

*Causes of the Revival of Modern-Day Khawārij Ideology*

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## Causes of the Revival of Modern-Day Khawārij Ideology

Indeed, this country (Saudi Arabia) has never been the place for such methodology, the methodology of Takfīr, nor did this corruptive, filthy methodology begin in this country. So how did it now infiltrate this land?

This country, thanks to Allah, is upon the methodology of the Imams who propagate the correct Islam which is none other than the methodology of the righteous predecessors of the Islamic nation. People began returning back to this methodology during recent times when the scholar, Muhammad Ibn 'Abd al-Wahhāb, started re-establishing the Salafi propagation. He took mainly from the teachings of Ibn Taymiyyah and Ibn al-Qayyim and other Imams of the Salaf. So he began spreading the correct understanding of Islam with the assistance of the ruler at that time, Muhammad Ibn Su`ūd, as well as his sons and grandsons who exhausted great efforts and spent generously for its propagation. It is from the blessings of such efforts that we live in today, the people remaining upon one united methodology. They do not oppose their scholars as their scholars are also upon this same united way, never differing regarding it.

Whoever would like to learn more about their methodology, let him read the writings collected in the book: "al-Durar al-Sinniyyah."

This ideology of Takfir began spreading by way of people not upon the blessed Salafi way entering from foreign countries. They started cultivating this thought among the ranks of the enthusiastic and eager youth. So they managed to harvest among the young people detestable and biased factionalism and the persistence upon the ways of various misguided sects.

Some of the youth left this country heading for Afghanistan. They found there those who would willingly train them, thereby raising them upon the methodology of Takfir. Those instructors and trainers themselves only left their own countries to escape the harm of their governments because they opposed and clashed with their leaders. Each of them should have stayed within their countries, calling to Allah in the best way, expending their efforts in advising the nation. They should have never interfered and opposed those (rulers) who were fully capable of harming them. But the methodology of the Khawārij is none other than this very opposition to the rulers. They cause the tribulations, they cause the riots, publicly criticizing the leaders and slandering them openly.

After opposing and challenging their leaders, many of them were imprisoned, harmed, and then banished. Some of them fled to other countries with this enmity and opposition. They influenced their followers, raising them upon this corrupt methodology of Takfir,

declaring the scholars to be disbelievers, many of the Muslims to be disbelievers, and their various governments to be such. All the while, these are some of the most ignorant people regarding the issues of 'Aqīdah and the correct methodology of Islam. One of them memorizes a few Ḥadīth and some traces of knowledge, then considers himself a Mufti (one capable of issuing religious verdicts) and a scholar of Islam. He then starts making Takfīr of the whole nation and considers himself alone to be upon the truth. Some of the youth, having neither protection nor arming themselves with knowledge, are then affected by such people.

This is exactly what happened to those people who commit the prevalent crimes of bombings. They consider such attacks to be correct and in support of the truth. They come with their distorted, warped personal judgments and opinions for which they will not be excused, all because they did not refer back to the scholars. It is forever required to constantly turn to and keep close contact with those who sincerely advise the nation (the true scholars) and never remain disconnected or far from them. Ibn 'Abbās ( رضي الله عنه ) narrated in a Ḥadīth recorded by Ibn Ḥibbān, al-Khaṭīb, al-Qaḍā'ī, and by Abū Na'īm with an authentic chain of narration<sup>1</sup> that Allah's messenger ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) said:

الْبِرْكَةُ مَعَ أَكْبَارِكُمْ

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<sup>1</sup> Ibn Ḥibbān in his authentic collection (2/319, no. 559), al-Khaṭīb al-Baghdādī in "Tārīkh Baghdād" (11/165, no. 5862), al-Sihāb al-Qaḍā'ī in his "Musnad" (1/57, no. 36-37), and by Abū Na'īm in "al-Ḥilyah" (8/172). It is also recorded by al-Ṭabarānī in "al-Awsaṭ" (6/16, no. 8991), al-Ḥākim (1/62, no. 210), and by al-Bayhaqī in "Shu'ab al-Īmān" (7/463, no. 11004). al-Ḥākim said it is authentic according to the conditions of al-Bukhārī but he did not actually record it. al-Dhahabī agreed with him.

“Blessings are with your major ones (the scholars).”

However, unfortunately, these people (the Khawārij) influence others’ understanding to the extent that they believe the likes of Shaykh ‘Abd al-‘Azīz Ibn Bāz<sup>2</sup> and other scholars to be disbelievers. They only breed such understanding after knowing full-well the soundness of the Shaykh’s methodology and that he has remained upon the same methodology of his teachers: Muḥammad Ibn Ibrāhīm and those before him up to Muḥammad Ibn ‘Abd al-Wahhāb taking from Ibn Taymiyyah and Ibn al-Qayyim, back to the four Imams, back to the Salaf of this nation, back to the successors to the companions, and back to the companions themselves. This is the correct and sound methodology. These deceived youth are too afraid to return back to the scholars and ask the likes of ‘Abd al-‘Azīz Ibn Bāz so that he could clarify to them that what they are upon is falsehood, they and their teachers. But it is sufficient for them to remain convinced that the Shaykh is a disbeliever so they do not accept from him, thus abandoning him.

And how similar today is to yesterday, for the Khawārij during the time of ‘Alī ( رضي الله عنه ) used to think, rather they firmly believed, that they were also upon the truth and that what they were doing was bringing them closer to Allah ( سبحانه وتعالى ). During (the battle at) al-Nahrawān, they were saying, “There is no rule except for the rule of Allah! The departure! The departure to Paradise!” Abū Ayyūb said:

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<sup>2</sup> ‘Abd ul-A’zeez Ibn Bāz: The late former Grand Muftee of Saudi Arabia (1330-1420 Hijrah / 1909-1999).

“I stabbed a man from the Khawārij with my spear and it pierced through his back. I said to him, ‘Rejoice, oh enemy of Allah, with the Fire.’ The man replied, ‘You will come to know which of us is more deserving of it!’”

Look at the conviction and firm will of these people and their perseverance even during battle. Their belief is extremely strong in what they do even up until the last moment when their souls are leaving their bodies, yet they are still upon extreme misguidance.

This is one of the greatest causes for this calamity and misguidance - turning towards such young instructors and abandoning scholars who spent sixty, seventy, or eighty years studying the correct knowledge from their scholars, by reading books, and teaching others as they have correctly understood the right methodology. Whoever turns back towards these scholars, accepting their statements, he will, with the permission of Allah, attain success.

As for those who abandon them, disassociating themselves from them and instead rely solely upon his own judgments and opinions regarding a few Ḥadīth or upon the advice of some of their instructors who are completely ignorant of many aspects of religious knowledge; this is the path to being misguided in the religion, and we seek Allah’s protection from this. Regarding the statement of Allah’s messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ):

الْبَرَكَهٗ مَعَ أَكْبَرِكُمْ

“Blessings are with your major ones (the scholars).”

al-Mannāwī said in “Fayḍ al-Qadīr” explaining this Ḥadīth:

“Blessings are with your major ones, those who have knowledge and experience of affairs, thereby attaining many rewards. So sit with them so that you may take examples from their views and be guided by their guidance.”<sup>3</sup>

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<sup>3</sup> al- Mannāwī: “Fayḍ al-Qadīr” (3/220)