

REFUTATIONS OF
THE SHAYKHS OF ISLĀM
**IBN TAYMIYYAH &
IBN ‘ABD AL-WAHHĀB**
AGAINST THE TAKFĪRĪ JIHĀDIST KHĀRIJITES
WHO FOLLOW THE IDEOLOGY OF MAWDŪDĪ AND QUTĒB
AND MAKE JIHĀD IN
OBEYING SATAN



Left to right: Abu Muḥammad al-Maqdisī, Abū Qatādah, Osama bin Lāden, Ayman al-Zawāhirī, Abū Muḥammad al-Adnānī, Abū Bakr al-Baghdādī

Part 1:
**Between the Unjust, Oppressive
Tyrants and the Revolting Khārijite Deviants**

Shaykh al-Islām Ibn Taymiyyah: “It is obligatory to know the legislated jihād which was commanded by Allāh and His Messenger from the innovated jihād of the people of misguidance who make jihād in obeying Shayṭān whilst they think they are making jihād in obeying al-Raḥmān, such as the jihād of the people of innovation such as the Khārijites and their likes who make jihād against the people of Islām.” *Al-Radd ‘alā al-Akhnaī* (p. 205).

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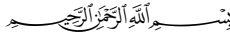
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Introduction



In this series, we will present statements from Shaykh al-Islām Ibn Taymiyyah which prove that the **core ideology** of al-Ikhwān (the Muslim Brotherhood), al-Qaeda and ISIS - which is derived from the writings of **Abū A'lā Mawdūdī** and **Sayyid Quṭb** - is nowhere to be found in his writings and is in fact refuted quite extensively by Ibn Taymiyyah.

Both Mawdūdī and Quṭb - the latter being strongly influenced by the former's writings - gave a **purely political explanation** of the basic declaration of Islām, (*lā ilāha illallāh*). They gave the word *ilāh* (deity) a meaning centred almost exclusively around the concept of “lawgiver” (*ḥākimiyyah*), thereby opposing what was well known and established with the scholars of the Salaf, past and present including Ibn Taymiyyah, Ibn al-Qayyim, Ibn ‘Abd al-Wahhāb and others (رحمهم الله). Built upon this distortion, they considered all contemporary Muslim rulers (perceived and presented as “lawgivers”) to have usurped the authority of Allāh and essentially declared them polytheists, apostates and enemies of Allāh. The stories of the Prophets and Messengers in the Qur’ān were then misinterpreted as being nothing but a struggle against despotic tyrants who had usurped the authority of Allāh by becoming lawgivers. Establishing **political authority** became the primary goal of the religion in this ideology. Thus, Islām and the matter of Tawḥīd became focused on one thing alone: **Takfīr** of the Muslim rulers, disbelieving in these rulers (*kufr bil-ṭāghūt*) and striving to remove them. **Jihād** was then reframed as the struggle against apostate regimes (*ṭawāghīt*) in order to establish this narrow, restricted, politically-interpreted understanding of Tawḥīd. Because of the absence of a Muslim political authority, a genuine Muslim state or society no longer existed - all lands inhabited by Muslims were **lands of disbelief** (*dār kufr*), and thus the greatest obligation was to create, a genuine Muslim state and to bring about a *jamā‘ah*, an *ummah*, that had long been “**absent**” (*al-ummah al-ghāibah*). From here, developing a **new body of jurisprudence** was embarked upon so that the propounders of this ideology who saw themselves as the only true

