

These are the Traits of the Khawarij: Beware of Them

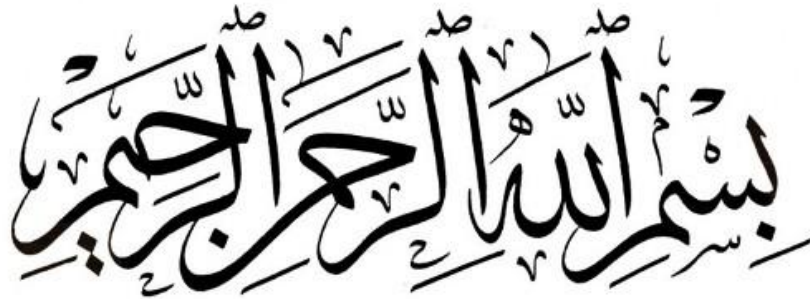
**Shaykh Abdulmonem Mustafa Halima
Abu Baseer al-Tartousi (may Allah preserve him)**

**Translation into English: August 2022 (1st ed.)
[Online]**

www.abubaseer.bizland.com

www.altartosi.net

altartousi1@gmail.com



In the name of Allah, the Benevolent, the Merciful

**"Our Lord, accept [this] from us, indeed, you are the Hearing,
Knowing"**

**May Allah benefit through this book: its author, reader,
listener, and publisher Ameen, o Lord of the Universe!**

Preface

Praise be to Allah whom we beseech for help and forgiveness. We seek refuge in Allah from the evil of our souls, and our sinful deeds. Whomever Allah guides, nobody can lead him astray, and whomever Allah misguides, there can be no guide for him. I testify that there is no deity besides Allah alone without any partner, and I testify that Muhammad is His slave and Messenger (ﷺ).

“O you who believe, fear Allah as He should be feared and do not die except as Muslims [in submission to Him].” (Quran 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 Allah, through whom you ask one another, and the wombs. Indeed, Allah is ever, over you, an Observer.” (Quran 4:1)

“O you who have believed, fear Allah and speak words of appropriate justice. He will [then] amend for you your deeds and forgive you your sins. And whoever obeys Allah and His Messenger has certainly attained a great attainment.” (Quran 33:70-1)

- *To proceed:*

Indeed, the truest of speech is the Speech of Allah, and the best of guides is Muhammad, may peace and blessings be upon him and his family. The worst of matters are those which are introduced (to Islam): every introduced matter is an innovation, every innovation constitutes misguidance, and all misguidance is in the fire.

Know, my Muslim brother: that it is not required that a Khariji be born and raised as a Khariji, such that he made by ruled upon as one of the Khawarij. No! Rather, he could have been a Sunni, living a part of his life among the Ahl Sunna wa-l-Jama'ah, and then due to his use of incorrect interpretation, and the environment in which he lives and by which he is surrounded, that deviance occurs within him and he becomes a Khariji, or Murji'i, or another (type of deviant) among the different persuasions of Ahl al-Bid'ah wa-l-Ahwa' (people of innovation and desires); then causing him to act as they do and adopting their manners, whether he knows or not!

It has been authentically (transmitted) from the Prophet (ﷺ) that he said: **“Everyone is born with a natural inclination (towards Islam) – in another narration according to al-Tirmidhi: upon the religion – instilled by Allah. It is his parents who make him a Jew, Christian or Magian.”** [Al-Bukhari]

And he said (ﷺ): **“By the one in Whose hand is my soul, one of you might do a deed that shows he will be an inhabitant of paradise such that between him and it (paradise) remains only a hand span; but according to what is prescribed already in the book, he does something that makes him join the people of hellfire and enters it.”** [Agreed upon]

Groups are like individuals: may begin as orthodox and upon the Sunnah, and then due to negligence, the absence of revisions and honest evaluation, and factors stemming from its implementers, there occurs some minor deviation within them, and then with time, this deviance expands further, making correction more and more difficult, so the group turns into an innovated and deviant group either close to the path of extremism and extremists, or closer and more adhering to the path of negligence and *irjā'*.

Moreover, the Khawarij are not confined to a historical era that has passed and ended along with its negative and destructive effects, such that it may be studied only as a historical emergence that is currently non-existent. Rather they, with their

behaviors and extremism, remain revitalized throughout centuries: whenever a century of them passes, another is planted until the Dajjal appears among them and they fight alongside him against the believers - as in the hadith - as has been authentically (reported) from the Prophet (ﷺ) that he said: **“people will emerge who read the Qur’an while it does not surpass their throats, every time a generation of them emerges, they will be wiped out.”**

Ibn ‘Umar said: I heard the Messenger (ﷺ) said: **“every time a generation of them emerges, they will be wiped out¹ - more than twenty times - until the Dajjal emerges at the end of them.”²**

And he said (ﷺ): **“they will continue to emerge until the last of them will emerge with the Dajjal.”³**

Ibn Taymiyya, may Allah have mercy on him, said in his *Fatawa* (vol. 28, p. 490): “He has informed (ﷺ) in hadiths other than this that they - i.e., the Khawarij - will continue to emerge until the time of al-Dajjal. The Muslims have agreed that the Khawarij are not limited those (first) soldiers, and further the attributes by which they are described expands to include others; for this reason, the Sahabah used to consider the hadith to be absolute (*mutlaq*).”

The censure against and warning of the Khawarij and their evil has been reported upon the tongue of the Prophet (ﷺ) and a group of the pious salaf, as the Prophet (ﷺ) said: **“the Khawarij are the dogs of hellfire”⁴**

¹ Translator’s note: The word used here is ‘cut off’ (*quti’*). The Shaykh mentions that this statement implies the Khawarij will be wiped out or destroyed, but like a tree cut off at its stem (instead of the root), its fundamental element will remain and reemerge.

² Sahih Sunan Ibn Majah, hadith 144.

³ Reported by al-Haythami in “Majma’ al-Zawa’id”, vol. 6, 231, and he said: “[the chain] includes al-Azraq b. Qayd, Ibn Hibban declared him to be thiqah, and its remaining men are among the Sahih”.

And he said (ﷺ), **“At the end of time there will appear young people with foolish dreams. They will be saying words of the best of creation, but their iman will not surpass their throats, and they will go through the religion as an arrow pierces through its prey. Wherever you meet them, kill them, for indeed there is reward in killing them for those who killed them on the Day of Resurrection.”** [Agreed upon]

From Yusayr b. ‘Amr that he said: I asked Sahl b. Hunayf: have you heard the Prophet (ﷺ) said anything about the Khawarij? He said: I heard him say - while extending his hand towards Iraq - **“a people will emerge from it who read the Qur’an while it does not surpass their throats, going through Islam as an arrow pierces through its prey.”** [Agreed upon]

In a narration according to Imam Muslim: He said (رضي الله عنه), I heard him (ﷺ) saying while pointing with his hand towards Iraq, **“a people will emerge from it who read the Qur’an while it does not surpass their throats, going through the religion as an arrow pierces through its prey.”** The East of Madinah is Iraq.

