



Revilement of the Sunnah is the Origin of Innovation: Case Study of the Neo-Kharijite Revilement of the Sunnah and Its People

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And the origin, starting point of Bid'ah is revilement of the Sunnah by (one's) suspicion and desire, just as Iblees reviled the command of His Lord with his opinion and desire.

Shaykh ul-Islam Ibn Taymiyyah in Kitaab Mujmal I'tiqaad as-Salaf, Chapter: What is contained in the saying of the Messenger, "My Ummah will split into 73 sects" (Majmoo' al-Fataawaa), after mentioning the Khawaarij and narrating the hadeeths concerning them.

Notes

The origin of innovation comes about by revilement of the Sunnah that does not agree with ones suspicion, intellect and desire, and from this arose the sects and innovations. This is indicative of the fact that the Innovators are not content with the Sunnah, and what it has brought in the affairs of knowledge and action (aqeedah and manhaj).

The Jahmiyyah, Mu'tazilah and Ash'ariyyah reviled the Sunnah in what it contained of affirmation of Allaah's attributes. And then in turn they reviled its people.

The Qadariyyah reviled the Sunnah in what it contained of affirmation of Allaah's prior knowledge and power (qudrah) and will (mashee'ah) which encompasses the whole creation and the Jabariyyah reviled what it contained of affirmation of will and choice and responsibility for the creation. And then in turn they reviled its people.

The Raafidah reviled the Sunnah in what it contained of the virtues and precedence of Abu Bakr and 'Umar and 'Uthmaan (radiallaahu anhum), and other than them from the Sahaabah. And then in turn they reviled its people.

The Murji'ah reviled the Sunnah in what it contained of the command to actions and the threat of punishment for those who abandoned it, and the increase and decrease of Imaan. And then in turn they reviled its people.

As Ibn al-Qayyim (rahimahullaah) said:

“And the reality of the matter is that every faction makes ta'weel of that which opposes its creed and madhhab. Hence, the criterion between that whose ta'weel is allowed and that whose ta'weel is not allowed is actually the madhhab that [each faction] has tended to, and the principles that it has laid down. Hence, whatever agrees with these principles, they affirm it and do not make ta'weel of it, and whatever opposes them, then if it is possible for them to reject it outright (i.e. the text) they reject it, otherwise, they make ta'weel of it.

For this reason, when the Raafidah established their hatred for the Sahaabah, they rejected everything that came concerning their virtues, and praise of them, or they made ta'weel of it.

And when the Jahmiyyah laid their foundations that Allaah does not speak and nor does He speak to anyone, and nor will He be seen with the vision (of the eyes), and that He is not above the Throne, separate from His creation, and that He does not have any Attribute that is established with Him – they then made ta'weel of everything that opposed what they had laid down (as their foundation).

And when the Qadariyyah laid down their foundation that Allaah, the Sublime, does not create the actions of His servants, and that He did not decree them for them, they made ta'weel of everything that opposed their foundations.

And when the Mu'tazilah laid the foundation of their saying concerning the implementation of the threat, and that whoever enters the Fire will never come out of it, they made ta'weel of everything that opposed it.

And when the Murji'ah laid their foundation that Imaan is merely knowledge (ma'rifah) and that it does not increase or decrease, they made ta'weel of everything that opposed their foundations.

And when the Kullaabiyyah laid their foundation that Allaah, the Sublime, cannot be described with that which is tied to His qudrah (power) and will [i.e.

the attributes of action, sifaat fi'liyyah, those which are connected to His will, when He wills he performs them, such as istiwa, or nuzool and the likes], and they called this "hulool al-hawaadith" [i.e. the new occurrences, transformations], they made ta'weel of everything that opposed this foundation.

And when the Jabariyyah laid the foundation that the ability (qudrah) of the servant has no role or effect in (his) actions from any angle whatsoever, and that the movements of the servants is just like the blowing of the wind and the [subsequent] motions of the trees, they made ta'weel of everything that came in opposition to this." (as-Sawaa'iq al-Mursalah 1/ 231-232).

Thus, revilement of the Sunnah, by carrying the intellect, desire and opinion over and above it, in order to reject it, and make false interpolation of it is what gives birth and rise to innovation.

The Khaarijyyah Asriyyah (Neo-Khawaarij) Revile The Sunnah And Its People, and Their Revilement Is the Origin of Their Innovation

And in the contemporary times, the neo-Khawaarij, or if you like the Qutubiyyah, or if you like the Surooriyyah, and their offshoots, siblings and allies are the revilers of the Sunnah and originators of Innovation, exactly like their Father, Dhul-Khuwaisarah at-Timimi. And this matter is apparent to anyone who has insight into the Salafi aqeedah and manhaj and who knows the history of the Sunnah and its people and of Bid'ah and its people.

And the most famous of their slogans and mottos by which they revile the Sunnah and its people is what was originated by the Shurocrat, Abdur-Razzaaq as-Shayijee, the caller to democracy and collaborator with the Raafidah of Kuwait:

“Murji’ah with the Rulers and Khawaarij with the Callers”

And the intent here is actually revilement of the Sunnah, and as a consequence, revilement and estrangement of its people. So this man, ash-Shayijee, originated this statements and then all of the Innovators, in all parts of the earth, consumed and excreted it, not even realising from whom it had come – a man who affirms democracy and acts upon it, and calls to it, and collaborates with the Raafidah by way of it, and other such calamities, if only they knew¹.