“monotheists” could determine how to behave with these societies of pre-Islāmic disbelief (*jāhiliyyah*) whose inhabitants had become completely ignorant of the Tawḥid of the Messengers which they portrayed as “There is no lawgiver but Allāh (*ḥākimiyyah*)”. Because these societies had become ignorant of what they saw as the quintessential, most crucial meaning of Tawḥīd (*ḥākimiyyah*), they had to be called afresh to Islām and taught Tawḥid once again. Whoever renewed his faith would then realise that his actualisation of this new restricted understanding of Tawḥīd was in making jihād, against the rulers, the false deities (*tawāghīt*). The distinguishing line of faith (*īmān*) and disbelief (*kufr*) was drawn on the basis of this ideology. Whoever explicitly supported this ideology and its proponents was a believer and anyone who did not explicitly take its required stance towards the rulers and appeared to support or excuse them was a disbeliever (because he had not actualised “rejection of the *ṭāghūt*”) and whoever was neither here nor there was suspected of hypocrisy (*nifāq*). So this is a broad outline of the basic elements of this ideology. This ideology infected the minds and hearts of many during the 80s and 90s due to many factors, one of which was the spread of this ideology amongst the participants in the Afghānī Jihād in the 1980s.

Abū Mus‘ab al-Sūrī, a prominent al-Qaeda figure and prolific writer on Jihādī ideology, states, “In Pakistan, during the 1950s, the books of the unrivaled genius, Abū A‘lā Mawdūdī (may Allāh have mercy upon him) presented a political ideology to crystallize the Jihādī ideology. Through his books and writings he presented the requirements of the testimony of Tawḥid, the foundations of loyalty (*walā’*) and disloyalty (*barā’*). And (he authored) books about the Islāmic State and the methodology for establishing it. One of his most important books, *al-Muṣṭalahāt al-Arba’*, comprised many of the foundational premises of the contemporary Jihādī ideology.”¹ **Abū Mus‘ab al-Sūrī** also said, “The leader of the Jihādī ideology in the modern era without any doubt is Sayyid Quṭb. His book, *Fī Zilāl al-Qur‘ān*, comprises the essence of the principles of activism

¹ *Da‘wat al-Muqāwamah al-Islāmiyyah al-‘Ālamiyyah* (p. 38).

underlying the contemporary Jihādī ideology. And his book, *Ma‘ālim Fīl-Ṭarīq* (Milestones), is the most important, despite its small size. This book comprises the essence of that ideology and its revolutionary Jihādī proposals. His vast authorship comprising other books formed a complete methodology for the contemporary, politically-active, Jihādī ideology, which was suitable for that time... The book Milestones and the ideology of Sayyid [Quṭb] in general embodied the ideology of al-ḥākimiyyah, distinction (through this doctrine) and separation (from the society), and following on from this, judging all currently established regimes with disbelief and apostasy and making an explicit call for Jihād against them. He laid down the milestones for this Jihād.”²

Here are some key statements from **Sayyid Quṭb** which outline the above ideology, “The whole of mankind, including those who repeat from the minarets, in the eastern and western parts of the world, the words ‘*Lā ilāha illallāha*’, without any [consideration of] meaning or reality, then they are the most sinful of people and will be the most severely punished on the day of Judgement **because they have apostatised** by turning to the worship of the servants (of Allāh).”³ Quṭb also wrote, “**Today we are in Jāhiliyyah (pre-Islāmic ignorance), like that which was prevalent at the dawn of Islām, in fact more oppressive (i.e. severe). Everything around us is Jāhiliyyah...**”⁴ And also “**This society in which we live is not a Muslim society.**”⁵ And also “Indeed the position of Islām towards these societies of Ignorance (muj’tamāt al-jāhiliyyah) can be defined in a single expression: **It (Islām) refuses to acknowledge the Islām or the legal validity (shar‘iyyatihā) of every single one of these societies...**”⁶ He also said, “**The Ummah (of Islām) has ceased to be in existence (ghābat al-ummah)** and has not been perceivable for a very long time.”⁷ He also wrote, “And this important duty, the duty of instigating an Islāmic

² Ibid (p. 38-39).

³ In al-Zilāl (2/1057).

⁴ *Ma‘ālim Fī al-Ṭarīq*, 17th edition, 1991 (p.21).

⁵ In al-Zilāl (4/2009).

⁶ Ibid. (p. 103).