From Abu Dharr, (رضي الله عنه) that he said, he (ﷺ) said: **“there will be after me a people among my nation who read the Qur’an while it will not pass their throats, going through the religion as an arrow goes through its prey: they are the worst of men and beasts”**.⁵

‘Abdullah b. al-Samit said: I mentioned that to Rafi’ b. ‘Amr the brother of al-Hakam b. Amr al-Ghifari, and he said: I have also heard it from the Messenger of Allah ﷺ.

Abu Umamah said, **“the worst of those killed are those killed under the sky, and the best killed are those killed by them, the dogs of hellfire. They were Muslims**

⁴ Sahih Sunan Ibn Majah, hadith 143. I say: they have a portion of this dunyā of this prophetic description of them; as they are continually barking and raising their voice against the Muslims and the best of them and their groups, may Allah help us!

⁵ Muslim and Ibn Majah, see Sahih Sunan Ibn Majah, hadith 140.

but became disbelievers.” I said: O Abu Umamah, is this something you are saying? He said: “nay, I have certainly heard it from the Messenger of Allah (ﷺ)”.⁶

He said (ﷺ), **“they are the worst of my nation, and will be fought by the best of my nation”**.⁷

And they were killed and fought by ‘Ali b. Abi Talib (رضي الله عنه) in the battle of Nahrawan.

And he said: **“There will be difference and division in my Ummah, a people who talk well, but execute the actions (of their speech) badly, who read the Qur’an while it does not surpass their throats, going through the religion as an arrow pierces through its prey, and they will not return until the arrow returns to the bow-string. They are the worst of men and beasts! Tuba (paradise) is for whoever kills them and is killed by them. They will call to the book of Allah but have no share in it: whoever fights them is closer to Allah than them”**. They said, O messenger of Allah, what is their symbol? He said: **shaved heads**.⁸

Sa’id b. Jahman said: I went to ‘Abdullah b. Abi Awfa – and he was blind – and I said *salam* to him. He said to me, ‘who are you?’ I said, ‘I am Sa’id b. Jahman’, he said, what did your father do? I said, “he was killed by the Azariqa” – a sect among the Khawarij – he said: may Allah curse the Azariqa! The Messenger narrated to us (ﷺ), **“they are the dogs of hellfire”**. He said, I said: “the Azariqah only or all of the Khawarij?” He said, “indeed, all of the Khawarij.”⁹

⁶ Sahih Sunan Ibn Majah, hadith 146.

⁷ Ibn Hajar said in al-Fath, “its chain is hasan”.

⁸ Narrated by Abu Dawud, Mishkat al-Masabih, hadith 3543: note that ‘tahliq’ means cutting the hair follicles from its roots.

⁹ Reported by al-Haythami in Majma’ al-Zawa’id, vol. 6, p. 235 and he said, “its men are all thiqah”, and it was deemed hasan by al-Wadi’i in “al-Sahih al-Musnad”, hadith 542.

The Commander of the Believers 'Ali b. Abi Talib (رضي الله عنه) said, "O people! I heard the messenger of Allah (ﷺ) say: **"There will emerge from my nation a people who read the Qur'an: their reading (of the Qur'an) is not comparable to your, nor is their prayer comparable to yours, nor is their fasting comparable to yours. They will read the Qur'an thinking it supports them but in fact is against them; their prayer will not surpass their throats, and they will go through the religion as an arrow goes through its prey."** [Narrated by Muslim]

His statement, **"their reading (of the Qur'an) is not comparable to your, nor is their prayer comparable to yours, nor is their fasting comparable to yours"** means: when you will underestimate your own worship when comparing to theirs due to the amount of their 'worship' and their manifesting the of signs of worship: (that) their worship is worth nothing compared to yours!

He said (ﷺ), **"they will obsess over the religion so much that they will leave it, just like how an arrow leaves its prey".¹⁰**

He said (ﷺ), **"two men who will never achieve my intercession are: an oppressive ruler who is violent and cruel, and a man who is extreme in the religion and exits it thereby".¹¹**

- **There are further hadiths which censure them due to their approach, their extremism and their obsession.**
- **If it is asked: "describe them to us, and clarify their attributes, and explain who they are in our time?"**

¹⁰ Recorded by Ahmad and others, declared Sahih by al-Shaykh Nasir in "Kitab al-Sunna" by Ibn Abi 'Asim.

¹¹ Ibn Abi 'Asimin "al-Sunnah" declared Sahih by al-Shaykh Nasir in his analysis.

We respond: it is not for anybody to classify whomever he wishes as Khawarij, or similarly to remove whomever he wishes (from this ruling). The (only) reference for this matter is that which is established in the Shari'ah regarding their descriptions, principles, and behaviors. It follows that any person who matches their descriptions and adopts their behaviors is among them, even if he does not call himself one of the Khawarij, or even if he claims with his tongue that he is among the Ahl al-Sunnah wa-l-Jama'ah. Any person who does not match their descriptions or adopt their behaviors is not one of them, nor are they among him, despite the attempts of some to include him together with them!

It is also important, every once in a while, for a person to compare himself – and similarly groups – to the attributes, principles and behavior of the Khawarij to know where he stands in face of the true path of the Ahl al-Sunnah wa-l-Jama'ah.

- **Here are the most important attributes, principles and behaviours of the extremist Khawarij:**

The Important Principles and Attributes of the Extremist Khawarij

1. Takfir of individual Muslims for major sins or disobedience which do not constitute disbelief or shirk, and ruling that they will reside in hellfire eternally, just like the disbelievers and polytheists

(It is reported from) Yazid al-Faqir (that) he said: I used to be dazzled by the views of the Khawarij – the belief of eternal hellfire for committers of major sins – and we had gone out in a band of a certain number first wanting to do Hajj, and then fight the people!

He said: we passed by Madinah, and there was Jabir b. ‘Abdullah speaking to the people – sitting upon a plank of wood – about the Messenger of Allah (ﷺ). When he mentioned the residents of hellfire, I said to him: “O companion of the Messenger of Allah (ﷺ), that which you are speaking about, Allah said, **“whenever they want to leave it, they will be returned (to the fire)”** [Qur’an 32:20], so what are you talking about?”

He said, “do you read the Quran?”

I said, “Yes!”

He said, “have you heard the position of Muhammad (ﷺ)? – meaning the position of messengership”

I said, “Yes”.

He said, “It is indeed through the beloved station of Muhammad (ﷺ) by which Allah expels whomever he expels”.

Then, he described the placement of the Sirat and people’s passing over it and said: “I fear that I have not memorized that, except that there will be a people leaving the hellfire after having been there.”

He said, “meaning they will come out as if they were bars of (black) sesame, they will enter a river among the rivers of Jannah, bathe in it, and exit as if they were clear papyri (sheets of paper)”.

So we responded, saying, “how horrible for you! Do you think that the Shaykh would lie upon the Messenger of Allah (ﷺ)?” So we returned; by Allah, none of us fought except for one man. [Muslim]

His statement, “none of us fought except one man” means that none of them fought against the people as enemies and violated their protected status after they heard what they heard from the companion Jabir b. Abdullah (رضي الله عنه), except for one man!