As for revilement of the Sunnah contained in this slogan, then it is because the creed and madhhab of the Neo-Makhaarijah is takfir and revolt, and replacing the existing ruling authorities with themselves, and justifying all of that by attempting to quote from Ahl us-Sunnah. Thus, everything that came in the Sunnah that was not in agreement with their madhhab then, they reviled it, and opposed it and interpolated it, and repelled it.

And likewise, it is the creed and madhhab of the neo-Khawaarij of today that they ally with the Innovators, and open up the doors to them, and give them great lenience, and promote them, so as to gather their numbers to attain their objectives. Thus, everything that came in the Sunnah and the biographies of the Salaf pertaining to refuting Innovation and its people, banishing them, making Jihaad against them, reviling them, censuring them and subduing them and their works and their writings and cutting them off, then they reviled it, and opposed it and interpolated it.

¹ Refer to the excellent refutation of this Shurocrat by Faalih bin Talee’ah in which he brings all the newspaper clippings confirming that this man is a caller to democracy, and in which he refutes all of the lies and fabrications of ash-Shayijee against the Salafees and especially Shaikh Rabee’ bin Haadee.

The Statement of Shaykh ul-Islaam Ibn Taymiyyah Explaining the Sunnah and What It Has Commanded and Brought

Pay very close attention to the saying of Shaykh ul-Islaam Ibn Taymiyyah:

Shaykh ul-Islaam said (Majmoo al-Fataawaa 28/470): "...And for this reason, the leading Scholars of Islaam that these severe innovations are more evil than sins, as those who commit them believe that they are sins. And this is how the Sunnah of Allaah's Messenger (sallallaahu alaihi wasallam) traversed in that he ordered the fighting of the Khawaarij, those who departed from the Sunnah, and (on the other hand) ordered with patience upon the tyranny of the Rulers, and their oppression, and also to pray behind them, despite their sins. And he also testified for one of his Companions who persisted in some sins that he loves Allaah and His Messenger, and he forbade the others from cursing him. And (yet) he informed about Dhul-Khuwaysarah (the father of the Khawaarij) and his associates that they leave Islaam like an arrow leaves the bow, despite their great awe, fear (wara') of Allaah, and their (excessive) worship. And Allaah has said in His Book, **"But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission"**. (An-Nisa 4:65). Hence, everyone who exited from Sunnah of Allaah's Messenger (sallallaahu alaihi wasallam), and His Sharee'ah, then Allaah has sworn by way of His Sanctified Self, that he does not believe until he is satisfied with the judgement of Allaah's Messenger (sallallaahu alaihi wasallam) in every dispute that arises amongst them concerning the affairs of the world and the religion, and until their does not remain any resistance in their souls. And the proofs, indications in the Qur'aan to this principle are many." End quote.

We will come back to this a little later, but let us first bring some proofs for what Shaykh ul-Islaam has stated here.

The Sunnah Has Ordered Patience Upon the Tyranny, Injustice of the Rulers and In Their Absence of Adhering to the Book and the Sunnah, and Even With Their Having the Hearts of Devils in the Bodies of Men

From Hudhaifah Ibn al-Yamaan (radiallaahu anhu) who said, "I said: "O Messenger of Allaah! We used to be in a state of evil, and then Allaah brought this good, which we are now in. Will there be any evil after this good?" He said, "Yes." I said, "Will there be any evil after that good?" He said, "Yes." I said, "How will it be?" He said, "There will be after me Leaders who do not guide themselves with my guidance and nor do they adopt my Sunnah, and there will arise from amongst them, men with the hearts of devils in the bodies of men." I said, "What shall I do then, if I reach that time?" He said, "Hear and obey the leader, even if he strikes your back and takes your wealth, then still hear and obey". (Bukharee, Muslim and others).

The Neo-Khawaarij revile this Sunnah. For the Sunnah has affirmed that there will be those who will not judge by his guidance in their affairs, which is what Allaah has revealed, and nor will they adopt his Sunnah. So he affirmed for them being far away from the Book of Allaah and his Sunnah. Then he explained that amongst the likes of these ones who do not judge by his guidance, will be found men with the hearts of devils in the bodies of men. And this is a far-reaching description, "hearts of devils in the bodies of men", and it is hard to find a description more severe than this. Then he explained that they will take the wealth of the people and also beat them and strike them. Thus, there will be no social justice, or little. And alongside that he stated, merely commanding what had been revealed from above, since he does not speak with his desire, it is but revelation sent down to him, "then still hear and obey".

Thus, the neo-Khawaarij revile the Sunnah because it does not agree with their creed and madhhab, and they are not content with it, and hence, they strove to repress it, and conceal it, and make it appear as heresy, and to demonise those who adhered to it, and to label them with every loathsome and repugnant name. And thus, they strove with whatever they could employ in order to repel the Sunan and Aathaar and to revile them and to abolish them.

Thus when they say, "Murji'ah with the Rulers" then know that they revile the Sunnah and censure it, and blame it, and know that they are not content with what their Lord has revealed.

