the *Sunnah* of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*), then the Muslim must strive to make his action sincere and correct.

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<sup>75</sup> Stated Yaaqoot in *Mu'jamul Buldaan* (5/375), “Nahrawaan, and an-Nihrawaan as it is commonly called refers to three rivers, al-A'laa, al-Awsat and al-Asfal which are at a wide village between Baghdaad and al-Waasit from the western side. Its northern border reaches Baghdaad, and there are a number of towns within it, from them: Iskaaf, Jarjaraayaa, as-Saafiyah, Deer Qanaa and other than that. And it is there that the famous incident between the Leader of the Believers 'Alee Ibn Abee Taalib (*radiyallaahu 'anhu*) and the *Khawaarij* occurred.”

<sup>76</sup> Related by Ibn Katheer in *al-Bidaayah wan-Nihaayah* (10/564).

<sup>77</sup> Related by Muslim (no. 1064).

<sup>78</sup> Related by Aboo Nu'aym in *Hilyatul-Awliyaa'* (8/95) and Shaykhul-Islam Ibn Taymiyyah in *Majmoo'ul-Fataawaa* (1/333).

So the action of these people was sincere, yet it was not correct, even though they increased in worship and strove hard in it. So they shot through the Religion due to extremism, ignorance and *takfeer* of the Muslims.

So from that which proves their ignorance is the story which occurred during the time of 'Alee (*radiyallaahu 'anhu*). So he stood as a *khateeb* and incited them to jihad and patience at the time of encounter. So whilst he was resolved to attack the people of Shaam when it reached him that the *Khawaarij* were wreaking havoc in the land, spilling blood, engaging in highway robbery and taking that which was unlawful. And from amongst those whom they killed was 'Abdullaah Ibn Khabbaab (*radiyallaahu 'anhu*), a Companion of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*). They took him as a prisoner and his pregnant wife was with him. So they said to him, 'Who are you?' So he said, 'I am 'Abdullaah Ibn Khabbaab, a Companion of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*). And you have frightened me.' So they said, 'No harm will come to you. Relate to us what you have heard from your father.' So he said, 'I heard my father saying, 'I heard the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) saying, 'There will occur a *fitnah* (trial, tribulation). The one who is sitting during it will be better than the one who is standing. And the one who is standing will be better than the one who is walking. And the one who is walking will be better than the one who is running.'"<sup>79</sup> So they led him by his hand. So whilst he was traveling along with them, some of them came across a pig owned by one of the *Ahludh-Dhimmah* (non-Muslims who pay taxes for security in a Muslim land). So one of them struck it with his sword and tore its skin. So another one of them said, 'Why did you do this whilst it belongs to a *dhimnee*?' So he went to that *dhimnee* and behaved cordially with him and contented him! Also, whilst he was with them, a date fell from a palm tree. So one of them took it and placed it in his mouth. So one of them said to him, 'You take this without any permission or price?' So he discarded it from his mouth. Along with this, they came to 'Abdullaah Ibn Khabbaab and slaughtered him. And they came to his wife,

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<sup>79</sup> **Saheeh:** Related by Ahmad in *al-Musnad* (5/110) where he said, "Ismaa'eel related to us, Ayyoob informed us from Humayd Ibn Hilaal, from a man from 'Abdul-Qays who was with the *Khawaarij*, then he separated from them..." to the end of the *hadeeth*. And it is related by 'Abdur-Razzaaq in *al-Musannaf* (no. 18578), at-Tabaraanee in *al-Mu'jamul-Kabeer* (no. 3631) and al-Aajurree in *ash-Sharee'ah* (1/165) and ad-Daaraqutnee in his *Sunan* (no. 157). Stated al-Haythamee in *Majma'uz-Zawaa'id* (7/302), "I do not know the man who was from 'Abdul-Qays, but the rest of its narrators are sound." Shaykh al-Albaanee said in *Irwaa'ul-Ghaleel* (8/103), "Its narrators are trustworthy, except for the man who has not been named. However, there is a support for it in the *hadeeth* of Jundub Ibn Sufyaan." I say: It is related by Ahmad in *al-Musnad* (1/169) and at-Tirmidhee (no. 2194), from the *hadeeth* of Sa'd Ibn Abee Waqqaas (*radiyallaahu 'anhu*). It is also related by Ahmad in *al-Musnad* (4/416), Aboo Daawood (no. 4259) and Ibn Hibbaan in his *Saheeh* (no. 5931). Stated as-San'aanee in *Subulus-Salaam* (4/60), "The *hadeeth* is related through many paths, and in all of them is an unnamed narrator. It was related by Ahmad and at-Tabaraanee outside the path of the unknown narrator. However, in them is 'Alee Ibn Zayd Ibn Khad'aan, and there are statements concerning him. And Ahmad and at-Tirmidhee relate it from the *hadeeth* of Sa'd Ibn Abee Waqqaas, and it Ahmad relates it through the *hadeeth* of Ibn 'Umar. And Ahmad, Aboo Daawood and Ibn Hibbaan relate it through the *hadeeth* of Abee Moosaa. And it was declared *saheeh* by al-Qushayree upon the condition of the *Shaykhayn*. So the *hadeeth* is strengthened through the many paths through which it is related."

so she said, 'I am a pregnant woman, will you not fear Allaah the Mighty and Majestic?' So they slaughtered her, cut open her stomach and ripped the foetus out."<sup>80</sup>

So look at how they refrain from something easy, but they do not refrain from spilling blood whose sanctity is very grave. They refrained from killing this pig because it belonged to a disbelieving *dhimme*! So they went to him and contented him. At the same time, they refrain from eating a date, which fell from a palm tree. However, they do not refrain killing a Muslim.

Such is the example of many people today, they refrain from eating meats which have been imported from the lands of the Christians. However, they do not refrain from performing *takfeer* of the Muslims. So they say that so and so is a disbeliever and so and so is a disbeliever! What is your proof?

So you will find him looking for proofs and altering some of the texts until they agree with his lusts and desires to declare this ruler, or other than him, a disbeliever. This is because the affair will not be established for him and the statement obligating revolt upon the ruler will not be accepted from him, unless he declares the ruler a disbeliever first.

Indeed, the people know that it is not permissible to revolt, except against one who has disbelieved. So due to this, he begins with *takfeer* of the ruler first. So he convinces the people that the ruler is a disbeliever outside the Religion of Islaam. So when they become convinced of that, then turns their attention to revolting against him.

So this is a calamity that many of the Muslims today have fallen into. Along with this, the issue of *takfeer* is great, it is not something easy at all. So no one is to be declared a disbeliever, except the one whom Allaah has clearly and unequivocally declared a disbeliever in His Book, or one whom the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) has declared a disbeliever in his *Sunnah*, or the one whom the Muslims have a consensus (*ijmaa'*) upon his *takfeer*.

From 'Alee (*radiyallaahu 'anhu*) who said, 'The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) sent az-Zubayr, al-Miqdaad Ibnul-Aswad and I. He said, "Go to the garden of Khaakh,<sup>81</sup> there is a woman (*dha'eenah*)<sup>82</sup> there. She has with her a letter, so take it from her." So we rushed upon our horses until we reached the garden. So when we reached the woman, we said, "Give us the letter." So she said, "I have no letter." We said, "Bring out the letter, or we will take off your clothes." So she brought out the letter from her hair.<sup>83</sup> So we came to the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) with it. In the letter, Haatib Ibn Abee Balta'ah had informed some *mushrikeen* from the people of Makkah about some of the affairs of the Messenger of Allaah. So the Messenger of Allaah (*sallallaahu*

<sup>80</sup> Refer to *al-Bidaayah wan-Nihaayah* (10/583) of Ibn Katheer.

<sup>81</sup> Stated Yaaqoot in his *Mu'jam* (2/383), "It is a place between the *Haramayn*, close to al-Madeenah."

<sup>82</sup> Stated Ibn Hajr in *al-Fath* (6/167), "A *dha'eenah* is a woman."

<sup>83</sup> Stated Ibn Hajr in *al-Fath* (6/167), "It is plaited hair."

'*alayhi wa sallam*) said, "O Haatib, what is this?" He said, "O Messenger of Allaah, do not be hasty upon me. I was a person attached to the Quraysh, but I was not from amongst them. Those who are with you from amongst the emigrants are blood relatives to them and thus they would protect their families. I wished that when I had no blood relationship with them, I should find some supporters from amongst them who would help my family. I have not done this because of any disbelief or apostasy and I have no liking for the disbelief after I have accepted Islaam." So the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said, "Indeed, you have told the truth." So 'Umar (*radiyallaahu 'anhu*) said, "O Messenger, leave me to strike the neck of this hypocrite." He said, 'He was a participant in the battle of Badr. And you should know that Allaah has said about the people of Badr: Do what you wish, since you have been forgiven.'<sup>84</sup>

So alliance with the enemies of Allaah is disbelief without a doubt, due to the statement of Allaah the Exalted,

**"O you who believe! Do not take My enemies and your enemies as allies."** [Sooratul-Mumtahinah 60:1]

So apparently, the action of Haatib was disbelief. So the Prophet (*sallallaahu 'alayhi wa sallam*) asked him what the reason for that was. So he informed him that he did that so that he could have support amongst the Quraysh in order to protect his wealth and his family. And there was no doubt with regards to his Religion.

So despite the fact that his apparent action was disbelief, there was within him that which proved contrary to the apparent appearance. So it is not permissible to apply the ruling of disbelief upon him, nor to take him out of the Religion of Islaam.