The hadith has many benefits, including evidence that their path includes making takfir of people for major sins among *ahl al-qiblah*, and (their) opinion that they will remain in hellfire eternally. This is evidenced in their objection to the companion Jabir b. ‘Abdullah when he narrated hadiths of the Prophet (ﷺ) that prove the existence of disobedient people among *ahl al-qiblah* in the hellfire.

Shaykh al-Islam Ibn Taymiyya said in *al-Fatawa* (vol. 7, 481), “the Khawarij were the first to excommunicate *ahl al-qiblah* due to major sins, rather that which *they thought* were sins, and they made permissible the blood of the *ahl al-qiblah* for that reason. They said: all people are either believers or disbelievers, the believer is one who does all obligations and leaves all prohibitions, and whoever does not do this is a kafir eternally in hellfire. Then, they declared all those who oppose themselves as such”.

He said, may Allah have mercy on him, in *al-Fatawa* (vol. 3, 279), “the Khawarij were the first to excommunicate the Muslims, making takfir due to sins, and making takfir of those who oppose their bid’ah, making his blood and wealth permissible.”

I say: similar to them are those who make takfir resulting from bad intentions and doubts, and from probable matters (that are not certain), and making takfir over that in which difference and ijtiḥad is acceptable, and over that which they view to be a sin even if it is not in the law of Allah. Furthermore, this (accusation) becomes a habit with their opposers. Such as person has agreed with the Khawarij in their opinion regarding the committers of major sins, and perhaps are even greater in evil and extremism – even if he does not admit with his lips that he is upon the view of the Khawarij in excommunicating Muslims who commit major sins. This is because they make takfir of those who have even done less than major sins, simply due to matters and issues of a mujtahid – where he earns either one reward or two!

Among their signs: is that if they see something good in their Muslim opponents, they do not have fairness; rather, they are quick to hurl accusations at the person with a good attribute – without any proof or evidence – and accusations of hypocrisy, selling out, treachery, and aggression against Allah, His messenger and the believers, and they cast doubts on the honesty of his intention, loyalty and affiliation. They plaster labels against him with synonyms and the same meaning as takfir, saying things such as: “liar”, “enemy of Allah,” “enemy of jihad and the mujahideen,” “declaring war on jihad and mujahideen,” “traitor,” “agent,” “working with the disbeliever enemy,” “working for external foreign enemy armies,” and other synonyms and labels which signify takfir in the *Shar’*, the ruling that such a person is a kafir and left Islam!

In the hadith, it has been authentically (narrated) from the Prophet (ﷺ) that he said, **“whoever describes a man with (having) ‘disbelief’, or says, ‘enemy of Allah’ and that is not the case, it will return to him.”** [Reported by Muslim]

Another one of their signs is: that they exaggerate the minor sins, and those things wherein ijtiḥad and difference is agreeable as a result of their desires, doubts, principles and their ignorance, such that they constitute in their eyes – and that of the people – major and great sins, and (even) open disbelief such that the level of

excommunication comes afterwards, and then making permissible the legally protected, impermissible things. This (behavior) also agrees with the first Khawarij and their approach towards takfir and ruling upon things!

2. They kill and fight the people of Islam while leaving shirk and the idols.

The Prophet (ﷺ) said regarding the Khawarij, “they will fight the people of Islam and leave the people of idols; if I were to meet them, I would kill them the killing of ‘aad.” [Agreed upon]

Ibn Umar said, (رضي الله عنهما) “they embark upon verses that were revealed against the disbelievers, and apply them against the believers” (Bukhari). They implement the rulings of the disbelievers, and treat them the way disbelievers are supposed to be treated!

Whoever finds in themselves and their path hatred and fierceness against the Muslims, and treating their prohibitions and rights lightly, at the expense of others (actual disbelievers) – he has a share of the attribute of ‘Kharijism’ which was explained above.

He is easygoing in the opposite direction unlike the Prophet (ﷺ) and his noble companions, who as the Almighty said,

- **“Muhammad, the Messenger of Allah and those with him, fierce against the disbelievers and merciful among themselves” (Quran 48:29)**

In contrast, you will see these extremists fierce to and hateful of the Muslims and the best of them, their work is composed of following their mistakes and slips, speaking about them, criticizing them and assassinating their character, not dedicating one hour of their lives against the Mushrikeen, spending days and months against the Muslims and speaking against them!

It was authentically (narrated) from the Prophet (ﷺ) that he said, **“cursing a Muslim is disobedience, and fighting him is kufr.”** [Agreed upon]

and he (ﷺ) said, **“the Muslim is one whom the other Muslims are free from his tongue and hand”** [Bukhari]

and he said (ﷺ), **“the curser of a believer is like one who causes his own destruction”**¹²

and he said (ﷺ), **“O community of those who believe with their tongue while Iman has not entered his heart: do not backbite the Muslims or follow their mistakes, for indeed whoever follows their mistakes Allah will follow his, and whoever Allah follows his mistakes will be exposed (even) in their homes”**.¹³

He further said (ﷺ), **“whoever hurls something at a Muslim desiring his humiliation, Allah imprisons him upon a bridge of hell until he turns back from what he said”**.¹⁴

-Among their signs in this matter: making fun of and taking lightly the prohibitions and blood of the Muslims, and justifying killing them under false and far-fetched legal pretenses: such as *'tatarrus'*, where one intends to kill the disbelievers, or intends to wage war upon disbelievers through killing them, or (saying) that those killed among the Muslims have the ruling of apostates (or those who ally with apostates, or are silent in the face of apostates, or those who live among and are neighbours to apostates), or that they want to seek revenge for the transgressing the Muslim's rights!

... Et cetera to the end of the broken list containing no credit in this world, and with no dependable or plausible basis in the Sharī'ah, justifying the destruction of innocent lives!

¹² Sahih al-Jami', number 3586.

¹³ Sahih Sunan Abu Dawud, hadith number 4083.

¹⁴ Sahih Sunan Abi Dawud, hadith number 4086.

In the hadith from Ibn 'Abbās, may Allah be pleased with them both, that he said: the Messenger of Allah (ﷺ) looked at the Ka'bah and said, **“greetings to you o house! How great are you, and how great is your sanctity! Indeed, the believer has greater sanctity in the sight of Allah than you, and indeed Allah has prohibited one thing against you, while he protected the believer with three: (prohibition of) his blood, his wealth, and that bad should be thought of him!”**¹⁵

He said, (ﷺ): **“If a Muslim draws a weapon against his brother, the angels continue to curse him until he withdraws it from him.”**¹⁶

He said, (ﷺ), **“whoever points at his brother with a piece of iron, the angels curse him until he leaves it, even if it is his brother with the same mother and father”**.¹⁷

This extreme threat regarding one who points with his iron merely in the direction of his Muslim brother, even if he was merely joking, then what about someone who puts explosive cars between the houses, neighborhoods and streets of the Muslims which kill tens of innocent Muslims and others before knowing anything about whom it is permissible to target and fight? The Prophet (ﷺ) said, **“the believer continues with space in his deen as long as he does not draw prohibited blood.”**

[al-Bukhari]

The Prophet (ﷺ) said, **“whoever harms a believer, there is no jihad for him.”**¹⁸

¹⁵ Al-Silsilah al-Sahihah, number 3420

¹⁶ al-Silsilah al-Sahihah, number 3473 and his statement, 'until he withdraws it from him' means 'until he lifts it from him'.