And as has just passed from Shaykh ul-Islaam Ibn Taymiyyah, concerning the Khawaarij, "And (yet) he informed about Dhul-Khuwaysarah (the father of the Khawaarij) and his associates that they leave Islaam like an arrow leaves the bow, despite their great awe, fear (wara') of Allaah, and their (excessive)

worship. And Allaah has said in His Book, **“But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission”**. (An-Nisa 4:65). Hence, everyone who exited from Sunnah of Allaah's Messenger (sallallaahu alaihi wasallam), and His Sharee'ah, then Allaah has sworn by way of His Sanctified Self, that he does not believe until he is satisfied with the judgement of Allaah's Messenger (sallallaahu alaihi wasallam) in every dispute that arises amongst them concerning the affairs of the world and the religion, and until their does not remain any resistance in their souls. And the proofs, indications in the Qur'aan to this principle are many.”

Thus, the Khawaarij exit from the Sunnah of Allaah's Messenger and thus, they have not made Muhammad (sallallaahu alaihi wasallam) a judge in what they have disputed, and nor are they satisfied with the judgement of Allaah's Messenger (sallallaahu alaihi wasallam) in what he directed his Ummah, when they find themselves in times of biting kingship, and the rulers being distant from the Book and the Sunnah, and absence of rights, and confiscation of wealth, and beatings.

And On the Other Hand the Sunnah Has Ordered Severity Against the Khawaarij, Cutting Them Off and Restraining Them and Protecting the Ummah From The Evil Resultant From their Doctrine and Program

And this is known and has been reported with successive transmission, concerning the Khawaarij, and amongst the statements of the Messenger (sallallaahu alaihi wasallam) in this regard, **“they are dogs of Hellfire”, “if I was to reach them I would slaughter them like the slaughtering of Aad”, and “they will speak with the best speech of creation” and “they will recite the Qur’aan thinking that it is in support of them, whereas it is against them”** (in Saheeh Muslim, from the hadeeth of Zaid bin Wahb), and **“and every time a group appears (i.e. from the Khawaarij), it is to be cut off, until the Dajjal appears within them”** (in Ibn Maajah, and see Silsilah as-Saheehah no. 2455), and **“they are the worst of creation”** and other such descriptions which have come in the authentic narrations.

And also the basis of their call is the absence of social justice, as the Father of Khawaarij, Dhul-Khuwaisarah at-Tamimi, charged the Messenger of not being just, and he was the first to make this the legacy of the subsequent generations of Kharijites, who would not cease to emerge until the Dajjal appears in the midst of the last of them. And this is their legacy in all ages in times, in that they justify takfir and revolt, when they see that the ruling authority has departed from justice and turned to sin, oppression and injustice, and thus they strive to remove them in the name of making judgement for Allaah alone.

Shaykh ul-Islaam Ibn Taymiyyah said, “And the way, seerah, of the Muslims has never ceased upon this (methodology). They did not declare them (i.e. the Khawarij) to be apostates like those whom as-Siddiq (radiallaahu anhu) fought against. And this despite the command of the Messenger of Allaah (sallallaahu alaihi wasallam) to fight against them, as occurs in the authentic hadiths, and also despite what has been reported about them in the hadeeth of Abu Umaamah, collected by at-Tirmidhi and others that they are “the most evil of those who are killed under the sky and how excellent is the one killed by them”. Meaning that they are more harmful to the Muslims than others, for there are none which are more harmful to the Muslims than them, neither the Jews and nor the Christians. For they strived to kill every Muslim who did not agree with their view, declaring the blood of the Muslims, their wealth, and the slaying of their children to be lawful, while making takfir of them. And they considered this to be worship, due to their ignorance and their innovation that caused to stray...” Minhaj us-Sunnah 5/248.

Asim bin Shumaikh said, “So I saw him – meaning Abu Sa’eed al-Khudree (who reported the hadith about the killing of the Khawarij) – after he had

grown old and when his hands began to tremble, saying, ‘Fighting them – meaning the Khawarij – is greater to me than fighting an equal number of the Turks’. Ibn Abi Shaybah 15/305 and Musnad Ahmad 3/33.

Ibn Hubairah concerning the hadeeth of Abu Sa’eed al-Khudree, “In this hadeeth is proof that fighting the Khawarij comes before fighting the pagans, mushrikeen. And the wisdom in that is that in fighting against them is a preservation of the capital of Islaam, whereas in fighting the people of Shirk there is the seeking of increase (in capital). So preserving the capital comes first.” Fath ul-Bari 12/301.

And Shaykh ul-Islaam Ibn Taymiyyah said, “Every faction, group which departs from one of the legislative affairs amongst the outward legislated affairs of Islaam, that are successively transmitted (mutawaatir), then it is obligatory to fight against it, by consensus of the Muslims...” and then he enters amongst the likes of these the Khawaarij, stating that the ahaadeeth in this regard have come from at least ten routes or angles. (See Majmoo al-Fataawaa, 28/470 onwards, and also the fataawaa before and after to see this same point repeated a number of times), and that Ali (radiallaahu anhu) fought against them, rejoicing in that, and that none of the Sahaabah differed with him upon this, and that this is what the Seerah of the Muslims has always been (see above).