And from that is the story of the Israa'eelee. So a man used to spend lavishly upon himself. So when he was about to die, he said to his children, "When I die, cremate me. Then scatter my ashes in the wind. So by Allaah, if Allaah were able to gather me up, He would punish me with a punishment that no one has ever experienced before." So when he died, that was done with his body. So Allaah commanded the earth, so He said, "Gather up for Me whatever is within you from him." So that will be done. So once he is standing, Allaah will say, "What caused you to do what you did?" He will say, "Fear of You O Lord." So he will be forgiven. And it is said in another narration, "I was frightened of you O Lord."<sup>85</sup> That is, he was afraid of His Lord - the Sublime and Exalted - so he did that.

Stated Shaykhul-Islaam Ibn Taymiyyah (d.728H), "This man doubted in the capability (*qudrah*) of Allaah and in his return to his Lord if he was made into scattered dust. Rather, he believed that he would not be returned back to Allaah. And this is disbelief (*kufri*) by consensus (*ijmaa'*) of the Muslims. However, he was ignorant and he did not know that.

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<sup>84</sup> Related by al-Bukhaaree (no. 3983) and Muslim (no. 2494).

<sup>85</sup> Related by al-Bukhaaree (no. 3481) and Muslim (no. 2756).

And he was a believer who feared that Allaah would punish him. So he was forgiven due to that.”<sup>86</sup>

So the issue is not something insignificant, nor easy; that is, to declare a Muslim to be a disbeliever without the existence of any decisive proofs for his *takfeer*. And there is no doubt that the firmly grounded people of knowledge must be consulted as well.

Stated Imaam Ibn Katheer (d.774H) - *rahimahullaah* - concerning the *Khawaarij*, “I say: This group of people is from the strangest types of the children of Aadam (*'alayhis-salaam*). So how free from all imperfection is the One who varied His creation as He willed and initiated with His magnificent Decree. And what is better than what some of the *Salaf* used to say concerning the *Khawaarij*, that they are mentioned in the statement of Allaah the Exalted,

**“Say: Shall we inform you of the greatest losers as to their deeds? They are those whose effort is lost in worldly life, whilst they think that they are doing well in work. Those are the ones who disbelieve in the verses of their Lord and in their meeting Him, so their deeds have become worthless; and We will not assign to them on the Day of Judgement any significance.”** [Sooratul-Kahf 18:103-105]

So the intended meaning is that these misguided ignoramuses, and these criminals in terms of statements and actions have united their view with that of the *Khawaarij* whilst they are in the midst of Muslims. And they agreed to travel to the cities in order to overtake the people and fortify the cities and then to send out delegations to their brothers and followers - from amongst those who are upon their opinion and *madhhab*. These are from the people of al-Basrah and other than them, so they agreed upon this, and their unity was based upon this. So Zayd Ibn Husayn at-Taa'ee<sup>87</sup> said about them, “Indeed, the cities cannot be overtaken, since they have armies that you cannot overpower and they will prevent you from them. However, arrange to meet your brothers at the bridge of Jawfaa'.<sup>88</sup> And do not come from al-Koofah in groups, but come out of it one by one so that you do not rouse suspicions.” So they wrote a general letter to whomsoever was upon their *madhhab* and methodology from the people of al-Basrah and other than them. So in the letter, they mentioned to them to meet at the river so that they may be one hand against the people. Then, they came out, pulling out one by one so that no one would know about them. So he prevented them from *khurooj*. So they came out in the midst of fathers, mothers, maternal uncles and maternal aunts and they separated the ties of kinship. They

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<sup>86</sup> Refer to *Majmoo'ul-Fataawaa* (3/231).

<sup>87</sup> Stated al-Haafidh Ibn Hajr in *al-Isaabah* (1/547), “Zayd Ibn Husayn at-Taa'ee, then ash-Shabeebee. He was mentioned by al-Haytham Ibn 'Adiyy, from Yoonus Ibn Abee Ishaq, from Abus-Safar al-Hamdaanee, that he was a governor for 'Umar Ibnul-Khattaab (*radiyallaahu 'anhu*) at the borders of al-Koofah. This is related by Muhammad Ibn Qudaamah in *Akhbaarul-Khawaarij*. I say: Indeed, it has already preceded more than once that they did not give command during those days, except to the Companions.”

<sup>88</sup> Stated Yaaqoot in *al-Mu'jam* (2/207), “It is the name of a river at which a wide town in the rural area of Baghdaad towards the western side. From it is ar-Raadhaanaan, and it is between Khaaniqeen and Khawzastaan.”

believed, due to their ignorance, lack of knowledge and intellect that the Lord of the heavens and the earth would be pleased with this affair. So they did not know that this was from the greatest of major sins, disasters and offences. This was from that which was made to look beautiful to them by Iblees, a accursed devil who was banished from the heavens, who raised enmity for our father Aadam (*'alayhis-salaam*), then to his children for as long as their souls inhabit their bodies. And Allaah is the One who is asked to protect us from him, by His might and power. Indeed, He answers the invocations.”<sup>89</sup>

And the Prophet (*sallallaahu 'alayhi wa sallam*) also commanded us to fight against the one who transgresses against the ruler, and whosoever revolts against obedience to him. Due to this, Allaah – the Sublime and Exalted – said in His clear revelation,

**“And if two factions from amongst the believers should fight, then make settlement between the two. So if one of them oppresses the other, then fight against the one who oppresses until it returns to the ordinance of Allaah.”** [Sooratul-Hujuraat 49:9]

So he commanded to fight the group that transgresses.

Likewise, the Prophet (*sallallaahu 'alayhi wa sallam*) informed that 'Alee (*radiyallaahu 'anhu*) was upon the truth, and that whosoever fought alongside him, then he fought those who had been oppressive. Due to this, if a group transgresses against the leader of the Muslims, then it is obligatory upon the common-folk from amongst the Muslims and upon the one in authority to fight these transgressors.<sup>90</sup>

And there occurs in the *hadeeth* that these *Khawaarij* will not only come out during one era from the ages only. Rather, they have come out at a number of times, until they will come out in rebellion along with Anti-Christ. So it is related from the Prophet (*sallallaahu 'alayhi wa sallam*) that he said, “A people will come out towards the end of time. It is as if this one (Dhul-Khuwaysirah) is from amongst them. They will recite the *Qur'aan*, yet it will not pass beyond their throats. They will shoot through Islaam just as an arrow shoots through hunted game. They will be called *at-Tahaaluq*.<sup>91</sup> They will not cease to revolt until the last of them revolts along with the Anti-Christ. So when you encounter them, then kill them. They are the most evil of the creation.”<sup>92</sup> It is related by an-Nisaa'ee.

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<sup>89</sup> Refer to *al-Bidaayah wan-Nihaayah* (7/228) of Ibn Katheer.

<sup>90</sup> Stated Ibnul-Atheer in *al-Nihaayah* (1/143) concerning the meaning of *bughaat* (transgressors), “And in the *hadeeth* of 'Ammar the oppressive group is the one that revolts against obedience to the leader. And the origin of *baghee* is to exceed the limit.”

<sup>91</sup> Stated an-Nawawee in *Sharh Saheeh Muslim* (7/167), “And the intended meaning of *at-Tahaaluq* is shaving the heads. And some of the people used this as a proof for the dislike (*makrooh*) of shaving the head, but there is no proof for that in this. It is only one of their signs, and a sign can be something unlawful, or it can be something lawful.”

<sup>92</sup> **Da'eef:** Related by Ahmad in *al-Musnad* (4/421), an-Nisaa'ee (7/119-121), Ibn Abee Shaybah in *al-Musannaf* (no. 37904), al-Bazaar in *al-Musnad* (9/294), al-Haakim in *al-Mustadrak* (no. 2647) and al-Haythamee in *Majma'uz-Zawaa'id* (6/299).

So in this *hadeeth* he said, 'until the last of them revolt along with the Anti-Christ.' So there is no doubt that these people will always revolt, up until some of them rebel along with the Anti-Christ during the last days.

Indeed, the Scholars have mentioned that along with *ahaadeeth* pertaining to the *Khawaarij* who revolted against 'Alee (*radiyallaahu 'anhu*). So upon reflection, it can also be applied to the people who revolted some years ago and took over Masjidul-Haraam and locked its doors and they killed some Muslims. They prevented the people from the Prayer and worship for a number of days reaching almost half a month.<sup>93</sup>

And from 'Alee (*radiyallaahu 'anhu*) who said, 'I heard the Prophet (*sallallaahu 'alayhi wa sallam*) saying, 'There shall come in the last days a people who are young in age and imbecilic in understanding. They will speak with the statement of the best of creation. They will shoot through Islaam just as an arrow shoots through hunted game. Their *eemaan* will not pass beyond their throats. So kill them wherever you encounter them. So there is a reward on the Day of Judgement for whosoever kills them."<sup>94</sup> It is related by al-Bukhaaree, Muslim and Aboo Daawood.

So these words and attributes are not to be applied upon those who revolted against 'Alee (*radiyallaahu 'anhu*) in the beginning of the affair. So in this *hadeeth* he said, "during the last days." And the *ahaadeeth* concerning the *Khawaarij*, which do not mention, 'during the last days,' are many. Rather, in those *ahaadeeth* it only states, "a people shall come out." And here he says, 'during the last days.' And it is well known that those who revolted against 'Alee lived during the early days.