¹⁷ Narrated by Muslim, number 2616.

¹⁸ Sahih al-Jami', number 6378.

3. Boldness against the Great and Respected People of the Ummah, and Holding One's Self in High Esteem over Them.

They do not show respect to a scholar, nor an elder, except those whom their desires match to the extent with which he matches them. This is one of the most brazen traits of the extremist Khawarij: first, they dared to disrespect the Master of Creation, the most just of creation (my I be sacrificed for him!), such that their greatest elder and grandfather - Dhu'l Khuwaysirah - said to the Beloved (ﷺ), "fear Allah o Muhammad! Be just o Muhammad, I do not see that you are just!"

As it is reported in the Sahih from Abū Saīd al-Khudrī (رضي الله عنه) that a man without one eye, sunken eyes, high cheekbones, a prominent forehead, a thick beard, shaven head, and a rolled-up lower garment said: O Muhammad, fear Allah! He said (ﷺ), **"who could obey Allah if I disobeyed him, did he entrust me above the people of the earth, or did not entrust me?"**

He continued: one of the men among the people asked to kill him, I think it was Khalid b. al-Walid, and the Prophet (ﷺ) prevented him. When he left, he said:

"From the offspring of this man will emerge a people who read the Quran while it will not surpass their throats, who kill the people of Islam and leave the idolaters, who go through the deen like an arrow goes through prey, if I were to meet them, I would kill them the killing of 'aad" [Agreed upon]

In a narration according to Muslim, he said, "O Messenger of Allah, be just!" So the Messenger of Allah (ﷺ) responded, **"Woe to you! Who could be just if I am not just, I am have indeed failed and lost if I have not been just."**

According to al-Haythami in *Majma' al-Zawa'id* (vol. 6, 231): He said, by God o Muhammad you have not been just today in division (of war spoils)! And the

Messenger of Allah (ﷺ) became very angry, and then said, **“By Allah, you will not find after me anybody more just with you than me”**, and he said that three times, and then said: **“men will emerge from the Eastern direction, he will be their guide among them, they will go through the deen like an arrow goes through prey, and will not return to it”**, and he put his hand over his chest (saying), **“their sign is shaving (of the head), they will continue to fight until the last of them will- if you see them, then kill them -he said that three times-they are the worst of men and beasts”**, he said that three times. Hammad said, **“they will not return in it”**. In a narration, **“they will continue to fight until the last of them will fight with Dajjal!”**.

According to Ibn Abi ‘Asim in *Kitab al-Sunnah*: One man from Banu Tamim called Dhul Khuwaysirah approached and stopped in front of the Messenger of Allah (ﷺ) while he was giving to the people, he said: “O Muhammad, I see what you have done today!” So the Messenger of Allah (ﷺ) said, **“yes, and what did you do see?”** he said: I don’t see that you have been just! The Messenger of Allah (ﷺ) was angry and said, **“Woe to you, if justice is not with me, then with whom is it?”** ‘Umar said, O messenger of Allah, should we not kill him? He said, **“No, leave him, for he will have a sect which will obsess over the deen until the point they leave from it just as an arrow leaves its prey. He will look at the blade - the iron part of the arrow - and will not find anything, then he will look at the body - the wood part of the arrow - and no preceding excrement or blood will be found.”**¹⁹

His statement, **“preceding excreta and blood”** signifies the speed of the arrow, and the speed of its entry into the bird followed by its departure, for the excrement and blood comes first in a (hunted) bird, and the arrow would not have had time to pollute and mix with them due to the speed of its exit: such is the speech of the Khawarij leaving the Din and their going through it!

¹⁹ Recorded by Ibn Abi ‘Asim in “Kitab al-Sunnah”, Shaykh Nasir said in his study, “Its chain is good, and all of its men are thiqah”.

(It was reported) from 'Uqbah b. Wassaj, (that) he said: A companion of mine used to narrate to me regarding the criticism of the Khawarij against their leaders. When I went for Hajj, I met 'Abdullah b. 'Amr and asked him: You are among the remaining companions of the Messenger of Allah (ﷺ), and Allah has put knowledge in you; there are people in Iraq criticizing their leaders, and accusing them of deviance. He said to me: "Upon them is the curse of Allah, the angels and the people altogether."

The Messenger of Allah (ﷺ) was brought a band of gold and silver, so he divided it among his companions. One man among the Bedouins stood up and said, O Muhammad, by Allah, if Allah commands you to be just, then I do not see that you are just! He said (ﷺ), **"woe to you, who could be just regarding this besides me?"**, when he turned away, he said: "respond to him gently",²⁰ so the Prophet (ﷺ) said: **"Indeed, in my nation there will be brethren of this, they will read the Qur'an and it will not pass their throats, whenever they fight then kill them, he said that three times."**²¹

Ponder over this: the master of creation – the peace and blessings of my Lord upon him – was not free of their sense of superiority, false teachings, the fierceness of their tongues, their insolence and boldness. What do you think about those slaves below him, do you think they will be free of them, of their evil, sense of superiority and evil assumptions?

There is an authentic Athar from 'Ali b. Abi Talib – رضي الله عنه – that in the Fajr Prayer, one of the Khawarij called him, **"if you were to associate (with Allah), your deeds would become worthless"** (Quran 39:65), so 'Ali responded to him, **"Be patient, indeed the promise of Allah is true"** (Quran 30:60).²²

²⁰ Translator's note: That is, respond to him without insult or harshness.

²¹ Narrated by Ibn Abi Asim in "Kitab al-Sunnah", and al-Shaykh Nasir said in his compilation, "its chain is sahih upon the condition of Bukhari", number 934.

²² Shaykh Nasir said in al-Irwah, number 2468: "sahih".

This sense of superiority, of attacking, of boldness against the best and greatest figures of the Ummah – so that the people accept him (as upon the truth) – he advances it under the veil of Naseehah, and ordering good and prohibiting evil!

In the Musnad of Imam Ahmad, (it was narrated) from Zayd b. Wahb (that) he said: Some people among the Khawarij from Basrah entered upon ‘Ali (رضي الله عنه), among them was a man said “al-Ja’d b. Ba’jah” he said to him: Fear Allah o ‘Ali! For you are dead! ‘Ali (رضي الله عنه) said, “rather, (I will be) killed, (with) a strike upon this, with a reddening of this – meaning, (a strike) on his head, colouring his beard with blood – a covenanted oath, and a determined fate, and whoever slanders has indeed failed.”

He then reproached him for his clothes, and he said: “What do you find wrong with my clothes, it is far from prideful and fully appropriate a Muslim should emulate me”.²³

His statement, ‘a covenanted oath’ is referring to the Prophet (ﷺ) covenanting with him that he would certainly be killed, and indeed this is what happened. He was assassinated – may Allah be pleased with him – at the hands of the Khawarij, killed by ‘Abdurrahman b. Muljim, who was one of the Khawarij, may Allah curse them as they deserve!