Shaikh Salih al-Fawzaan said, “And it is obligatory upon the Muslims, in every age, that when they verify that this filthy madhhab exists (i.e. of the Khawaarij), that they treat it with da’wah to Allaah, firstly, so as to enlighten the people by this, and if they do not obey (and submit), then they are to fight them in order to repel their evil” (Lumhah Anil-Firaq ad-Daallah p. 37).

The Neo-Khawaarij revile this Sunnah, they hate it and despise it. They hate it and despise it because the Sunnah mentioned earlier, which is obedience in whatever is good even in the presence of excessive tyranny, biting kingship, and absence of judging by the Book and the Sunnah, is an outward legislative affair of Islaam, that has come by way of tawaatur (successively, overwhelmingly), and which they, the Khawaarij oppose, as a result of which they exit from the Sharee’ah and on account of which the Sharee’ah has justified repelling them and fighting them, for the better good of the society in general, even if they be the most pious of people, with zuhd and ibaadah, and awe and fear of Allaah.

And thus, they bring doubts by which they wish to repel all of this from themselves, and amongst these doubts:

1) Claiming that the verses in Surah al-Maa’idah concerning not ruling by what Allaah has revealed are in reference to major kufr, unrestrictedly, for this

Ummah, without tafseel, and thus judging all nation states, government bodies and ministries of disbelief.

2) Justifying open rejection against the rulers, and justifying demonstrations and rallies, in order to amass the people together, by using narrations that are in fact against them, not for them.

3) Justifying rebellion against those in authority by arguing by way of the rebellions of some of the early Salaf, despite the fact that the majority of the Salaf were against it, and refrained from it, and cautioned those who fell into it, and those who revolted, later regretted what they had done of bringing about greater evil. Thus, argue by way of this difference to justify their falsehood, which is the traits of the Innovators, since they leave what is clear in the Sunnah and employ the existence of ikhtilaaf (difference) as a method of deducing evidence.

4) Justifying takfir of the governments in the Muslim lands by claiming that they have institutionalised sin, in that it takes place in an organised way, and has rules and guidelines for it, and that this is synonymous with saying that “it is lawful according to the Sharee’ah”, and then proceeding to takfir by way of this doubt, and this in reality, is the madhhab of the Khawaarij.

5) Demonising the Scholars and Imams of the Sunnah who come between them and their agenda, and thus, they revile them and accuse them of not knowing the realities, and of being stooges and pawns so that the common people lose trust in them.

So all of this is what is employed by the neo-Khawaarij in order to revile that from the Sunan and the Aathaar, which no doubt, has set their chits ablaze, and has enraged them and has become a barrier to their doctrine and methodological program which they in fact acquired, in recent times, from the Ash’arites and Mu’tazilites, such as Banee Qutb and Aal Mawdudi. Indeed, wicked is their lie of guiding themselves by the Salaf!

Returning to The Statement of Shaykh ul-Islaam Ibn Taymiyyah

Shaykh ul-Islaam said (Majmoo al-Fataawaa 28/470): "...And for this reason, the leading Scholars of Islaam that these severe innovations are more evil than sins, as those who commit them believe that they are sins. And this is how the Sunnah of Allaah's Messenger (sallallaahu alaihi wasallam) traversed in that he ordered the fighting of the Khawaarij, those who departed from the Sunnah, and (on the other hand) ordered with patience upon the tyranny of the Rulers, and their oppression, and also to pray behind them, despite their sins. And he also testified for one of his Companions who persisted in some sins that he loves Allaah and His Messenger, and he forbade the others from cursing him. And (yet) he informed about Dhul-Khuwaysarah (the father of the Khawaarij) and his associates that they leave Islaam like an arrow leaves the bow, despite their great awe, fear (wara') of Allaah, and their (excessive) worship. And Allaah has said in His Book, **"But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission"**. (An-Nisa 4:65). Hence, everyone who exited from Sunnah of Allaah's Messenger (sallallaahu alaihi wasallam), and His Sharee'ah, then Allaah has sworn by way of His Sanctified Self, that he does not believe until he is satisfied with the judgement of Allaah's Messenger (sallallaahu alaihi wasallam) in every dispute that arises amongst them concerning the affairs of the world and the religion, and until their does not remain any resistance in their souls. And the proofs, indications in the Qur'aan to this principle are many." End quote.

So Shaykh ul-Islaam Ibn Taymiyyah has explained exactly what the Sunnah has come with, which is obedience in what is good to the sinful, tyrannical kings, who do not judge by the Book and the Sunnah, and who imprison, beat and confiscate wealth – and the Khawaarij revile this and call it Irjaa', and call those who call to it as Murji'ah, whereas Ahl us-Sunnah condition this obedience to those in authority with only what is obedience to Allaah, without making this obedience to be absolute, in all affairs.

And had the ignoramus not had this evil suspicion towards the Sunnah, they would have realised that it is indeed the truth and what contains betterment and good for the Muslims, since having patience under this, is better then living in bewilderment, when there is civil strife, and widespread bloodshed, with the roads cut off. But the Khawaarij are an ignorant and foolish people whose fear of Allaah is built upon ignorance and not knowledge, and who lack fiqh in the religion, as the Scholars of Ahl us-Sunnah have commented about them.