Then he said, 'young in age.' Ibnul-Atheer (d.606H) says, "Young in age: an indirect expression referring to youth and those in their early years."<sup>95</sup>

So they have not reached a more mature age, such that they may become knowledgeable of the truth. And this is applied to those people who took over Masjidul-Haraam. Whereas, the *Khawaarij* who revolted against 'Alee (*radiyallaahu 'anhu*) were older people. They were elderly in age and they had elders amongst their people.

And he said, 'imbecilic in understanding (*sufahaa'ul-ahlaam*).' Ibnul-Atheer says, "The *ahlaam*: understanding and intellect. And *as-sufh*: thoughtless and reckless."<sup>96</sup> And this can be applied to those whom we have mentioned.

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<sup>93</sup> The author is referring to the incident that occurred in the year 1400H at the Haram in Makkah. It was the incident of Juhaymaan. He was the head of this oppressive group and he was called Juhaymaan. And he killed people within the Haram. And his *fitnah* continued for a number of days, and there is no might, nor power, except with Allaah.

<sup>94</sup> Related by al-Bukhaaree (no. 361), Muslim (no. 1066) and Aboo Daawood (no. 4767).

<sup>95</sup> Refer to *an-Nihaayah* (1/351).

<sup>96</sup> Refer to *an-Nihaayah* (1/434) and (2/376) of Ibnul-Atheer.



Then he said, 'They will speak with the statement of the best of creation.' And the explanation of this is that they speak with the statement of the Prophet (*sallallaahu 'alayhi wa sallam*). And this explanation is correct according to some of the explainers of the *hadeeth*.<sup>97</sup> And the *Khawaarij* used to say, 'The Book of our Lord will suffice us.'

So these ones who revolted<sup>98</sup> used to claim that they were *Ahlul-Hadeeth*. However, they were misguided and they were not like that. So they would speak with the statement of the best of creation, and they claimed that they were from amongst the *Ahlul-Hadeeth* and that they held fast to the *Sunnah*, yet they were not like that. And they did not understand the *hadeeth* of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*). Likewise, they were young in age. So this is well known, and whosoever knows about this incident knows that many of them were young in age, and they were imbecilic in understanding. And they were not from amongst those who frequented the lessons of knowledge. So this *hadeeth* speaks truthfully about these people, as much as I try to apply it. In any case, they rebelled against obedience and they rebelled against the ruler. And they committed an evil action concerning which there is no doubt.

So this does not mean that the *Khawaarij* are disbelievers outside the Religion of Islaam, since 'Alee (*radiyallaahu 'anh*) did not declare them disbelievers. However, it is sufficient to say that they are misguided people, and it is befitting that they be fought and killed until not a single one of them remains amongst the *Ummah* of Muhammad (*sallallaahu 'alayhi wa sallam*); because their harm is great and their evil is severe.<sup>99</sup>

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<sup>97</sup> Refer to 'Awnul-Ma'bood (13/80) of al'Adheemaabaadee.

<sup>98</sup> Here the author is referring to Juhaymaan and the mishap at the Haram.

<sup>99</sup> **BENEFIT - 'ADNAAN 'AR'OOB CONSIDERS THE KHAWAARIJ HIS BROTHERS:** Indeed, 'Ar'oor has been known to say upon many occasions that 'The *Khawaarij* are our brothers.' An example of this can be seen upon his tape entitled '*at-Takfeer*', where he speaks of the various *Takfeere* movements as 'our brothers' more times than one can count! 'Ar'oor continually brings up the topic of the *Khawaarij* being his brothers for no apparent reason or benefit. At first, one might think that he may be doing this to refute those who hold the *Khawaarij* to be disbelievers. However, this is erroneous, since some of the *Salaf* held the *Khawaarij* to be disbelievers. Stated Shaykhul-Islaam Ibn Taymiyyah (d.728H), "So the *Ummah* has agreed upon rebuking the *Khawaarij* and declaring them misguided. They have only differed with regards to performing *takfeer* upon them. So there are two famous statements in the *madhhab* of Maalik, Ahmad and ash-Shaafi'ee as well. They differed with regards to the *kufir* of the *Khawaarij*." Refer to *Majmoo'ul-Fataawaa* (28/518).

So in the cassette tape entitled, '*Baraa'atus-Salafiyyeen min Mataa'inilMadkhaliyyeen*' (tape 2/side 2), 'Ar'oor is asked about his statement that, 'The *Khawaarij* are our brothers.' So he replies, "Yes! I said it and I shall continue to say it until the Day of Judgement!! The problem is that I have been deluded by Imaams! For example, I have been deluded by the books of Shaykh Naasir! Have they not heard - this idiot - the statement of 'Alee concerning the *Khawaarij*, "Our brothers who transgressed against us!?" This is one example, be patient! There is another example, the Muslim is your brother? O my beloved! As long as you say, 'Muslim' then he is your brother in spite of you. Even if he is misguided?! I ask you: Where is the proof? It is said, 'The Muslim is the brother of the Muslim.' Even if he is an innovator? Even if he is an innovator! Unless he has left Islaam! What has occurred to take his out of the brotherhood?! Meaning, the brotherhood and Islaam are two interconnected things. However, there is a general brotherhood and there is a specific brotherhood." So was said to 'Ar'oor, "Does this not enter into the topic of *al-walaa' wal-baraa'* (allegiance and enmity) when we say for example: We are free from the people of innovations and we hate

them?” So 'Ar'oor cuts off the questioner and says, “When 'Alee – I am more knowledgeable than 'Alee? I say in the language of the *Shaamiyyeen*: Good fortune is on my side, he is the one who has involved me. What should I do?! O my brother! This has no connection to *al-walaa' walbaraa'*. This is a *Sharee'ah* ruling: the *khaarijee* is a Muslim. If not, then what is he? So when you say, 'I do not hold him to be a Muslim,' then we say, 'Do not call him your brother.' So take note! And if you say that he is a Muslim, then you are bound to call him what? Your brother, due to the statement of Allaah the Exalted, “**Indeed, the believers are but brothers.**” [Sooratul-Hujuraat 49:10] ‘The Muslim is the brother of a Muslim.’ However, he has rights of Islaamic brotherhood, and others have rights over him. It is obligatory upon us to hate him for his innovation and misguidance!!” End of 'Ar'oor's ill-considered words.

#### COMMENTS:

[1]: 'Ar'oor is indeed deluded when he uses the statement of 'Alee Ibn Abee Taalib (*radiyallaahu 'anhu*), “Our brothers who have transgressed against us,” as proof for his own statement, ‘The *Khawaarij* are our brothers.’ 'Alee (*radiyallaahu 'anhu*) said this with regards to the people of al-Jamal, not the *Khawaarij*. So it is related by Ibn Abee Shaybah in his *Musannaf* (15/256), al-Bayhaqee in his *Sunan* (8/173-182) and Abul'Arab in *al-Mihan* (no. 105-107), from Abul-Bukhtaree who said, 'Alee was asked about the people of al-Jamal. It was said, “Are they polytheists?” He said, “They have fled from *Shirk*.” It was said, “Are they hypocrites?” He said, “Indeed, the hypocrites do not remember Allaah, except a little.” It was said, “So what are they?” He said, ‘Our brothers who have transgressed against us.’” As for what has been mentioned concerning the *Khawaarij*, then it has been related by 'Abdur-Razzaaq (10/150), Ibn Abee Shaybah (15/332), Ibn Nasr in *Ta'dheem QadrisSalaat* (p. 591-594) and al-Bayhaqee (8/174). From Taariq Ibn Shihaab who said, 'I was with 'Alee when he was asked about the people of an-Nahr, are they polytheists? He replied, “They have fled from *Shirk*.” It was said, “Are they hypocrites?” He said, “Indeed, the hypocrites do not remember Allaah, except a little.” It was said, “So what are they?” He said, ‘A people who have transgressed against us.’” And there is a break in the *sanad* of 'Abdur-Razzaaq, but the *sanad* with Ibn Abee Shaybah, Ibn Nasr and al-Bayhaqee is authenticated and connected. And the wording is as you have seen, the word ‘brothers’ does not appear in it. Indeed, Ibn Katheer mentioned a narration with the word ‘brothers’ concerning the *Khawaarij* in *al-Bidaayah wan-Nihaayah* (10/591). However, he has mentioned this with the *sanad* from *Kitaabul-Khawaarij* of al-Haytham Ibn 'Adiyy, from Ismaa'eel Ibn Abee Khaalid. And this al-Haytham is rejected (*munkar*) in *hadeeth* as occurs in his biography in *Taareekh Baghdaad* (14/50). And Ibn Nasr (no. 593) pointed out the objection to al-Haytham concerning the same narration. However, the *isnaad* from Wakee', from Ismaa'eel Ibn Abee Khaalid with the wording, ‘A people who have waged war against us,’ is authentic. So this proves that the wording, ‘Our brothers who have transgressed against us’ with regards to the *Khawaarij* is from *munkaraat* of al-Haytham.