From ‘Ubayd-Allah b. Abi Rafi’, the freed slave of the Messenger of Allah (ﷺ), that when the Haruris (Khawarij) fought, and he was with ‘Ali b. Abi Talib (رضي الله عنه), they said, “there is no rule but by Allah!”, they meant that ‘Ali did not rule by what Allah revealed when he made men rule the issue of the caliphate with Mu’awiyah and the people of Sham with him. ‘Ali said: “it is a true statement, but falsehood is intended by it! Indeed, the Messenger of Allah (ﷺ) described people who match their description, they say the truth with their tongues but this does not cross ‘this’ – pointing at his throat – among the most hated of Allah’s creation.” [Narrated by Muslim]

²³ Narrated by Ahmad in his Musnad, al-Shaykh Shakir said in his compilation, 703, its chain is Sahih.

From Abu Hafs that he heard 'Abdullah b. Abi Awfa while they were fighting the Khawarij, and a boy (or slave) of theirs joined the Khawarij from the other side. So we called him, "O Fayruz! O Fayruz! This is 'Abdullah b. Abi Awfa! (Come here)" He said, "what a great man would he be if he were to migrate" – that is, if he were to migrate to the side the Khawarij were on! – 'Abdullah said: what did the enemy of Allah say? It was said to him, "he said: what a great man if he were to migrate!" So he said: the Hijrah after my Hijrah with the Messenger of Allah (ﷺ)?! I have heard the Messenger of Allah (ﷺ) said, **"Tuba is for one who kills them and is killed by them".**²⁴

From al-Azraq b. Qays, he said: we were in Ahvaz fighting the Haruris, and I was on a precipice of a river, and there was a man praying. When he bridled his beast with his hand, the beast would oppose him, and he was trying to control it. Shu'bah said: he was Abu Barzah al-Aslami. (During this) one of the Khawarij said "Allah curse this old man!" When the Shaykh finished (his prayer), he said: "I heard your remark. No doubt, I participated with Allah's Messenger (ﷺ) in six or seven or eight battles and saw his leniency – i.e., how he used to be easy with people and not harsh against them – and no doubt, I would rather retain my animal than let it return to its stable, as it would cause me much trouble." [Narrated by al-Bukhari]

This is their sinful treatment of the greatest Sahabah, one who has a past of victory and Jihad with the Prophet (ﷺ). Imagine what their treatment will be of those below the Sahabah among the great and best of those who came after until our time? They are, (of course), even greater in boldness and in attacking them!

They do not respect anybody who disagrees with their desires, ignorance and extremism, regardless of his status among the best, and the righteous leaders, and those who have had a past of jihad and difficulty in the path of Allah!

²⁴ Recorded by Ibn Abi 'Asim in "Kitab al-Sunnah", declared to be hasan by Shaykh Nasir in his study: 906.

Even for the smallest disagreement he had with them, they hurdled synonyms and terms implying his sinfulness and excommunication among expressions of sinfulness, deviance, cursedness, treason and revocation – I seek refuge in Allah!

It is (reported) in the hadith authentically from the Prophet (ﷺ) that he said: **“one who does not respect our elders, and who does not have mercy to the young, and does not know the place of the scholar is not from my nation”**.²⁵ That is, gives the scholar his deserved adoration, reverence and respect. He said (ﷺ), **“indeed a part of reverence to Allah is honouring the Muslim elder, the carrier of the Qur’an, not the extreme in it or neglecter of it, and honouring the just Sultan.”**²⁶

He said (ﷺ), **“he is not among us (!) one who does not love our young, and know the right of our elderly”**.²⁷

“Forgive the people of high values for their slips”.²⁸

Al-Sha’bi said: Zayd b. Thabit prayed over a funeral, then his ewe approached him for him to ride it; then Ibn ‘Abbas came and took hold of his stirrup. Zayd said, “leave it of son of the uncle of Allah’s Messenger (ﷺ)”, so Ibn ‘Abbas said: “this is how we were commanded to treat our scholars and elders”. Zayd said, “show me your hand”, so he held it out, and he (Zayd) kissed it. He said, “this is how we were ordered to treat the Ahl al-Bayt of our Prophet (ﷺ)”.²⁹

Where do the mannerless, extremist Khawarij stand in the face of such noble, high manners!

²⁵ Reported by Ahmad and others, Sahih al-Targhib, 96.

²⁶ Sahih Sunan Abi Dawud, hadith 4053.

²⁷ Narrated by al-Hakim, and he said: Sahih on the condition of Muslim, Sahih al-Targhib, 95.

²⁸ Sahih al-Adab al-Mufrad, 362.

²⁹ Al-Iraqi said in his compilation of the Ihya’, vol. 1, 63, it was recorded by al-Tabarani, Hakim, and al-Bayhaqi. Al-Hakim said, “its chain is authentic upon the condition of Muslim”.

Where do they stand in face of the beloved's (ﷺ) guidance regarding the elderly, good people, and scholars – regarding honouring, revering, and respecting them?

4- Rebellion against Just Muslim Leaders.

Included in their path is the fighting against Muslim Imams and rulers, and those who disagree with them and do not abide by their views, and (they fight) due to what *they* see as sins, harbouring bad assumptions of them. This is what made them fight against 'Uthman, 'Ali and Mu'awiyah before – may Allah be pleased with them all – using the sword and murder against the Ummah and its children, and led them to thievery and highway robbery. This was their history with the rulers of Banu Umayyah as well as the 'Abbasids, and those after!

Among their signs is: that for every Muslim with prospects to become a ruler and take a position, they force upon him – before he actually gets to power – a list of their requirements and disbelieving acts, (threatening) that he is a kafir, or that he will eventually commit kufr; or, they start intervening in his rule so that he follows their unjust rule (which comes later) as determined by the Khawarij, and follows their antagonism and bloodshed!

They do not have a benefit over doubt of anything or from any perspective or part such that they may act fairly in recognizing his positive side, or that they may weight their benefits and harms. They do not recognize this fairness, nor can they bear it; rather, they are only good at identifying negative and dark aspects, and whatever follows their (identifying of) negative aspects is followed by rebellion and shedding haram blood!

If, however, the Muslims do not have a ruler or general Imam (caliph), they fight against their groups and tribes, and against all those Muslims who do not obey and follow them in their falsehood, as was their history in the past and in its current case in Iraq, Syria, Libya, Yemen, and other lands.

-Issue: What is the position to be taken with the Khawarij regarding their rebellion against rulers?

I say: there are three types of rulers:

Firstly, a just Muslim ruler: when they fight against him, they desire to remove and kill him. In this case, he is to be fought alongside against (the just ruler), and they are not forgiven, nor are others forgiven to join them, and I do not know of any difference in that among the people of knowledge.

Secondly, an extremely oppressive and irresponsible Muslim ruler, where his irresponsibility and oppression is greater than theirs: such a person, if they fight against him nobody will be free, and the general Muslims will not be protected from them (So they should not fight). If their fighting and evil lengthens, affecting the protected Muslims and their prohibitions and interests; in that case, they are to be fought and brought back on their heels in defeat.