And likewise, making Jihaad against the Khawaarij, by pen, tongue and sword (when they come out in revolt, and when there is ability), even if they be the most pious, engrossed in worship, remembrance, the night prayer, and speak with the best speech of creation, and claim that the Qur'aan supports them, and other such affairs since the Khawaarij cause destruction to the worldly and religious affairs – and the Khawaarij revile this and call it Khurooj against the Callers (meaning, their figureheads who propound the ideological doctrines). And this is a revilement of the Sunnah.

And in the quote above Shaykh ul-Islam Ibn Taymiyyah entered the Father of the Khawaarij, and in his offspring into the verse of the Qur'aan, which the Khawaarij themselves use in order to make takfir of the Rulers, as he said,

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ
 وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ

“And this verse is amongst those verses that the Khawaarij use to make takfir of those in authority, whose who do not judge by what Allaah has revealed, then they claim that this belief of theirs is the very judgement of Allaah.” (Minhaaj us-Sunnah 5/131), he is referring here to the same verse in Surah an-Nisaa quoted above. And this is because the Khawaarij exit from the Sunnah, and do not abide by it and leave the narrations for their own intellects and whims.

And likewise, the sinful companion who would persist in drinking alcohol, then the Messenger (sallallaahu alaihi wasallam) judged that he loves Allaah and His Messenger, and yet concerning the Khawaarij, who had great fear and awe of Allaah, then he described them with the most evil of descriptions. And this is what the Sunnah has come with, which is compassion and forgiveness to the sinful from Ahl us-Sunnah, yet severity against the pious from Ahl ul-Bid'ah. Yet you see some of the Khawaarij of today, from those who have fled the lands of the Muslims only to acquire residence and support in the land of the Mushriks such as the UK, courtesy of the Queen, where they can plot their evil for the Muslim lands, so you see them publicising what is found with some of the rulers such as those of the Gulf, of sin and disobedience, and at the same time praising and lauding and applauding those who are upon the doctrine and methodology of the Khawaarij as the most pious friends of Allaah, and the true rectifiers – and so they oppose the Sunnah in all of that, and oppose the narrations and oppose what the Salaf were upon, openly witnessing against their own souls, with innovation, deviation, heresy and dissatisfaction with what was revealed upon the Messenger (sallallaahu alaihi wasallam) and what he judged by.

Closing Remarks

Stated Fareed Abdul-Khaliq (one of the former Murshids of Ikhwaan): “We have pointed out in what has preceded that the spread of the ideology of takfir occurred amongst the youth of the Ikhwaan who were imprisoned in the late fifties and early sixties, and that they were influenced by the ideology of the Shaheed Sayyid Qutb and his writings. They derived from these writings that the society had fallen into Jahiliyyah (of kufr), and that he had performed takfir of the rulers who had rejected the Hakimiyah of Allaah by not ruling by what Allaah has revealed, and also takfir of those ruled over (i.e. civilians), when they became satisfied with this.” (Ikhwan ul-Muslimoon Fee Mizanil-Haqq' p.115)

Stated Qaradawi, one of the Astray Innovators of Ikhwaan, “And it was in this period that the books of the Shaheed (Note, it is not permissible to say this, unrestrictedly as it is the basis of Irjaa'), Sayyid Qutb appeared, the books that represented his final thoughts (in ideology, before his death). Those which justified the takfir of (whole) societies... the breaking of all sentimental attachments to society, breaking off ties with others, and the announcement of a destructive jihad against the whole of mankind. And showing contempt against the du'at who call for lenience and softness, accusing them of idiocy, and being defeatist. [Saying all of this], in front of the western civilisation. He made this manifest, in the most clear manner in the tafsir, “Fee Zilaal il-Qur'aan”, in the 2nd edition and in 'Ma'alim fit-Tariq' (Milestones), and the bulk of it is taken from 'Zilal' and 'Al-Islam wa Mushkilat al-Hadaarah' and others...” (Priorities of the Islamic Movement p.110).

Imaam al-Albaanee said, in his commentary upon Aqeedat ut-Tahaawiyah, “...This is in opposition to the the belief of the Khawarij and the Mu'tazilah who judge that such an individual will abide eternally in the Hellfire. They are agreed upon this, even though they differ as to whether such a one ought to be labelled a disbeliever or a hypocrite. A new generation has arisen which have followed (those before them, i.e. the Khawarij) in performing takfir of the Muslims, both the rulers and the ruled. They have gathered in groups, in Syria (Shaam), Makkah and other places. They have held the same misconceptions similar to those of the Khawarij with respect to the texts (of the Book and the Sunnah) which negate faith from the one who performs certain actions.” And this was written in the early 70s.

On Wednesday, the 22nd of Safar, 1422, Shaykh Saalih al-Fawzaan (hafidhahullaah) was asked the following question regarding the following saying of Salmaan al-'Awdah, “Eminent Shaykh, some of them say, “The banners which are raised in the length and width of the Islaamic world are but secular

banners” (Taken from Salmaan al-'Awdah's well known cassette 'Yaa liJiraahaatil-Muslimeen'). What is the ruling regarding this saying?"

Shaykh Saalih (hafidhahullaah) said, "This saying is falsehood, passing general rulings upon people that they are disbelievers and secularists. That is mass Takfeer, and Allaah's refuge is sought. Amongst the people are the believers, and amongst them are the disbelievers, and amongst them are the munaafiqoon (hypocrites), so we do not make generalized rulings upon them.