[2]: Further proof for this differentiation between the people of al-Jamal and the *Khawaarij* can be found in the statement of Shaykhul-Islaam Ibn Taymiyyah (d.728H) – *rahimahullaah* – in *Risaalah Ahlul-Bayt wa Huqooqihim* (p. 29), “Indeed, it has been confirmed from the Leader of the Believers, 'Alee (*radiyallaahu 'anhu*) from a number of angles that when he had killed the people of al-Jamal, he did not take the families as prisoners, he did not take their wealth as booty, he did not finish off the wounded men, he did not follow behind them and he did not kill the prisoners. And he prayed over those who had been killed from both groups at al-Jamal and Siffeen. And he said, “Our brothers who have transgressed against us.” And he informed that they were not disbelievers, nor hypocrites. And he followed that which has been stated in the Book of Allaah and the *Sunnah* of His Messenger (*sallallaahu 'alayhi wa sallam*). So Allaah named them brothers and made them believers who fought and transgressed. So Allaah mentioned, “**And if two groups from amongst the Believers fight...**” [Sooratul-Hujuraat 49:9].” And he also said in *Risaalah Ahlul-Bayt wa Huqooqihim* (p. 31), “And killing those who are prayed over and have been named ‘our brothers’ is not equal to killing those who are not prayed over. Rather, it must be said to him, “Who are the ones whose path in the worldly life is misguided, yet they reckon that they are doing good works?” So he will say, “They are the people of Harooraa'.” So this is the difference between the people of Harooraa' and the others who were named by the Leader of the Believers during his caliphate with his statement and his action, in conformity to the Book of Allaah and the *Sunnah* of His Messenger. This is the correct view which cannot be exceeded by the one who is guided.” Shaykhul-Islaam Ibn Taymiyyah made similar statements in *Majmoo'ul*

And from that which must be mentioned at this point is that some of the Scholars included the *hadeeth*, “The *bay'ah* will be given to a man between a pillar and the station of Ibraaheem (*'alayhis-salaam*). And no one will take over the House, except his family. So when he takes it over, then do not ask about the destruction of the Arabs.”<sup>100</sup> The Scholars have entered this into the topic of the *Mahdee*. Whereas, those people held that this *hadeeth* applied to the one whom they gave the *bay'ah* to during that *fitnah*, because the House could not be seized whilst the *bay'ah* had been given to the *Mahdee*, and the take

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*Fataawaa* (28/518) and *Minhaajus-Sunnah* (4/498, 7/406). And the narration that Ibn Taymiyyah chose to reply upon to establish this correct view is that which was related by alQurtubee (d.671H) in his *Tafseer* (16/323-324).

[3]: If we were to suppose that 'Alee (*radiyallaahu 'anhu*) uttered this statement with regards to the *Khawaarij*, then we must ask 'Ar'oor: Did he say it to break down the obstacle of *alwala' wal-baraa'*, or did he say it for another purpose? Did he say it to affirm *wala'* and brotherhood for them, which must be followed by love and overlooking their faults as is done 'Ar'oor in order to offend the *Salafiyyeen*? Indeed, 'Alee (*radiyallaahu 'anhu*) only said this to lift from them the description of disbelief (*kufri*), because they are a people who must be hated for the sake of Allaah. So when he was asked a question about them being disbelievers, he answered in accordance to that. So where does this leave any room for the fancies of 'Ar'oor? For a decisive discussion concerning the status of *Khawaarij*, refer – if you wish – to *at-Tamheed* (23/336) of Ibn 'Abdul-Barr (d.463H). And this is further confirmed by the *saheeh* narration of Muhammad Ibn 'Alee al-Baaqir, “A man mentioned the combatants of al-Jamal to 'Alee until he described them as disbelievers. So 'Alee forbade him from that.” This has been related by Ibn Abee Shaybah (15/277, 292).

[4]: Lastly, nothing can be harder to swallow for 'Ar'oor than the many authentic narrations concerning killing the *Khawaarij*. The Prophet (*sallallaahu 'alayhi wa sallam*) said, “*Toobaa* is for those who kill them (the *Khawaarij*) or are killed by them.” **Hasan:** Related by Ibn Sa'd (4/301), Ahmad (4/357, 372), Ibn Abee 'Aasim in *as-Sunnah* (no. 906) and al-Laalikaa'ee in *Sharh Usoohul'I'tiqaad* (no. 2312). And he said, “They are most evil of creation.” Related by Muslim (no. 1065). And he said, “Whosoever encounters them, then let him kill them. Since, there is a reward on the Day of Judgement for the one who kills them.” Related by al-Bukhaaree (no. 361), Muslim (no. 1066). And the Prophet (*sallallaahu 'alayhi wa sallam*) said, “The *Khawaarij* are the dogs of the Hellfire.” **Saheeh:** Related by at-Tirmidhee (no. 3000) and Ibn Maajah (no. 176).

[5]: Indeed, the *Salaf* did not cease to free themselves from the people of innovation. So when the *Qadariyyah* emerged at the time of 'Abdullaah Ibn 'Umar (*radiyallaahu 'anhumaa*), he did not say that these are our brothers! Rather, Muslim (no. 8) relates from Yahyaa Ibn Ya'mar who said, ‘The first one to speak with *al-Qadr* at al-Basrah was Ma'bad al-Juhanee. So Humayd Ibn 'Abdur-Rahmaan and I left for *Hajj* or '*Umrah*. So we said, “If we meet one of the Companions of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*), then we will ask him about what these people are saying about *al-Qadr*.” So we happened to come across 'Abdullaah Ibn 'Umar Ibnul-Khattaab inside the mosque. So my companion and I surrounded him, one of us was upon his right and the other was upon his left. So I thought that my companion would entrust the speech to me. So I said, “Abaa 'Abdir-Rahmaan! Indeed, a people have emerged amongst us, they recite the *Qur'aan* and a devoid of knowledge – and he mentined their affair – and they claim that there is no *Qadr*.” He replied, “So when you meet those people, then inform them that I am free from them and that they are free from me...” In fact, it has been related by Ibn Abee Shaybah (7/557) that 'Umar Ibn 'Abdul-'Azeez freed himself from the *Khawaarij*! So can it be possible that he freed himself from his brothers?! So after this, the clear misguidance of 'Ar'oor in labelling the *Khawaarij* as his brothers is abundantly clear, *wa lillaahil-hamd*. This annotation has been summarized from *Talkheesul'Ibaad* (p. 341-348) of 'Abdul-Maalik Ramadaanee al-Jazaa'iree.

<sup>100</sup> **Saheeh:** Related by Ahmad in *al-Musnad* (2/351), Ibn Hibbaan in his *Saheeh* (no. 6872), al-Haakim in *al-Mustadrak* (no. 8359), at-Tiyaaliseen in his *Musnad* (no. 2373), Ibn Abee Shaybah in his *Musannaf* (7/462) and Ibnul-Ja'd in his *Musnad* (no. 2810). Shaykh al-Albaanee said in *as-Saheehah* (2/120), “This *isnaad* is *saheeh*, its narrators are trustworthy narrators of the *Shaykhayn*, except for Sa'eed Ibn Sam'aan. And he is also reliable.”

over had been attained through giving *bay'ah* to that person in that *fitnah*. And Allaah knows best.

So that which has preceded clarifies for us that those who revolted against the rulers and leaders throughout the ages, then they have a portion from the name of the *Khawaarij* and their crimes. Therefore, they have a portion from the punishment of the *Khawaarij*. Indeed, that punishment is execution.

Consequently, in these days a group must also be killed, they are the ones who commit whatever they commit from heinous crimes. Indeed, those are the terrorist bombings. So the killing of innocent people in this country is an erroneous *ijtihaad*, which is not accepted by the *Sharee'ah*. Indeed, speech from the Prophet (*sallallaahu 'alayhi wa sallam*) has already preceded designating one reward for the *mujtahid* who erred, and he designated two rewards for the one who was correct. However, in what? In the subsidiary affairs (*furoo'*)! As for *ijtihaad* in the *'aqeedah* and the *manhaj*, then there is no good fortune or reward for the one who employs *ijtihaad* in such affairs. Rather, it is obligatory to stop at only what the texts have mentioned.

So this is from that which proves the command of the Prophet (*sallallaahu 'alayhi wa sallam*) to kill the *Khawaarij*. Rather, they are the most of those who are killed according to Allaah, just as there occurs in the *ahaadeeth*. It has not been said that they were rewarded. Rather, the ones who kill the *Khawaarij* will be rewarded for killing them. So these people who are being killed are the most evil of people, and the most evil of those who are killed. Indeed, there has occurred in some of the *aathaar* that they are the dogs of the Hellfire.<sup>101</sup> He commanded that they be killed in this world, and their retribution in the Hereafter is that they will be in the Fire, just as the Prophet (*sallallaahu 'alayhi wa sallam*) informed. So they have no excuse with this erroneous *ijtihaad*, because there is no place for *ijtihaad* in issues of *'aqeedah* and *manhaj*. Rather, it is obligatory to traverse the *manhaj* of the *Salafus-Saalih* and to unite with the considered Scholars, who are knowledgeable concerning this *manhaj* and are able to distinguish between the authentic and the weak.<sup>102</sup>

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<sup>101</sup> From Abee 'Awfaa, "The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said, "The *Khawaarij* are the dogs of the Hellfire." **Saheeh:** Related by Ahmad in *al-Musnad* (4/355), Ibn Maajah (no. 173), Ibn Abee 'Aasim in *asSunnah* (no. 904) and 'Abdullaah Ibnul-Imaam Ahmad in *asSunnah* (no. 1513). All of them relate it from the *hadeeth* of Ibn Abee Awfaa. Stated al-Haythamee in *Majma'uz-Zawaa'id* (6/232), "The narrators of Ahmad are trustworthy." And it has also been related from the *hadeeth* of Aboo Umaamah al-Baahilee. It is related by at-Tirmidhee (no. 300), 'Abdur-Razzaaq in his *Musannaf* (no. 18663), Ibn Abee Shaybah in his *Musannaf* (no. 37881), at-Tabaraanee in *al-Mu'jamul-Kabeer* (no. 8034) and in *al-Awsat* (no. 9085) and in *as-Sagheer* (1/117), al-Haakim in *al-Mustadrak* (no. 2655) and al-Bayhaquee in *as-Sunanul-Kubraa* (8/188).