⁷ Ibid. (p. 8).

revolution is general, it is not restricted to one region exclusive to another. Rather, it is what Islām desires, and places it in front of its vision, that it should instigate a comprehensive revolution in all inhabited places. This is its greatest objective and its loftiest goal to which it turns its vision, **except that it is absolutely mandatory for the Muslims or members of any Islāmic party to immediately embark upon their duty by instigating the urgent revolution, and striving to alter the structure of rule in their lands in which they live.**⁸

Quṭb took these ideas from **Mawdūdī** as is revealed by ‘Alī al-‘Ashmāwī in that whilst Quṭb was in prison, he would send written instructions to his followers instructing them in matters of “aqīdah” (doctrine), of the obligation of correcting their creed and studying specific books to that end, and the book of Mawdūdī, *al-Muṣṭalahāt al-Arba’*, which had received an Arabic translation in 1946 was specifically emphasised by Quṭb.⁹ Mawdūdī himself wrote, preceding Sayyid Quṭb, **“Our call to all the people of the Earth is that they initiate a general revolution against the foundations of contemporary rule.** That which the false deities (ṭawāghīt) and sinning (criminals) have appropriated, those who have filled the Earth with corruption, and that this ideological and knowledge-based leadership is snatched from their hands.”¹⁰ One should note that both Mawdūdī and Quṭb carried the poison of the Rāfiḍah Shi‘ah. They criticised ‘Uthmān (رضي الله عنه) and reviled Mu‘āwiyah (رضي الله عنه) in their writings and Quṭb actually praised the revolution of the **Saba’iyyah** against ‘Uthmān as a revolution carrying the “true Islāmic spirit”.

This ideology of Quṭb and Mawdūdī is the ideology that **Ayman al-Zawāhirī, Usāmah bin Lādin, Abū Qatādah, Abū Muḥammad al-Maqdisī** were all nurtured upon and it is the ideology of al-Qaeda and ISIS, the Khārijite renegades. There are many citations from them proving this but some of them like Abū Qatādah and Abū Muḥammad al-Maqdisī are very deceptive and clever in clothing this ideology with the garment of

⁸ *Fī Dhilāl al-Qur‘ān* (9th edition, 1980, 3/1451).

⁹ *Al-Tārīkh al-Sirrī li-Jamā‘at al-Ikhwān* (p. 159).

¹⁰ *Tadkhirah Yā Du‘āt al-Islām* (p. 10).

Salafiyyah. Al-Maqdisī wrote, “The brothers who nurtured us upon **al-Zilāl**, **Milestones** and other books of Sayyid Quṭb and his brother, and **al-Mawdūdī** with a nurturing during custodianship - I mean at the beginnings of guidance.”¹¹

Muṣṭafā Wafā, General Trustee of the Council for Islamic Research for the Committee of Major Scholars of al-Azhar (Egypt) is cited as saying, “The words used by **Bin Lāden** in his speech confirms that he is affected a great deal by the books of **Sayyid Quṭb** and the deceased **Abū A’lā Mawdūdī**. He conveys the thoughts of Sayyid Quṭb in his book, “Milestones”, in which he divided the world into Muslim, disbeliever and sinner, or into the faithful society and the society of (pre-Islāmic) ignorance. Bin Lāden tried to differ from the group of the Muslim Brotherhood (al-Ikhwān) by bringing out the ideology of Sayyid Quṭb in a practical way. Just as he also studied well the books of Abū A’lā Mawdūdī, especially *al-Muṣṭalahāt al-Arba’*. And these books specifically were the primary, chief movers behind the Islāmic activism of the youth of the various Islāmic parties in the 1970s during the previous century. And I think that Bin Lāden was amongst those who was politicised (into activism) during this era.”¹²

In a 1990s recorded video debate, **Abū Qatādah** exclaims, ”Have we come here to refute the one who speaks about the disbelief of the rulers, the false deities (*ṭawaghit*) in our lands? ... Everyone, the near and the remote, and every human in the eastern and western parts of the Earth knows that the rulers of the Muslims are disbelievers. I am from those people who frees himself the most from those false deities, rather, we go further than the issue of their disbelief, we call to standing against them, fighting against them and putting an end to them...”¹³

¹¹ *Mizān al-I’tidāl* (p. 5).