That's absolutely not permissible, to generalize kufr upon the people hence it be said, All of the people are Muslims. That is not true. Or that it be said; all of the people are disbelievers. That's not true. Or that it be said; all of the people are munaafiqoon. That is futile speech. Rather, we say: amongst the Muslims are truthful ones, and amongst them are hypocrites, and amongst them are disbelievers. (Taken from his Sharh of Kitaabut-Tawheed (22/02/1422)

Stated Sayyid Qutb, "The Ummah (of Islaam) has ceased to be in existence (ghaabat al-Ummah) and has not been perceivable for a very long time." (Ma'aalim fit-Tareeq p.8, 17th edition, 1991)

A Cassette Lecture entitled "Al-Ummah al-Ghaa'ibah" (The Absent Ummah) by Salman Awdah propounding the same concepts and being based upon the above quote from Sayyid Qutb. [Note Shaikh Salih al-Fawzaan considers the use of this term to be Takfir of the whole Ummah – which is actually the intent of Sayyid Qutb. Refer to al-Ajwibah al-Mufeedah]

Shaykh Saleh al-Fawzaan was asked: What do you say about the one who applies the term "the Absent Ummah" to the contemporary Islamic Ummah?

The Answer: The saying that the Muslim Ummah is absent, then the takfir of all of the Islamic nations is necessitated from it, since its meaning is that there is no Islamic state, and this is in opposition to the saying of the Messenger (sallallaahu alaihi wasallam), "There will never cease to be a group from my Ummah upon the truth, uppermost. They will not be harmed by those who desert them or those who oppose them, until the affair of Allaah - the Blessed and Exalted - arrives, and they are in this state."

So regardless of how much the misguidance, and differing, and disbelief might occur, then this safe and secure group will always remain.

Hence, there is no such thing as the absence of the Islamic Ummah, and all praise is due to Allaah, and nor is it a required condition for this Islamic Society, or this Aided Group that it is devoid of sins, since sins were found in

the time of the Prophet (sallallaahu alaihi wasallam), and also in the time of his Khulafaa, however, they were faced and were rejected.” (al-Ajwibah al-Mufeedah p. 151).

And also in a phone conversation with a sister from the Emirates, Shaykh Rabee' said when asked about the saying that Salman al-Awdah is the “Imaam of Qutubiyyah”, “I personally do not say this, however he is not far from it. Do you not see how all of the Takfeeris and Khawaarij in all of the various parts of the world, without exception, consider him to be their Imaam? And opposite to this, they attack the Mashaayikh such as Ibn Baaz, al-Albaani and Ibn Uthaimen? By Allaah, my daughter, this country would not even have known Sayyid Qutb and his innovations, and nor would the youth have had any knowledge of him and become attached to him and start to show love for Ahl ul-Bid'ah had it not been for the writings of Shaikh Salmaan may Allaah guide him, and his making Sayyid an Imaam. Shaikh Salmaan hears and sees, just like you do from those Takfeeris, outside of this country, and he knows that they consider him to be an Imaam, so why does he and Shaikh Safar, why do they not publicly announce in every single place that they are free of them (the Takfeeris) and from their ideas in their own books, cassettes, magazines and newspapers and on the Internet? So that our youth and our sons and our lands can be freed from their tribulation? We are still waiting from these two Shaikhs to recant from their previous errors, for which we have not heard any recantation. And we also await for them to free themselves from Ahl ul-Bid'ah, those who in every place, especially the Takfeeris...” (3rd July 2000, phone conversation with a Sister from the Emirates).

Imaam al-Albani was asked concerning the book, “Dhahiratul-Irjaa fil-Fikr al-Islami” of Safar al-Hawali, and in this book takfir is performed on account of certain sins! He replied: “I gave my viewpoint on a matter about thirty or so years ago when I used to be in the [Islamic] University (of Madinah) and I was asked in a gathering about my opinion on Jamaa'at ut-Tabligh. So I said on that day, ‘They are the Sufis of this era’. And now it has occurred to me that I should say about this Jamaa'ah who have emerged in the present times and who have opposed the Salaf, I say here, in accordance with the statement of al-Hafidh adh-Dhahabi: They have opposed the Salaf in much of the issues of manhaj, and it is befitting that I label them the Khawarij of the era. And this resembles their emergence at the current time – in which we read their statements – because they, in reality, their words take the direction and objective of that of the Khawarij in performing takfir of the one who commits major sins... (The Cassette: The Surooriyyah are the Khawarij of the Era, end of the first side). Dated 17th Dhul-Hijjah 1417H.

And Shaykh Mukhtaar at-Teebaawee said in his work “Naqd Dhaahirat ul-Irjaa”, a detailed refutation of the innovations and heresies in the book of Safar al-Hawaali, which was a covert operation in entering the doctrine and methodology of Aal Qutb, into the ranks of Ahl us-Sunnah, ““And it is in this manner (combining between the thought of Sayyid Qutb, and the knowledge of Ibn Taymiyyah) that al-Hawaali came along with a distorted mixture using the words of Ibn Taymiyyah. This is what is necessary for the reader to know first of all.