<sup>102</sup> **BENEFIT - SALMAAN AL'AWDAH DEVALUES THE SALAFEE SCHOLARS WHO ARE CONCERNED WITH THE SCIENCE OF HADEETH:** The revolutionary activist, Salmaan Ibn Fahd al-'Awdah has written a disgraceful slander under the title, 'Justice in Light of the Comprehensiveness of Islaam.' He says, "So *tahazzub* (bigoted partisanship) for part of the Religion whilst forgetting about another part is from the inheritance of the previous nations who were destroyed. It is from the greatest causes of division and differing amongst the callers. So you will find a group from amongst the Muslims who give

importance to the acts of worship in Islaam...And you will find a third group who is concerned with Islaamic knowledge. So it teaches the *Sunnah* and *hadeeth*. They are preoccupied with distinguishing the authentic from the weak. So they warn the people against weak and fabricated *ahaadeeth*. Indeed, this is accompanied by something from neglect or weakness in worship, or heedlessness with regards to the present reality (*waaqi'*) of this *Ummah* and what has passed over it." Refer to *Min Akhlaaqid-Daa'iyah* (p. 58-60) of Salmaan al-'Awdah.

**COMMENTS:**

[1]: One will never find – regardless of how much he looks – anyone from amongst *AhluSunnah* speaking in such a manner. Previously, we had only heard such comments from known enemies of the *Sunnah*, such as Muhammad al-Ghazzaalee and al-Qardaawee.

[2]: Indeed, finding fault with *AhluSunnah* is from the distinguishing signs of the people of innovation. Stated Aboo Muhammad 'AbdurRahmaan Ibn Abee Haatim (d.327H), 'I heard my father saying, 'And the distinguishing sign of the people of innovation is finding fault with the *AhlulAthar*.' Related by al-Laalika'ee in *Sharh UsoolulI'tiqaad* (2/200).

[3]: So if the example of having *tahazzub* for a part of the Religion is applied to the example of the *AhlulHadeeth*, then the author has dishonoured the Scholars of this *Ummah* with whom Allaah has preserved the Religion. Indeed, the greatest inheritance that the *Salaf* left behind was the compilation of the *hadeeth* and the critical analysis of its authentic and weak. Therefore, Salmaan has attributed the destruction of the *Ummah* of Muhammad (*sallallaahu 'alayhi wa sallam*) to those whom Allaah designated as its greatest saviours!

[4]: According to the statement of Salmaan, the main reason for this group – the *AhlulHadeeth* – to be disparaged is because they have 'heedlessness with regards to the present reality (*waaqi'*) of this *Ummah* and its rulership.' So it is for this reason that Salmaan has reviled this group. Since when has Allaah obligated knowledge of the current reality of the *Ummah* upon all people? And since when has heedlessness of the 'current reality (*waaqi'*) of the *Ummah*' become a sign of the *AhlulHadeeth*? Rather, this only demonstrates a love for objecting to the *AhlulHadeeth*!

[5]: So if it is absolutely necessary that there must be an entire group remaining solely cognizant of the plots being perpetrated upon the *Ummah*, then Salmaan al-'Awdah and those who are with him upon his path have more of a right to be considered sufficient in number. However, those who are preoccupied with the authentication or weakening of *ahaadeeth* are lone individuals amongst the people. Indeed, a generation of Muslims could pass and there will not be found, except one or two from amongst the people concerned with the *ahaadeeth*. And the Scholars of *hadeeth* are indeed few in our times.

[6]: The likes of Imaam Muhammad Naasirud-Deen al-Albaanee (d.1420H) was one of the Scholars who was a proof upon the creation in this field during this age. However, according to the view of Salmaan, Imaam al-Albaanee represents a branch of destructive *hizbiyyah*, which has negated the comprehensiveness of Islaam! Yet how many *ahaadeeth* has Imaam al-Albaanee authenticated or declared weak? And many people have come to hate him due to the fact that there is almost no *hadeeth*, except that he has checked it. So how easy is it for a *khateeb* today to gather *ahaadeeth* from *SaheehulJaami'us-Sagheer* whenever he has to deliver a sermon? And the *mufassir* is in great need of the books of *hadeeth* checkings! And the historian is in great need of the books of *hadeeth* checkings! And the teacher is in great need of the books of *hadeeth* checkings! And the *faqeeh* is in great need of the books of *hadeeth* checkings! Rather, even a political writer like Salmaan al-'Awdah is in great need of the books of *hadeeth* checkings!

[7]: Rather, Salmaan and his group are the ones in most dire need of the books of *hadeeth* checkings, because they have no time for *hadeeth* checking. They are fully preoccupied with aiding politics and giving importance to rulership, though they openly proclaim to be occupied with comprehensiveness. Rather, if it were not for the authentication and weakening of *hadeeth*, which Allaah has specified for the Scholars of *hadeeth*, then Salmaan and his group would not even know the *qiblah*! Stated Abul-Mudhaffar as-Sam'aanee (d.489H) in *al-Intisaar li AshaabilHadeeth* (p. 43), "It is obligatory to refer back to the people of texts and narrations for knowledge of what the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) and his Companions were upon. This is because they are the ones who are concerned with this affair. And they are the ones who are concerned with preserving, examining and quoting it. So if it were not for them, then the knowledge of the

Stated Ibn Katheer, "When the day of an-Nahrawaan arrived, the people would said, 'The praise is for Allaah. O Leader of the Believers who eradicated them at their roots.' 'Alee (*radiyallaahu 'anhu*) said, "No by Allaah! Indeed, they are in the loins of men and in the wombs of women – that is, a people shall come out from them. So when the come out from the evil ones, then seldom will they find someone, except that they will join forces with them to revolt." He said: Indeed, the places where 'Abdullaah Ibn Wahb ar-Raasibee used to prostrate were dried up due to his extreme worship and many prostrations. And he used to be called the possessor of proofs.

And al-Haytham relates about some of the *Khawaarij* that it would be said, 'Due to his hatred for 'Alee, 'Abdullaah Ibn Wahb ar-Raasibee would not refer to him, except as the rejecter.'

And al-Haytham Ibn 'Adiyy said, 'Ismaa'eel related to us, from Khaalid, from 'Alqamah Ibn 'Aamir who said: 'Alee (*radiyallaahu 'anhu*) was asked about the people of an-Nahrawaan, "Are they *mushrikoon*?" So he said, "They have fled from *Shirk*." It was said, "Are they hypocrites then?" He said, "The hypocrites do not remember Allaah, except a little." So it was said, "So what are they O Leader of the Believers?" He said, 'Our brothers who have transgressed against us. So we fought them due to their transgression upon us.' This is what Ibn Katheer related from Ibn Jareer (d.310H) (*rahimahumallaah*)."<sup>103</sup>

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Prophet (*sallallaahu 'alayhi wa sallam*) would be lost, and no one would have knowledge of his *Sunnah* and his path."

[8]: How many innovations has Allaah destroyed through the *AhlulHadeeth*? If it were not for the *AhlulHadeeth*, then the correct and purified version of Islaam would not remain with us. Indeed, al-Laalikaa'ee relates in *Sharh Usoolul-I'tiqaad* (no. 32), from Yoosuf Ibnul-Abaat who said, "My father was a *Qadaree* and my maternal uncles were *Rawaafid*. So Allaah saved me through Sufyaan." This is how the *Salaf* viewed the *AhlulHadeeth*, so why has Salmaan described them with 'neglect or weakness in worship?' Is this not a problem that is shared by almost all people? And if he claims that he was only referring to certain individuals, then why did he use the general term, 'a group,' if he was not intent upon disparaging the entire group? Rather, the *Salaf* would grieve when a *saahibul-hadeeth* passed away, but they would not grieve when a worshipper passed away! Imaam al-Laalikaa'ee relates in *Sharh Usoolul-I'tiqaad* (no. 34), from Hammaad Ibn Zayd (d.179H) who said, "When the news of the death of a youth from amongst the *AshaabulHadeeth* would reach Ayyoob as-Sakhtiyaanee (d.131H), the signs of grief could be seen upon him. However, when the death of a man who was mentioned for worship would reach him, then the signs of grief could not be seen upon him." And 'Uthmaan Ibn Abee Shaybah (d.235H) - *rahimahullaah* - said, "The disobedient sinners (*fussaaq*) of the *AshaabulHadeeth* are better than the worshippers from other than them." Related by al-Khateeb al-Baghdaadee in *Sharaf AshaabulHadeeth* (no. 98) and al-Harawee in *Dhammul-Kalaam* (no. 96). These comments were summarized from *Talkheesul-'Ibaad* (p. 104-107) of 'Abdul-Maalik al-Jazaa'iree.

<sup>103</sup> Refer to *al-Bidaayah wan-Nihaayah* (10/590).

## REASONS FOR THE EMERGENCE OF NEO-KHAARIJEE THOUGHT:

Indeed, this country is not the place for these *manaahij* at all, that is, the *manaahij* of *takfeer*. Indeed, this corrupt and filthy *manhaj* started out in other than this country. So how did it creep into this country?