'Ali b. Abi Talib said, (رضي الله عنه): "if they oppose - i.e., the Khawarij - a just ruler, then fight them; while if they oppose an oppressive ruler, then do not fight them as they have a statement - i.e., an interpretation!"³⁰

The third, a disbelieving, apostate ruler, open in disbelief, apostasy and hostility: here, the Muslims fight against him, but far from the Khawarij and their groups - they have their own independent flag, and clear differentiation from the banner of the Khawarij. If they are in a stalemate, and there is no choice but to fight alongside them, they are fought with against the disbeliever apostate as long as they do not use their swords against the necks of the Muslims, so long as they abstain from evil and fighting the Muslims. (This is decided) according to the Shar'i principles that prove the removal of the greater of two evils or two harms by choosing the less harmful and evil option. Allah تعالى knows best.

³⁰ Ibn Hajar said in *al-Fath*, vol. 12, 135, "its chain is authentic."

5- Treachery and taking lightly covenants and trusts.

For one of their traits is that they do not observe the sacred nature of covenants: treachery is one of their characteristics, an attribute attached to them. Its evil is bloodshed (of haram), treachery, thievery against the Islamically prohibited (rights), and protected wealth. They will transgress against that which must be adhered to and observed in the context of sanctifying contracts and trusts.

- Allah تعالى said: **“Who break the covenant of Allah after contracting it and sever that which Allah has ordered to be joined and cause corruption on earth. It is those who are the losers”** (Qur’an 2:27)

From Mus’ab b. Sa’d b. Abi al-Waqqas, (that) he said: I asked my father – that is, regarding the meaning behind this verse – and he said: “they are the Haruris”, meaning the Khawarij. And he used to – رضي الله عنهم – swear, saying “by Allah besides whom there is no God, they are indeed the Haruris.”³¹

Among their signs in this regard: is that they consider respecting covenants, not cancelling them, (or betraying them) as treachery, as a deficiency in religion, and a deficiency in manliness and chivalry, they consider it as intellectual femininity and making the disbelievers victorious. This is their opinion regarding (covenants) that conflict with their ‘jihad’ and their demands of treachery – we seek refuge in Allah from their evil and evil manners.

In the hadith it is authentically (narrated) from the Prophet (ﷺ) that he said: **“the treacherous one will have a flag (on him) on the day of judgement, and it will be said: this is the treachery of ‘so and so’”** [Agreed upon]

And he said (ﷺ), **“whoever grants security to a man to protect his life and then kills him, I am free from this murderer, even if the killed one is a disbeliever.”**³²

³¹ See Tafsir al-Qurtubi on this noble verse which are mentioned above.

³² Narrated by al-Nawa’is and others: Al-Silsilah al-Sahihah, 440.

And he said, (ﷺ), **“whoever kills a soul that has a covenant without permission, Allah has prohibited that he should smell the musk of heaven”**.³³

He said (ﷺ), **“if a man gives another man assurance (of security), and then kills him after he was assured, he will be implanted with the flag of treachery on the day of resurrection.”**³⁴

³³ Sahih Sunan al-Nasai, 4423.

³⁴ Narrated by al-Hakim, Sahih al-Jami' (356), and other Shari'a texts which prohibit and designate treachery as a crime, and that which clarifies that the doubt of peace is a covenant, and the doubt of treachery is treachery. The issue has been approached with some detail in our book entitled, “al-Istihlal”, refer to this if you prefer.

6- Following the unclear (verses) of the Religion and the Quran.

They follow the unclear aspects, going around with it wherever it goes. They argue over it (to defend themselves), and do a bad job at understanding (the concept) and explaining it. They desire to take (these evidences) as unambiguous in the Shari'a and make rulings based on it, thereby holding it above (specific) rulings, and not the other way around.

The unclear evidences that they follow has two perspectives:

- a) from the perspective of understanding and following the Shari'a text, but instead following the unclear texts; and
- b) from the perspective of understanding the situation upon which they desire to implement the Shar'i text, because their understanding of the current situation itself is unclear, or because the situation which they desire to implement the text upon is unclear and implementable in several ways and meanings, and explanations, and not muhkam and clear.

Or, they (follow) both perspectives together, so they follow an unclear text, and an unclear current circumstance, thereby being weak and committing errors (in both parts), increasing their errors, oppression and evil!

For they quote as evidence in an incorrect matter upon an incorrect circumstance to follow it in an incorrect way, and then after that they think they are upon good, and that they are doing righteous deeds!

As Ibn 'Umar (رضي الله عنه) said, "they have interpreted verses that were revealed against the disbelievers and used it against the believers." [al-Bukhari]

They implemented the rulings of disbelievers upon them!

- Allah تعالى said, "It is He who has sent down to you the Book; in it are verses [that are] precise - they are the foundation of the Book - and others unspecified. As for those in whose hearts is deviation, they will follow that of it which is unspecified, seeking discord and seeking an interpretation [suitable to them]. And no one knows its [true] interpretation except Allah. But those firm in knowledge say, "We believe in it. All [of it] is from our Lord." And no one will be reminded except those of understanding" (Quran 3:7)

Ibn Kathir said in *al-Tafsir*, "from Abu Umamah al-Bahili narrating from the Prophet (ﷺ) in the statement of the Almighty, 'as for those in whose hearts is deviance, they follow its unclear aspects', he said: they are the Khawarij."

From Ibn 'Abbas, (it was narrated) that the Khawarij and their reading of the Quran were mentioned, he said: "they believe in its ruling, and perish in its unclear aspects."³⁵

From 'Ali - رضي الله عنه - that he was asked about this verse, "**say, should I inform you of the losers of their deeds?**" (Quran 18:103), he said, "I do not think except that the Khawarij are among them."³⁶

Included in their incorrect seeking evidence using unclear (verses) that they interpret with oppression and aggression to fight against 'Ali - رضي الله عنه - and those with him among the believers is their statement, "'Ali has made men rule in the matter of Allah Almighty, while Allah تعالى said, "**Rule is for none but Allah**" (Quran 12:40), so what is the state of men ruling after the statement of Allah Almighty?"

Secondly, he ('Ali) fought Mu'awiyah and other Sahabah among him, and did not curse them or take their war spoils, that is because they were believers and it is not permissible to fight and enslave them.

³⁵ Ibn Hajar in *al-Fath* said, vol. 12, 313, its chain is sahih.

³⁶ *Fath al-Qadir*, al-Shawkani, vol. 3, 447.

Thirdly, he erased himself (on paper) as ‘commander of the believers’ – i.e., when he wrote to and desired peace with Mu’awiyah and the people of Sham with him – for if he was not the commander of the ‘believers’, he would have to be commander of the disbelievers!

Ibn ‘Abbas رضي الله عنه used to hear these arguments of theirs, and responded to them in a famous debate he had with them.

He said: “As for your statement that he made men rule in the matter of Allah almighty, I will recite to you from the Book of Allah تعالى that which nullifies your claim, will you return then?” They said, “yes”.

He said, “Indeed Allah عز وجل has made for men to rule in His matter, in the matter of the rabbit’s price being $\frac{1}{4}$ dirham, and he recited this verse,

- **“O you who have believed, do not kill game while you are in the state of iḥrām. And whoever of you kills it intentionally - the penalty is an equivalent from sacrificial animals to what he killed, as judged by two just men among you...” (Quran 5:95),** until the end of the ayah.