¹² As cited on Sahab.Net and numerous other sources from a report titled, “Figureheads and Indications in the Speech of Bin Laden”.

¹³ From a debate between Abū Qatādah and the mentally-ill and mentally-retarded, extreme Takfirī Khārijite Faisal al-Jamaykee. Sometimes, even mainstream Takfirī Khārijites like Abū Qatādah have to speak against the

And **Abū Muḥammad al-Maḥdisī** stated, “The disbelief of these governments, irrespective of whether their disbelief is original or is the disbelief of apostasy, then it is more evil than the disbelief of the Jews and Christians.”¹⁴ And also “The entire world today is an abode of disbelief (*kufr*)... I do not even exclude Makkāh and Madīnah from this...”¹⁵ Similar statements can be found from the rest of them.

It should be clear that this broad ideology as outlined above - which we can label for short as “**Takfirī Jihādism**” is **nowhere** to be found in the books of the Salaf or in the books of Ibn Taymiyyah and Ibn ‘Abd al-Wahhāb who are often accused as being the source of extremism and terrorist ideology. This political understanding of Tawḥīd and the practical methodology built upon it does not exist in their books. But during the 1980s, when these Khārījite revolutionary ideas had been fully developed and extensively written about, its authors began to **misquote** from Ibn Taymiyyah¹⁶ and likewise Ibn ‘Abd al-Wahhāb as a means of validating the elements making up this broad ideology and enabling them to spread this ideology to the Gulf countries. As a result, extremism is discussed nowadays by ignorant, pseudo-scholar, western academics (who are unable to penetrate this sophistry) within the context of “Salafism” and “Wahhābism” and with the erroneous claim that it is inspired by them. Had this been true, then those who inherited the writings and teachings of Ibn ‘Abd al-Wahhāb and the explanations of these writings from the offspring of Ibn ‘Abd al-Wahhāb right until this day of ours, then we would have seen this political ideology clearly outlined therein. However, we do not see a hint or trace of it. Rather, we see this political ideology only appear in the writings of Ṣūfī, Ash‘arī, Māturīdī thinkers carrying the poison of Shī‘ism, Abū A‘lā Mawdūdī and Sayyid Quṭb. It is only natural therefore, that this ideology should

lunatics amongst them out of fear that their ideology as a whole may be discredited and abandoned.

¹⁴ *Sayadhdhakkaru Man Yakshā* (p. 3-4).

¹⁵ *Thamārāt al-Jihād* (p. 14).

¹⁶ The prime example is Ibn Taymiyyah’s position towards the Tartars which shall be addressed in a future part in this series inshā’Allāh.

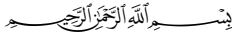
culminate in the expression of the most intense hatred towards Saudi Arabia in particular whose Islāmic teachings, as inherited through Shaykh Muḥammad bin ‘Abd al-Wahhāb, are opposed to those schools of doctrine (Şūfism, Shi‘ism, Kalāmism).

The aim of this series is to dismantle the various elements comprising this broad ideology and prove that Ibn Taymiyyah is not the source of these ideas. Rather, the source of these ideas are the very first Khārijites: **Dhul-Khuwayṣarah**, the **Saba’iyyah**, and the **Muḥakkimah**. Those whose slogans were “social justice”, “ruling by what Allāh revealed” and “jihād”, “enjoining good and prohibiting evil” and who were motivated by matters of the world cloaked in religious slogans and rhetoric. These ideas were revived by 20th century thinkers and activists most of whom were influenced by European revolutionary movements led by the Marxist ideology of social justice and equal distribution of wealth. These writers are **Ḥasan al-Bannā**, **Abū A’lā Mawdūdī**, **Sayyid Quṭb** and **Taqī al-Dīn al-Nabahānī**. Their political ideology is in one valley, and the teachings of Ibn Taymiyyah and Ibn ‘Abd al-Wahhāb are in another valley. Hence, it is our aim to uncover the deception in ascribing the ideology of th Khārijites (past and present) to these scholars of genuine Islāmic reform.