Indeed, this country – and the praise is for Allaah – is upon the *manhaj* of the Imaams of the *da'wah*, which is the *manhaj* of the *Salaf* of this *Ummah*. And this country was the foundation in clarifying this *manhaj* to the people in the later ages. The *Da'watus-Salafiyyah* was established by Shaykh Muhammad Ibn 'Abdul-Wahhaab (d.1206H) – *rahimahullaah*. He was inspired to that by Shaykhul-Islam Ibn Taymiyyah (d.728H) and Ibnul-Qayyim (d.751H) and other than the two of them from the Imaams of the *Salaf*. And the correct *da'wah* was spread with the government of al-Imaam Muhammad Ibn Su'ood – *rahimahullaah*, his sons and his grandsons who expended great efforts in spreading it. And it is in this blessing that we live today. And the people remained upon one *manhaj*, not opposing their Scholars. And their Scholars also were upon one *manhaj*, and they never differed at all.

And whosoever wishes to increase his knowledge concerning their *manhaj*, then let him read the treatises that have been collected in the book, *ad-Durarus-Sunniyyah*.

The foundation of *takfeer* only spread by way of people who came from outside of this country. So they spread it amongst the ranks of the zealous youth. And they were from amongst those whom the blessing of *ad-Da'watus-Salafiyyah* had not encompassed. So they harvested deadly *tahazzub* (bigoted partisanship) amongst the ranks of the youth and they began to organize misguided *jamaa'at*.

Indeed, youth from this country went out to Afghanistan. So over there were people who trained, taught and educated them upon the *manhaj* of *takfeer*. So these trainers had left their own countries due to the adversity they faced from their rulers, because these people clashed with the rulers. It was befitting for all of them that they remain in their countries and call to Allaah with that which is better. And they should have directed their energy towards struggling to advise the *Ummah*. They should have struggled with whatever they were able, to advise and convey the *da'wah*. They should not have clashed with those who would inevitably oppose them, and they were able to harm these youth. However, the *manhaj* of the *Khawaarij* is a *manhaj* of confrontation and stirring up *fitan* (trials, tribulations) and controversies and advising the rulers in public and openly proclaiming their faults and the likes of that.

So these ones clashed with their rulers. After that, they were harmed, imprisoned and banished. So some of them fled. So their reaction to this was to teach their followers this

corrupt *manhaj*, which included *takfeer* of the Scholars, *takfeer* of many of the Muslims and *takfeer* of the rulers. So they were from the most ignorant of people with regards to *'aqeedah* and the correct *manhaj*. So one of them would memorize some *ahaadeeth* and something from knowledge, then he would make himself out to be a *muftee* and a scholar of Islaam. So he would declare the *Ummah* to be disbelievers, and he would consider himself to be the only one upon the truth. So such people were able to affect some of the youth who had not fortified and armed themselves with knowledge.

So whatever has been done by these people who commit bombings, then they think that this is the truth and the correct path. So they come with an erroneous *ijtihaad* for which they cannot be excused, because they do not gather around the Scholars. And it is necessary to gather around and remain close to the advisors of the *Ummah* and to not remain distant from them. So from Ibn 'Abbaas (*radiyallaahu 'anhumaa*) who said that the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said, "The blessing is with your elders."<sup>104</sup> And this *hadeeth* has been related by Ibn Hibbaan, al-Khateeb, al-Qadaa'ee and Aboo Nu'aym with a *saheeh isnaad*.

However, with great regret, they have arrived at the understanding that the likes of the Noble Shaykh 'Abdul'Azeez Ibn Baaz (d.1420H) is a disbeliever, since they learned about the soundness of the *manhaj* of the Shaykh. Additionally, he was upon the *manhaj* of his teachers, such as Shaykh Muhammad Ibn Ibraaheem (d.1389H) and the Scholars who came before him, up until Shaykh Muhammad Ibn 'Abdul-Wahhaab (d.1206H), to Ibnul-Qayyim (d.751H), to Shaykhul-Islaam Ibn Taymiyyah (d.728H), to the four Imaams, to the *Salaf* of the *Ummah*, to the *taabi'een* up to the Companions. So this is the sound and correct *manhaj*. So they (those misleading the youth) feared that these youth might repent and turn back. So they asked the likes of the Noble Shaykh 'Abdul'Azeez Ibn Baaz, and he clarified to them that they are upon falsehood. So they convinced the youth that the Noble Shaykh was a disbeliever and that this cannot be accepted from him. So due to this, they distanced themselves from him.

The day does not resemble the night. So the *Khawaarij* at the time of 'Alee (*radiyallaahu 'anhu*) used to think. Rather, they used to believe that they were upon the truth. They used to believe that they did whatever they did in order to draw closer to Allaah the Glorified and Exalted. So at an-Nahrawaan they used to say, 'The judgement is for Allaah. Depart...depart for Paradise.' So Aboo Ayyoob said, "I pierced a man from amongst the *Khawaarij* with a spear. It penetrated him and came out of his back. So I said to him, 'Receive glad tidings of the Fire O enemy of Allaah.' So he replied, 'You shall come to know that we are closer to it in rank.'"

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<sup>104</sup> **Saheeh:** Related by Ibn Hibaan in his *Saheeh* (no. 559), al-Khateeb al-Baghdaadee in *Taareekh Baghdaad* (no. 5862), ash-Shihaab al-Qadaa'ee in *Musnad* (1/57) and Aboo Nu'aym in *al-Hilyah* (8/172). It is also related by at-Tabaraanee in *al-Awsat* (no. 8991), al-Haakim in *al-Mustadrak* (1/62) and al-Bayhaqee in *Shu'abul-Eemaan* (7/463). And al-Haakim said, "It is *saheeh* upon the condition of al-Bukhaaree, yet he did not relate it." And adh-Dhahabee agreed.



So look at the steadfastness and patience of these people at the time of encountering death. They had unwavering *eemaan* (faith) in that which they believed, despite the fact that they were upon great misguidance, up until the time their souls left their bodies.

So this is a great cause from amongst the causes of *fitan* befalling the *Ummah*. This is from amongst the reasons for misguidance. That reason is uniting and aligning with the charlatans and abandoning the Scholars who have sixty, seventy and eighty years in attaining knowledge and learning from their teachers and reading the books for them, learning and gaining understanding of the correct *manhaj*. So whoever gathers around them and takes his statements from them, then he will attain salvation by the permission of Allaah.

As for the one who distances himself from the Scholars, but he strives hard and relies upon his limited knowledge of *ahaadeeth*, or upon the advice of some others who are ignorant concerning a great portion of knowledge, then this – and refuge is sought with Allaah – misguides. So concerning the statement of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*), “The blessing is with your elders,” al-Manaawee (d.1031H) said in *Faydul-Qadeer* whilst explaining this *hadeeth*, “The blessing is with your elders who have experience in the affairs and who have preserved many rewards. So sit with them so that you may follow their views and be guided by their guidance.”<sup>105</sup>

Although, we believe that no one is infallible besides the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*). We believe that the statement of everyone is either taken or rejected, and that the *hadeeth* of the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) takes precedence over the opinion, perception, alleged goodness and claimed benefits.

And listen to the statement of Allaah the Exalted,

**“And when there comes to them something about security or fear, they spread it around. And if they had referred it back to the Messenger or to those in authority from amongst them, then the ones who draw conclusions from it would have known about it. And if not for the favour of Allaah upon you and His mercy, you would have followed the Shaytaan, except for a few.”** [Sooratu-Nisaa‘ 4:83]

Stated Shaykh 'Abdur-Rahmaan as-Sa'dee (d.1376H) – *rahimahullaahu ta'aalaa* – in explanation of the *aayah*, “This is a disciplinary chastisement from Allaah to his servants whose action is unbefitting, and it is improper for them that when an affair comes to them from the important affairs that contain benefits for the common-folk, that which is connected to the safety and security of the Believers, or a matter of fear that involves a calamity about to befall them; they must confirm it and not to hastily spread the news. Rather, they must return it to the Messenger and to the ruler from amongst them, the

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<sup>105</sup> Refer to *Faydul-Qadeer* (3/220) of al-Manaawee.

people of thought, knowledge, sincerity, intellect, and self-restraint, those who know the affairs and who know the benefits and their opposites.”<sup>106</sup>

So the one who has some knowledge, yet he has no experience in the affairs, then he is not like the one who has experience and knows the harms and benefits such that he only allows the lesser of two harms to occur in order to avert the greater harm. This is a fundamental principle that many of the people are ignorant about. So they take the *hadeeth*, “Except if you see clear disbelief (*kufr bawaah*) in him concerning which, you have a proof from Allaah.”<sup>107</sup> So he thinks that it stops at him and his capability to revolt against the one whom he thinks to be a disbeliever from amongst the rulers of the Muslims. So he sees himself as a *mujaahid* in the path of Allaah!

This is an erroneous understanding concerning *Jihaad*. So some of them think that they are capable of carrying their weapons and performing *Jihaad* against the ruler who is a disbeliever in his opinion. So this one thinks that he is a *mujaahid* in the path of Allaah, yet this is error and misguidance. Indeed, *Ahlu-Sunnah wal-Jamaa'ah* have written in the books of *'aqeedah* that *Jihaad* is continuous with every leader, whether he is righteous or sinful.<sup>108</sup> And it is not permissible for *Jihaad* to occur, except along with the rulers. So when the ruler performs *Jihaad*, or establishes *Jihaad*, then perform *Jihaad* along with him. And if the ruler does not establish *Jihaad*, then it is not permissible for you to perform it, and it will not be considered a correct *Jihaad*. So they distorted *Jihaad* so that they may have the possibility for it. You have committed a sin and it is not permissible for you, even if you distort it so that you can establish it. Then, if the ruler manifests disbelief, and we have agreed upon his disbelief, then how will the revolt against him occur? Aboo Ma'aalee al-Juwaynee<sup>109</sup> (d.478H) says, “And this is not for anyone from amongst the common-people to establish. Rather, it must be done by the people in authority.”<sup>110</sup>

So if the ruler becomes a disbeliever, the people in authority abandon him and replace him with someone else. However, this is with the condition that this does not involve the spilling of blood, or spreading of *fitnah*. This is what has been affirmed by Imaam Ahmad (d.241H) when the Caliphs of Banul-'Abbaas spoke with the creation of the *Qur'aan* and obligated the people speak with it. So they beat Imaam Ahmad and other than him from the Scholars so that they should say that the *Qur'aan* is created. So this statement is disbelief.<sup>111</sup> And Imaam Ahmad declared the one who said that the *Qur'aan* is created a

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<sup>106</sup> Refer to *Tayseer Kareemir-Rahmaan fee Tafseer Kalaamil-Mannaan* (2/113) of 'Abdur-Rahmaan as-Sa'dee.