And regarding a woman and her husband,

- **“And if you fear dissension between the two, send an arbitrator from his people and an arbitrator from her people” (Quran 4:35)** until the end of the ayah.

We call you as a witness before Allah, do you know the ruling of men in reconciling between them and shedding blood as better, or the ruling of a rabbit and sex with a woman? Which (ruling) do you see as better? They said, “indeed, this one”.

He said, “You let this go then”.

They said, “yes.”

He said, as for your statement, he fought but did not enslave or take war spoils, will you take your mother 'A'ishah as a slave? By Allah if you say: she is not our mother, then you have left Islam, and by Allah if you say we will make her permissible as others than her, then you have left Islam. You are between two deviances. Indeed, Allah (عز وجل) said:

- **“the prophet is first before the believers then themselves and his wives are your mothers” (Quran 33:6).**

If you said: she is not my mother, you have left Islam, have you retracted this?

They said: “yes.”

He said, “as for your statement that he erased himself from the (title of) commander of the believers, then I will ask you (whether) you approve of (what happened on) the day of Hdaybiya, when he wrote to the polytheists: Abu Sufyan b. Harb and Suhayl b. Amr and said: **O 'Ali, write: “this is what Muhammad b. Abdullah has agreed upon”**. By Allah, the Messenger of Allah (ﷺ) is better than 'Ali, and indeed he has erased his own title.”

He said: two thousand of them returned while the rest of them fought and were killed.³⁷

For this, they were described upon the tongue of the Prophet (ﷺ): **“that they will call to the book of Allah, and have no share in it”**.

³⁷ Al-Wadi'i said in his book 'Sahih Dala'il al-Nubuwwah': its chain is hasan.

7- Obsession, creating difficulty, extremism and exaggeration in religion.

That is, to a degree the righteous do not even see their deeds as comparable to theirs, as they were described in several hadiths, the compilation of which has preceded.

“They obsess themselves in the deen, not equivalent is your recitation compared to theirs, nor your prayer to theirs, nor is your fasting comparable to theirs at all, and do not see your jihad to be anything compared to theirs!”

When Ibn ‘Abbas went to debate with them, he said: “I entered upon a people I have not seen more extreme in (religious) effort, their foreheads injured from prostration, and their hands as if they were hooves of camels, they had rolled-up, cleaned shirts, their faces afflicted by sleepiness. Then I said salam to them, and they responded: Greetings, o Ibn ‘Abbas! What have you come with? ... et cetera”³⁸

This description made the companions and followers afraid, for how could they be fighting a people known for their obsession with the religion and high amounts of worship?

‘Ali, may Allah be pleased with him, used to say to them: do as you please, just agree with us not to shed prohibited blood, to not commit highway robbery on the roads, and do not oppress anybody; and if you do so, I will declare war on you.”

In the hadith from Muslim b. Abi Bakrah, from his father: that the Prophet (ﷺ) passed by a man in prostration, and he was on his way to prayer. When he finished his prayer and returned, he was still prostrating!

³⁸ Imagine: Ibn Abbas - رضي الله عنه - passed the salam onto them, the greeting of Islam, “May peace and the mercy of Allah be upon you”, and they responded to him with the phrase “Greetings” (*Marhaban*) because they considered him to be a disbeliever and therefore not permissible to respond to his salam with the salam of Islam! Among their grandchildren today are those who do the same thing with the Muslims!

The Prophet (ﷺ) stood up and said: **“who will kill this (man)?”**

One man stood up and exposed his harms, selected his sword and removed it, and then said: O Prophet of Allah, may my mother and father be sacrificed for you – how can I kill a man in prostration, bearing witness that there is no deity but Allah, and that you Muhammad are his slave and messenger?

Then he said (ﷺ): **“who will kill this (man)?”**

So (another) man stood up and said: “I will,” exposing his arms and drawing his sword, until his hand began to tremble, and said, “O messenger of Allah! How can I kill a man in prostration, bearing witness there is no deity but Allah, and that you Muhammad are his slave and messenger?”

The messenger of Allah (ﷺ) said, **“by the One in whose hand is my life, if you had killed him, it would have been the first and last fitnah!”**³⁹

The majority of those who are fascinated (and deviated) by them among young Muslims are due to this reason, due to seeing their obsession and exaggeration in din, and their effort in worship being greater than theirs.

In the hadith, it has been authentically (reported) from the Prophet (ﷺ) that he said: **“beware of exaggeration, for indeed those who were before you were destroyed because of exaggeration in religion”**.⁴⁰

Exaggeration in religion is all that which one increases over the proven permissible (worship) prescribed in the Book and Sunnah.

³⁹ Narrated by Imam Ahmad and Tabarani, and Ibn Abi ‘Asim in ‘Kitab al-Sunnah’, declared Sahih by Shaykh nasir in his study.

⁴⁰ Narrated by Imam Ahmad, Tabarani, and Ibn Abi ‘Asim in ‘Kitab al-Sunnah’, declared ‘sahih’ by al-Shaykh Nasir in his compilation.

He further said (ﷺ), **“indeed, religion is ease. Nobody is extreme in the religion except that it defeats him.”** [Narrated by al-Bukhari]

Ibn Hajar said in *al-Fath* (vol. 1, p. 117), “going to extremes in difficulty is defeat, meaning that nobody obsessed with religious rites, thereby leaving compassion, except that he will eventually become unable and cut off, becoming defeated.”

He said (ﷺ), **“Follow the optimal guide, for indeed whoever fights the deen will be defeated by it.”**⁴¹⁴²

He said (ﷺ): **“Allah is compassionate and loves compassion in all matters”** [Narrated by al-Bukhari]

He said (ﷺ): **“Allah is compassionate and loves compassion, he rewards compassion generously, whereas he does not (do the same) for cruelty or other (ways of behaving)”** [Narrated by Muslim]

He further said, (ﷺ) **“whoever prohibits compassion prohibits good.”** [Narrated by Muslim]

⁴¹ Meaning, (qasid) as in moderate and in the middle, without disobedience, exaggeration or laxity.

⁴² Narrated by Ibn Abi ‘Asim in “al-Sunnah”, declared Sahih by al-Shaykh Nasir in his study, 95. His statement “defeats” means leaning towards extremism, and seclusion from compassion and moderation; he thus does not take the Shar’i permissions when one should do so.

8- Personal, subordinate attributes, and characteristic attributes of the soul.

-Among them are: that they are young in age, and ignorance prevails among them: as the existence of rightly-guided scholars are absent among them and their ranks, and this is what is benefitted from His statement (ﷺ) **“young in age”** and his statement, **“they read the Qur’an with their tongues but does not surpass their throats”**, and his statement, **“they read the Qur’an, thinking that it is for them but instead is against them”**, that is due to the absence of understanding and acting according to its requirements!

This meaning is also derived from their destruction in (understanding) unclear statements, and that they do not correctly act (according to knowledge), and then think that they are doing good, and that they are arriving at verses revealed to the disbelievers, interpreting them for the believers! This is the action of the ignorant, no doubt.