The Falsehood is not Supported Except by Something of the Truth

Secondly: The falsehood is not supported except by something of the truth, so when a specific falsehood is mixed with a general truth (al-haqq al-aamm), or something which is general (mujmal) - and the general (al-mujmal) in the view of the Salaf is whatever is in need of additional clarification – this is when the innovations are born, such as the innovation of the Takfeeris, and then it becomes hidden to the people that the authentic texts, and the statements of the people of knowledge which are quoted by the people of innovation in their books, do not actually relate to the actual issue under contention. Hence, they fall into confusion about this matter, or they are led astray by this falsehood which is mixed with truth.

Shaykh ul-Islaam said in Bayaan Talbees ul-Jahmiyyah, (1/592), “And all of the innovations, such as the innovations of the Khawaarij, the Shee’ah, the Murji’ah and the Qadaraiyyah have similarity to the texts of the Prophets, unlike the innovation of the Jahmite Negators, for they do not have any [divine] textual proof fundamentally. And it is for this reason that they were the last of the innovations in Islaam. And when they occurred the Salaf and the Imaams expressed the view of making takfir of those who held onto them (i.e. these innovations), due to their knowledge that the reality of their statement is the negation of a Creator.”

And let the reader also know that, “Innovation, whenever it is more apparently in opposition to the Messenger, its appearance is delayed, and that which is more hidden in opposition to the Book and the Sunnah, such as the innovation of the Khawaarij, is what appears first”. (Shaykh ul-Islaam in his ar-Radd alal-Akhnaa’ee p. 312).

And let the people know that the first of those to split from Ikhwaan were the Qutubiyyoon, who began with the takfir of the Rulers, and this innovation was more hidden, lighter than the one that emerged after it, which is the innovation of al-Hijrah wat-Takfir, which actually moved onto the takfir of every person

that did not agree with this view, and it is actually by this that the Takfeeris reached their peak.

So the Ikhwaan –meaning the original Ikhwaan of Hasan al-Banna, not what the Ikhwaan are upon today – are lighter in innovation, than the Qutubiyyah Surooriyyah, and these are lighter in innovation than the (group) al-Hijrah wat-Takfir, in what relates to the studies of Imaan.

And it is known that the Takfeeris, whose who name themselves as Salafees, and who divide Salafiyyah into three groups, which are Salafiyyah Ilmiyyah (the Knowledge Based Salafiyyah), Salafiyyah Islaahiyyah (the Reform Based Salafiyyah) and Salafiyyah Thawriyyah or Jihaadiyyah (the Revolution or Jihaad based Salafiyyah), that they are the ones who actually split away from Salafiyyah, which they now call Salafiyyah Ilmiyyah, and it is not the other way around.

And this in itself is sufficient to be an evidence pointing to their innovation, and this succession in the emergence of innovations is also indicated by another matter, which is that the book “Dhaahirat ul-Irjaa” is the source, reference point of all of the Takfeeris, until even for those who actually oppose al-Hawaali in some issues.

It is for this reason that we say, that indeed, it is possible for many of the Innovators to find in the works of Shaykh ul-Islaam certain generalisations or absolutions, by clipping them from the remainder of the discussion, by which it is possible for them to find evidence from these statements, as you will come to see in this refutation of ours if Allaah wills. And alongside this, you must know, and establish with true certainty, that this author – [Safar] al-Hawaali – is the furthest (of people) from the aqeedah of Shaykh ul-Islaam, and his manhaj, than all of the sects of the Khawaarij. And if he hides some of his doctrines, those whose ascription to Shaykh ul-Islaam is very difficult or impossible, then, nevertheless, he is nothing but a Khaarijee Qa’eedee (i.e. the ideological theoreticians amongst the Khawaarij).” End quote from “Naqd Dhaahirat ul-Irjaa”.

And also one of the students of knowledge from Algeria asked the noble Shaikh, Muhammad bin Saalih al-Uthaimen about some groups of people who make takfir of the rulers without any guidelines and conditions.

The Shaikh replied: “Those who make takfir, they are the inheritors of the Khawaarij, those who rebelled against Ali bin Abi Taalib (radiallahu anhu). The kaafir is the one whom Allaah and His Messenger have declared a kaafir, and takfir itself has conditions, amongst them, ilm (knowledge) and amongst them iraadah (will, intent). So we ought to know that this ruler opposed the truth, and

he knew the truth, and he intended deliberate opposition, and that he did not have any faulty interpretation (in the matter), such as when a person prostrates to an idol, and he knows that prostrating to an idol is Shirk and he does not have any faulty understanding either.

What is important is that this affair has conditions, and it is not permissible to rush into takfir, just as it is not permissible to rush into the saying, "This is halaal (lawful) and this is haraam (unlawful)."

Questioner: "Also, they listen to the cassettes of Salmaan bin Fahd al-Awdah, and Safar al-Hawaali!! Do we advise them to not listen to them?!!"

Shaikh Ibn Uthaimen: "May Allaah bless you. The good that is in their cassettes is also found in other than their cassettes, and their cassettes have some observations against them, some of their cassettes, not all of them. And I am not able to distinguish between them for you - I (am not able) - between this and that!!

Questioner: In that case you advise us not to listen to them?

Shaikh Ibn Uthaimen: "No (do not listen to them). I advise you to listen to the cassettes of Shaikh ibn baaz, the cassettes of Shaikh al-albaani, the cassettes of the scholars who are known for uprightness and integrity (i'tidaal), and who are not known for revolutionary ideology (thawrah fikriyyah)"!!