<sup>107</sup> Related by al-Bukhaaree (no. 7056) and Muslim (no. 1709).

<sup>108</sup> Refer to *Sharh Usoohul-I'tiqaad* (4/1299) of al-Laalikaa'ee, *Sharhul-'Aqeedatit-Tahaawiyyah* (2/555) of Ibn Abil-'Izz al-Hanafee and *Majmoo'ul-Fataawaa* (28/503) of Ibn Taymiyyah.

<sup>109</sup> He is 'Abdul-Malik Ibn 'Abdullaah Ibn Yoosuf al-Juwaynee, then al-Naysaabooree ash-Shaafi'ee. He was author of many books. He was born in the early part of the year 419H, and he died in the year 478H.

<sup>110</sup> Refer to *Ghiyaathul-Umam* (p. 96).

<sup>111</sup> Salamah Ibn Shabeeb said, 'I entered upon Ahmad Ibn Hanbal and said, 'What do you say about the one who says, 'The *Qur'aan* is the speech of Allaah?' So Ahmad said, 'Whosoever does not say that the *Qur'aan* is the speech of Allaah and that it is not created, then he is a disbeliever.' Then he said, 'Do not doubt about their disbelief (*kufr*), since the one who does not say that the *Qur'aan* is the speech of Allaah, and that

disbeliever. However, when some of them came to him and said, "We want to revolt against these people, since the *fitnah* has become great." He replied, "That is not lawful for you. When the swords come out at the time of *fitnah*, blood is spilled, sanctities are abused and the roads are cut off. Be patient, until the righteous are freed and released from the disobedient sinner."<sup>112</sup>

This is the fundamental principle that was understood by the leaders of the Muslims and the Imaams of the *Salaf*, and it is that if the ruler becomes a disbeliever, then it is only permissible for the people in authority to abandon him, with the condition that it can be done without *fitnah* or the spilling of blood. And this is not for anyone from amongst the common-folk due to the following reasons:

**Firstly:** They have already erred concerning *takfeer*.

**Secondly:** If some of them perform *khurooj*, to the exclusion of some others, then *fitnah* will befall them and *ikhtilaaf* (differing) will occur.

**Thirdly:** They are not protected from what comes as a result of rebellion against the ruler and abandoning him, contrary to the people in authority.

So if the speaker says, 'Such and such a ruler rules with secular laws (*al-qawaaneenul-wad'iyyah*), then he is a disbeliever who has left the Religion of Islaam!' So we reply, 'Indeed, the honourable Scholars have already spoken concerning this affair, and it is an issue of ruling by other than what Allaah has revealed.' So Ibn 'Abbaas (*radiyallaahu 'anhumaa*) said, "It is disbelief less than disbelief (*kufr doona kufr*), disobedience less than disobedience (*fisq doona fisq*) and transgression less than transgression (*dhulm doona dhulm*)."<sup>113</sup>

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it is not created, then he must say that it is created. And whosoever says that it is created, then he is a disbeliever in Allaah the Mighty and Majestic." So Salamah said, 'And I said to Ahmad, "Are the *Waaqifah* (those who stop at saying the *Qur'aan* is the speech of Allaah) disbelievers?" So he replied, 'Disbelievers.' Related by Ibnul-Jawzee in *Manaaqibul-Imaam Ahmad* (p. 157).

<sup>112</sup> Refer to *as-Sunnah* (1/134) of Ibnul-Khallaal. **BENEFIT - THE INSIGHT OF THE SCHOLARS AND THE IMPATIENCE OF THE IGNORANT YOUTH:** Ibn Sa'd relates in *Tabaqaatul-Kubraa* (7/163-165): A group of Muslims came to al-Hasan al-Basree (d.110H) seeking a verdict for rebelling against al-Hajjaaj. So they said, "O Abu Sa'eed! What do you say about fighting this oppressor who has unlawfully spilt blood and unlawfully taken wealth and did this and that?" So al-Hasan said, "I see not to fight him. If this is a punishment from Allaah, then you will not be able to remove it with your swords. If this is a trial from Allaah, then be patient until the judgement of Allaah comes - and He is the best of judges." So they left al-Hasan, disagreed with him and rebelled against al-Hajjaaj, so al-Hajjaaj killed them all. About them, al-Hasan used to say, "If the people had patience, when they are being tested by their unjust ruler, it will not be before Allaah will give them a way out. However, they always rush for their swords, so they are left to their swords. By Allaah! Not for even a single day did they bring about any good."

<sup>113</sup> **Saheeh:** Related by Muhammad Ibn Nasr al-Marwazee in *Ta'dheem QadrisSalaat* (2/522), al-Haakim in *al-Mustadrak* (no. 3219) and al-Bayhaqee in *as-Sunanul-Kubraa* (8/20). And al-Haakim said, "This *hadeeth* has a *saheeh isnaad*, and the *Shaykhayn* did not relate it." And adh-Dhahabee agreed.

So the one who rules by secular laws, and he does not rule by that which Allaah has revealed, then it is not permissible for us to declare him a disbeliever and expel him from the Religion of Islaam. This can only occur after we scrutinize his affair firstly. So it must be asked, does he believe that the rule of other than Allaah is better than the rule of Allaah? Firstly, does he acknowledge the rule of Allaah? So if all of this confirmed, then he becomes a disbeliever without a doubt.

However, if he rules by other than that which Allaah revealed due to personal desires, or due to a worldly benefit, or due to fear of someone in higher rank, or he feels that his rule will not be followed, yet he believes deep inside that rule of Allaah is better, then if the person is in this position and possesses this attribute, then we cannot judge him to be a disbeliever. We cannot expel the likes of him, or the likes of a judge who rules by other than that which Allaah revealed due to bribery, from the Religion of Islaam. Indeed, the Muslims have a consensus (*ijmaa'*) that the likes of this person is not a disbeliever, but he has committed a major sin.<sup>114</sup>

This is the correct statement from the statements of the people of knowledge,<sup>115</sup> and even if there is only a slight doubt with regards to his *takfeer*, then this is sufficient to withhold.

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<sup>114</sup> Stated Shaykhul-Islaam Ibn Taymiyyah (d.728H) in *Majmoo'ul-Fataawaa* (22/61), "The rulers are not to be fought due to committing sins. So even though a person may be killed for some sins, such as adultery and the likes. However, it is not permitted to fight the rulers for doing things for which a person may be killed, since the corruption caused by this fighting is much greater than the corruption of a major sin committed by the ruler."

<sup>115</sup> For the sake of benefit, we wanted to mention some of the *fataawaa* from the Committee for Knowledge-Based Research and Religious Verdicts concerning this topic:

**Question (no. 2) from fatwaa (no. 5226):** When is *takfeer* permissible, and when is it not permissible? What type of *takfeer* is mentioned in the statement of Allaah,

**"And whoever does not rule by what Allaah revealed, then these are the disbelievers."** [Sooratul Maa'idah 5:44]?

**Answer:** The praise is due to Allaah alone, and may Prayers and salutations be upon His Messenger, and his family, and his Companions. To proceed:

So as for your statement, 'When is *takfeer* permissible, and when is it not permissible,' then we feel that you should explain what is troubling you until we explain the ruling to you. As for the type of *takfeer* in the statement of Allaah,

**"And whoever does not rule by what Allaah revealed, then these are the disbelievers,"**

Then it is major disbelief (*kufrun akbar*). Al-Qurtubee said in his *Tafseer* (6/188), 'Ibn 'Abbaas and Mujaahid said, 'Whoever does not judge by what Allaah revealed in rejection of the *Qur'aan*, and in denial of the statement of the Messenger (*sallallaahu 'alayhi wa sallam*), then he is a disbeliever.'" As for the one who rules by other than what Allaah revealed, and he believes that he is sinning, but he rules by other than what Allaah revealed, due to bribes paid to him, or other than that, or enmity to his constituents, or closeness to them, or their friendship with him, or similar to that, then this cannot be major disbelief. Rather, it is sin, and indeed it is disbelief less than disbelief (*kufrin doona kufr*), and oppression less than oppression (*dhulmin doona dhulm*), and disobedience less than disobedience (*fisqin doona fisq*). And all success is with Allaah. And may the Prayers and salutations of Allaah be upon our Prophet Muhammad, and his family, and his Companions.