-Among them is: that they are fools who do not properly estimate the consequences of their actions, and their bringing upon themselves woes and losses. Such as their not establishing requirements before proceeding to do an action. For this reason, they do not fear from the shedding of prohibited blood (acting according to) doubts and assumptions, and according to what they view are sins. This is derived from his statement (ﷺ) and description that they are **“fools with (lofty) dreams”**, for the fool (*safeeh*) is one who cannot estimate the results of their actions!

-Among them are that their sign is shaving (their heads): they cut the hair of their heads from their roots, and this is the derivation from his statement **“their sign is shaven heads”**, meaning, this is one of their signs.⁴³

⁴³ Look at the modern Khawarij with this sign, they start to grow their hair on their heads, thinking that they are removing themselves from the attribute and the ruling of the extremist Khawarij, thereby deviating the people from their reality. Whatever disguising of their main

-They (other characteristics) include: insolence, bad manners, a false sense of superiority, and pretending to be knowledgeable: this is understood from their boldness and attacks on the great people of the Ummah among the Sahabah and Tabi'een until the day of judgement, as has preceded.

-They include: pride, rejection of truth, insulting (Allah's) creation, and stubbornness upon falsehood: this is derived from their fighting upon their false path until death, despite the establishing of evidence against them.

Al-Ghazali said in his book *Minhaj al-Abideen*: "The desire of the soul is like a Khariji who fights in the name of religion, and does not return until he is killed".

To proceed: these are the attributes of the Khawarij in front of you, O dear reader – so present yourself with the following (questions):

*Whoever finds himself free from these attributes should praise and thank Allah تعالى for this.

*Whoever finds in himself all of their attributes and traits mentioned previously in the compilation of 8 points which preceded above, then he is a pure Khariji, and a dog from the dogs of hellfire if he does not attempt to repent and return, even if he says with his tongue one-thousand times that he is from *Ahl al-Sunnah wa-l-Jama'ah*, for the truth is obtained through meanings, not through terms and thoughts said by the tongue.

-Whoever has one trait among them, then he has a trait of Kharajism and it may be said of him: he is from *Ahl al-Sunnah wa-l-Jama'ah*, however he has one trait of the Khawarij, or 'he has (some) Kharijism and extremism'. He must in this case begin to

previously-mentioned traits, and whatever their behaviours are, (this action here) is one of the deceptions of Iblis of them!

treat it and defeat it before it becomes greater, expands and takes over, and before he embodies the remaining attributes and traits of Kharajism.

I seek refuge in Allah for myself and for you from the traits and attributes of these extremist Khawarij, and of all (traits) of the people of desires and Bid'ah. Ameen our Lord.

If it is asked, how may a person protect himself from entering into the attributes of the Khawarij and becoming like them?

The response: protection – by the will of Allah – from looking like the Khawarij and other people of innovations and desire is possible from several angles:

- Taking upon one's self the Qur'an and Sunnah upon the understanding of the great people of the Ummah among the Sahabah and their followers with Ihsan, as in the hadith, he said (ﷺ): **"I have indeed left you with that which, if you stick to it, you will never be misguided: the book of Allah and the Sunnah of His Prophet"** [Sahih al-Targhib 40]

He said (ﷺ), **"for those of you who live after me will see great disagreement. You must then follow my sunnah and that of the rightly-guided caliphs. Hold to it and stick fast to it. Avoid newly-invented matters, for every invented matter is an innovation, and every innovation is misguidance"** [Sahih Sunan Abi Dawud 3851]

-Making righteous friends who are upon the path of Sunnah and the Jama'ah without swerving towards exaggeration or negligence; and abstaining from gatherings of the people of innovation and desire, for the companion is a 'dragger': he either wants to pull you down or save you by the will of Allah, as stated in the hadith, it has authentically been reported from the Prophet (ﷺ) that he said: **"the company of a good person and a bad person is just like that of a musk carrier and a blacksmith. The former will either give you some perfume, sell you some, or at**

least smell good; whereas the latter will either burn your clothes or smell nasty”

[Agreed upon]

He further said (ﷺ), **“A man is upon the religion of his intimate friend, so beware of those with whom you make friends”** [Narrated by al-Tirmidhi and others, *Sahih al-Jami'* 3545]

And in an Athar by Ibn Mas'ud: “Whoever wants to preserve his religion should seclude himself from mixing with the Sultan, and sitting with people of innovation, for indeed your sitting with them is more adhesive than a scab”.

From al-Hasan al-Basri, “do not sit with a companion of innovation, for indeed it will make your heart diseased”.

Included in seclusion from the people of innovation and desires is abstaining from their writings, reading to them, especially if the reader is new in seeking knowledge; he will not be proficient in the path of truth and proper belief.

Whoever refuses except to stop under the gutter (or deviance), and then thinks afterwards that he will be safe from problems and harms, he is a deluded, this it will not happen!

-Taking the scholars who act upon good upon themselves, and consulting them when a doubt among the doubts of people contradict you, then proceed to ask them, and before your doubt becomes strong in you, as He Almighty said:

- **“ask the people of remembrance if you do not know” (Quran 21:7),**
- **and the Almighty said: “if they were to return it to the messenger and the people of authority among them, those who extrapolate (evidence) among them would know it (the answer)” (Qur'an 4:83)**

-Supplication: do not rely on your own decisions for you will be destroyed; rather ask Allah تعالى for guidance and safety, and to protect you from the external and internal tribulations:

- **“whomever Allah guides is rightly-guided, whomever He leads astray you will not find for them allies besides Him” (Quran 17:97)**

- All of these will be factors which help, by the will of Allah, in achieving safety from falling into the doubts of the Khawarij, their deviances, as well as other people of innovation and desire. Allah تعالى knows best.

- If someone were to ask: describe us with their names, as well as the names of their groups, so that we may beware of them more?

The response: their names and titles are many, and this is not the place to extract or correct such and such a person, but rather a place we wanted to give the reader the criterion by which these names and titles can be weighed, for every one – regardless of their name or the name of their group – is required to occasionally conduct a procedure of evaluating itself and revising, and presenting itself with renewal and truthfulness in these attributes and traits of the Khawarij which were described above, then looking where it stands. If (the group) finds itself safe and free (from them), they should thank Allah عز وجل, and if it finds other than that, it should work hard to make repentance and purification of this filth and traits. There is no problem upon one who finds inadequacies in self-assessment, or diagnosis of his state – and is affected with a sickness which becomes bad and then thinks he is doing good – to present himself to known specialists among people of knowledge and piety and following the Sunnah, in order to diagnose himself and see where he stands vis-à-vis the true path, as Allah تعالى said:

- **“ask the people of remembrance if you do not know”**
- **“O our Lord, do not deviate our hearts after you have guided us, and bestow mercy upon us, indeed you are the Bestower” (Qur’an 3:8)**

May peace and blessings be upon our master and Prophet, our beloved Muhammad, along with his family and companions. Our last statement is: praise be to Allah, Lord of the Universe.

Abdulmonem Mustafa Halimah

Abu Baseer al-Tartousi

2013/5/25 (1st ed.) - 1433/7/15

www.abubaseer.bizland.com

www.altartosi.net

altartousi1@gmail.com