Questioner: O Shaikh! Even if in this matter - for example - there is difference (khilaaf), so they make takfir of the Rulers and they say that this is Jihaad - for example - in Algeria, and they listen to the cassettes of Salmaan and Safar al-Hawaali. So is this khilaaf (difference) one that is far'ee (i.e. subsidiary, as opposed to fundamental)?! Or is it a difference in the Usool (fundamentals) O Shaikh?!!

Shaikh Ibn Uthaimen: "No! This is a difference in aqeedah (khilaaf aqdiyy), because it is from the Usool of Ahl us-Sunnah that we do not make takfir of anyone on account of a sin!"

Questioner: They, O Shaikh, do not make takfir of one who commits major sin, except the Rulers, they come with the verse, "Whoever does not judge by what Allaah has revealed, they are the Disbelievers", and they make takfir of the Rulers only?!!

Shaikh Ibn Uthaimen: "There is an athar (narration) from Ibn Abbaas concerning this verse, which explains that the intent is the kufr which does not

expel from the religion, as occurs in the saying of the Messenger (sallallaahu alaihi wasallam), “Reviling Muslim is sin (fusooq) and fighting him is kufr (disbelief). And in the view of the some of Mufassiroon, it was actually revealed for the People of the Book, this is because the actual context of the passage is what occurs before, “Verily, We did send down the Taurât (Torah) [to Mûsa (Moses)], therein was guidance and light, by which the Prophets, who submitted themselves to Allâh's Will, judged the Jews. And the rabbis and the priests [too judged the Jews by the Taurât (Torah) after those Prophets] for to them was entrusted the protection of Allâh's Book, and they were witnesses thereto. Therefore fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn (i.e. disbelievers - of a lesser degree as they do not act on Allâh's Laws).” (5:44)”. End of taped discussion. (GRV070021)

Shaykh Salih al-Ubood (President of the Islamic University of Madinah) said in his khutbah, “O respected brothers, fear Allaah, and adhere to the advice of the Messenger of Allaah (sallallaahu alaihi wasallam) to his Ummah, when he said, “Fear Allaah, and it us upon you to hear and obey, even if it is an Abyssinian slave. And verily whoever amongst you lives for long, he will see great controversy (differences). So you must stick to my Sunnah and the Sunnah of the Caliphs after me, the Rightly Guided ones. Adhere to it with your molars, and beware of the newly-invented matters, for every innovation is misguidance, and you must stick to the Jamaa'ah. For verily the Hand of Allaah is with the Jamaa'ah”.

And whoever dissented, then he dissented to the Fire. Whoever desires Paradise then let him adhere to the Jamaa'ah...And beware of the fitnah, such as the ideas of the Khawaarij, which are actually found with many of those who are considered with Islaam and the Sunnah. With those who are called “Ikhwaan ul-Muslimeen”, with those who are called “Surooriyyeen”, with those who are called “Qutubiyyeen”. They have the ideas of the Khawaarij. The thing that unites of all of these with the Committee for the Defence of Human Rights (the organisation of Muhammad al-Mis'ari who is of Hizb ut-Tahreer), as they call themselves, the thing that unites all of them, is the enmity of the helpers of Tawheed...so fear Allaah, for the enemies of Allaah have utilised the likes of these orientations and forms of partisanship, in order to attack the state of Tawheed...” (SA62 @ SalafiAudio.Com)

Conclusion

The Khawaarij of today, whose existence in all times and generations has been indicated by the Messenger (sallallaahu alaihi wasallam), until the Dajjaal appears in their midst, are the revilers of the Sunnah, and oppose it with their opinion, intellect and desire in order to justify:

- a) Takfir of the rulers, nation states and government bodies
- b) Rebellion against the current authorities, in order to replace it with themselves, and employing the “best speech in the creation” in order to arrive at this, which is “al-haakimiyyah”, or if you like “the judgement is for Allaah”, as was done by the Kharijite Ancestry of ancient times
- c) Defence of the Heretical Innovators who are the source and fountain of their theology and ideological doctrine and program of action, such as Banees Qutb and Aal Mawdudi, and those who were suckled by these schools of thought, otherwise named as the “mufakkirroon”, or “fuquhaa ul-waaqi” or “harakiyyoon”, all of which are beautified titles, but are in reality, cover ups for pseudo-scholars.
- d) Demonisation, Tabdee’ and Takfeer, and uniting all of the groups, sects and parties of Innovation and Hizbiyyah against those who call to obedience to the rulers in that which is good, even if they have the hearts of devils in the bodies of men, confiscate the wealth of the people, beat them, and are not upon the guidance of the Book and the Sunnah.

So they are the revilers of the Sunan and the Aathar and incite the common folk and the groups parties and sects, against Ahl us-Sunnah, since Ahl us-Sunnah came in between their doctrine, methodology and their arriving at their goal, and at the forefront of those, are Imaam al-Albaani, Imaam Ibn Baaz, Imaam Ibn Uthaymeen, Imaam Muqbil, Shaykh Salih al-Fawzaan, Shaykh Rabee’ bin Haadee, Shaykh Ahmad an-Najmee, and many others.