**President:** 'Abdul-'Azeez Ibn 'Abdullaah Ibn Baaz

**Vice President:** 'Abdur-Razzaaq 'Afeefee

**Member:** 'Abdullaah Ibn Ghudayyaan

**Member:** 'Abdullaah Ibn Qu'ood

The Prophet (*sallallaahu 'alayhi wa sallam*) commanded concealing the sins of the Muslims and to seek an excuse for them. Indeed, it is said, "Seek an excuse for your brother."<sup>116</sup>

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**Question (no. 11) from fatwaa (no. 5741):** Is the one who rules by other than what Allaah revealed a Muslim, or a disbeliever with major disbelief? And are his actions accepted?

**Answer:** The praise is for Allaah alone, and may Peace and Greetings be upon His Messenger, his family and his Companions. To proceed:

Allaah the Exalted said,

**"And whomsoever does not rule by what Allaah revealed, then these are the disbelievers."** [Sooratul-Maa'idah 5:44]

And Allaah the Exalted said,

**"And whomsoever does not rule by what Allaah revealed, then these are the transgressors."** [Sooratul-Maa'idah 5:45]

And Allaah the Exalted said,

**"And whomsoever does not rule by what Allaah revealed, then these are the disobedient."** [Sooratul-Maa'idah 5:47]

However, if he declares that lawful and believes that it is permissible, then his disbelief is major and his *dhulm* (oppression) is major and his *fiṣq* (disobedience) is major, it takes him outside of the Religion. As for if he did that due to a bribe, or for another purpose, yet he still believes that it was unlawful, then he is a sinner who is referred to as a disbeliever with minor disbelief and a disobedient one with minor disobedience. He has not left the Religion, as was clarified by the people of knowledge in the explanation of the afore mentioned *aayaat*. And the Success is with Allaah, and may the peace greetings of Allaah be upon our Prophet Muhammad, his Family and His Companions.

**President:** 'Abdul-'Azeez Ibn 'Abdullaah Ibn Baaz

**Member:** 'Abdullaah Ibn Ghudayyaan

**Member:** 'Abdullaah Ibn Qu'ood

**Question (no. 3) from fatwaa (no. 6310):** What is the ruling upon the one who rules by the secular laws, whilst he knows that they are false. Yet, he does not wage war against them, nor does he work for their removal.

**Answer:** The obligation is to rule by the Book of Allaah and the *Sunnah* of His Messenger (*sallallaahu 'alayhi wa sallam*) when there is a difference. Allaah Exalted said,

**"So if you differ in anything, then refer it back to Allaah and His Messenger, if you believe in Allaah and the Last Day. That is best for final determination."** [Sooratur-Nisaa' 4:59]

And Allaah the Exalted,

**"So no! By your Lord! They have not truly believed until they refer the judgement to you in whatever occurs between them, not finding any hesitation within themselves from what you have ruled, and submit to it wilfully."** [Sooratur-Nisaa' 4:65]

So the ruler ship must be referred back to Allaah the Exalted and to the *Sunnah* of His Messenger (*sallallaahu 'alayhi wa sallam*). So if they do not rule by these two, and they declare it lawful (*halaal*) to rule by other than them from the secular laws, due to covetousness for money or status. Then, he is perpetrating a sin, so he is disobedient with disobedience less than disobedience (*fiṣq doona fiṣq*), yet he does not leave from the realm of *eemaan* (faith)...end of the appropriate section.

And the success lies with Allaah, and may Prayers and salutations be upon Muhammad, his family and his Companions. - The Standing Committee for Knowledge-Based Research and Religious Verdicts

**President:** 'Abdul-'Azeez Ibn 'Abdullaah Ibn Baaz

**Member:** 'Abdullaah Ibn Ghudayyaan

**Member:** 'Abdullaah Ibn Qu'ood

<sup>116</sup> It was mentioned by al-Bayhaqee in *Shu'abul-Eemaan* (6/323), from Muhammad Ibn Seereen (d.110) who said, "When something reaches you concerning your brother, then seek an excuse for him. So if you do not find an excuse for him, then say: He has an excuse." And al-Bayhaqee also mentioned in *Shu'abul-Eemaan* (7/552), from Hamdoon al-Qasaar who said, "When a brother from amongst your brothers slips up, then

And it is befitting for the Muslim to attempt to conceal the faults of the Muslims and to avert the prescribed punishments and killing from them. So, all of this is requested by the Legislator. One must not strive to perform *takfeer* of a person if there is the slightest doubt with regards to his *takfeer*. So this is not from piety.

And the most important type of piety is to remain far from performing *takfeer* upon the Muslims, and it is in guarding the tongue from their honours and guarding the hand from their blood. Likewise, we have been informed that it is obligatory upon mankind to praise Allaah the Blessed and Exalted for the blessing that He has bestowed upon them. So some of the people under various rules say, 'Why am I under this rule?' Or he says, 'Why are the Muslims in this country under this rule?' So he complains and begins to revile and vilify and he desires the removal of this rule. So this is a great error.<sup>117</sup> Indeed, the Prophet (*sallallaahu 'alayhi wa sallam*) said, "Look at the one who is below you, and do not look at the one who is above you. This is appropriate so that you do not become neglectful of the blessing of Allaah."<sup>118</sup>

So if a person is ill, he must not look towards those who are well and then say, 'I am ill and these people are well.' Rather, he must look at those who are more ill than him. So when he looks at them he will praise Allaah because of what he has from the blessing of Allaah. Likewise, the person of average means must not look at the wealthy. Rather, he must look at the needy people who are abject to live in poverty, the ones who cannot find anything to eat. So he will praise Allaah.

Likewise, a person who lives in the likes of this country, then he must praise Allaah the Blessed and Exalted for the blessing that he is in.<sup>119</sup> He must not look to the time of the Messenger (*sallallaahu 'alayhi wa sallam*) and his Companions (*radiyallaahu 'anhum*) and want the rule to be exactly like that. It is correct that he must desire a return to that age, but how far is that! That rule did not come into existence amongst those who came after them, except during the time of 'Umar Ibn 'Abdul'Azeez (d.101H) - *rahimahullaah*. So the various ages have been filled with *fitan*, and it is upon the person to look now at the rules of the people that are below him.

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seek seventy excuses for him. So if your heart does not accept that, then know that the fault is in your own selves, since seventy excuses were made for a Muslim, yet your heart did not accept that."

<sup>117</sup> Stated Imaam al-Barbahaaree (d.329H) in *Sharhus-Sunnah* (no. 135), "Know that the oppression of a ruler does not reduce or remove anything which Allaah has made obligatory upon the tongue of the Messenger (*sallallaahu 'alayhi wa sallam*). His oppression is against himself. Your acts of obedience and good deeds along with behaving well towards him are complete if Allaah the Exalted so wills. Accompany the rulers in all acts of obedience, such as the congregational and Friday Prayers, since you have your independent intention in that."

<sup>118</sup> Related by Muslim (no. 2963).

<sup>119</sup> Stated al-Fudayl Ibn 'Iyaad (d.187H), "If I had a supplication which was to be answered, I would not make it except for the ruler." It was said to him, 'O Abaa 'Alee, explain that to us.' He said, "If I made a supplication for myself, it would not go beyond me. Whereas, if I make it for the ruler, he is corrected, and through that, the servants and land are set in order." Related by Aboo Nu'aym in *al-Hilyah* (8/91) and al-Khallaal in *as-Sunnah* (no. 9).

So there are those who live in a country where it is not allowed to manifest the outward appearances of righteousness, such as leaving the beard and the likes of that. So when he does that, then he is judged, punished and tormented. And another one is not allowed to go out to the Morning Prayer. So it is upon the Muslim to say, 'I praise Allaah the Blessed and Exalted that I am able to do that with freedom. And I am able to raise my head since I am from amongst the people of the Religion, goodness and rectification.'

So in this country, the people of knowledge, goodness and rectification are honoured. And I do not mean that there are no errors or contradictions. Rather, they exist, but which age has been free from any errors or contradictions?!

So it is obligatory upon the Muslim to preserve the rule that he lives in. And he must endeavour in the correct manner to produce a better rule. So it is from stupidity to try to cause the removal of the rule under which you are living, whilst using the excuse that you desire a better rule. Rather, preserve it. Then, endeavour through correct ways to attain a better rule for yourself.

So there is a country from amongst the Muslim countries where the ruler is described with disbelief. And the Scholars there are enduring great harm, so from amongst them are those that are killed, amongst them are those that are hanged, amongst them are those that are punished, then a great *fitnah* occurs in that country. So a civil war takes place. So the system falls into disorder and the people are left in chaos. So blood is spilled, sanctities are abused, the roads are cut off and the people die of hunger. Due to that, some of the Scholars in that country say, 'O if only we had remained upon that previous situation, since it was much better than this current rule, even though there was some corruption in that old rule. Indeed, now a much greater harm has occurred, and neither the Religion or any worldly benefit has been attained.' Due to that, they have chosen the lesser to the two harms, in order to prevent the greater harm. So this is a fundamental principle from amongst the *Sharee'ah* principles.

We ask Allaah the Blessed and Exalted to sustain us all upon understanding of His Book and the *Sunnah* of His Messenger (*sallallaahu 'alayhi wa sallam*) and upon understanding of the *madhhab* of our *Salafus-Saalih* (*ridwaanullaahi ta'aalaa 'alayhim*). We ask Allaah to show us the truth as truth and to sustain us upon following it. And we ask Allaah to show us the falsehood as falsehood and sustain us upon remaining far away from it. And we ask Allaah to not make it doubtful to us, such that we become misguided. Indeed, Allaah is the One entrusted with that and He is All-Capable upon it. And may the peace and salutations of Allaah be upon our Prophet Muhammad, upon his family and his Companions.

**END OF THE TREATISE**