Abū ‘Iyaad
3rd Rabī al-Awwal / 14th December 2015

Part 1:

Between the Oppressive Tyrants and the Revolting Khārijite Innovators



Summary

In this citation, we learn that the religion of Islām came to establish both religious and worldly benefits. From the worldly benefits is absence of revolting against tyrannical Muslim rulers who are unjust in matters of wealth (*māl*) and authority (*wilāyah*), since revolting against them leads to great corruption on Earth, not rectification, overwhelmingly. From the religious benefits is the command to fight and kill the Khārijites despite their outer appearance as extremely pious worshippers. This is because the Khārijites aim to corrupt the religion of the people with their extremist ideology just as they also corrupt the worldly affairs through the destruction of life and property, cutting off of the routes and paths and spread of fear and insecurity. Further, they are not free from **worldly aspirations** and cloak them in religious slogans. So this legislation of Islām outlined by Ibn Taymiyyah in what follows is one that cannot be arrived at by the intellects of men, since they - in their ignorance and imperfection in knowledge and wisdom - would judge with the opposite: They would judge with revolting against the tyrannical Muslim rulers and venerating the outwardly pious worshippers and consider them correct in their claims of “jihād” and “enjoining the good” and support them. We see Ibn Taymiyyah and Ibn ‘Abd al-Wahhāb demolishing the foundations of the ideology of the contemporary Khārijites of al-Qaeda and ISIS from the very outset by outlining this principle, by judging to the Sharī‘ah in this matter, revealing to us in the process that the slogan of the Khārijites, “*The judgement is for none but Allāh*”, true in and of itself, is a slogan they do not really follow, it is something by which they intend falsehood. So what follows below is the judgement of Allāh, as outlined by Ibn Taymyyah (and Ibn ‘Abd al-Wahhāb) with respect to the sinful, tyrannical rulers and the outwardly pious Khārijite worshippers.

The Text

Shaykh al-Islām Ibn Taymiyyah (رحمته الله) stated: “The perpetrator of sins who acknowledges that [such sins] make him a sinner is able to repent from them whilst the innovator who thinks he is upon the truth - such as the Khārijites and the Nāṣibites who show enmity and [engage in] war against the body of the Muslims - then they innovated a heresy (bid‘ah) and imputed disbelief to whoever did not agree with them regarding it.¹⁷ As a result, their harm upon the Muslims became greater than the harm of the oppressive [rulers] who know that oppression is unlawful, even if the punishment of one of them in the Hereafter could be lighter because of a faulty interpretation. However, the Prophet (صلى الله عليه وسلم) ordered them (the Khārijites) to be fought yet prohibited from fighting the oppressive rulers. The authentic texts in that regard have been relayed through large-scale transmission.

Thus he said regarding the Khārijites, “*One of you will belittle his prayers next to theirs, his recitation next to theirs and his fasting next to theirs. They recite the Qur’ān but it does not pass beyond their throats. They pass through Islām as an arrow passes through its target. Wherever you find them, slay them.*” And he said about some of them, “*They slay the people of Islām but leave alone the polytheists*”. Yet, he said to the Anṣār, “*You will face the injustice of the rulers after me, so have patience until you meet at the Hawḍ*”. Meaning that you will encounter the one who will not be just with you regarding wealth (favouring himself). He ordered them with patience and did not grant them permission to fight them. He also said, “*There will be leaders after me who will demand their rights from you but will withhold your rights from you.*” They said, “*What do you command us then O Messenger of Allāh*” He said, “*Fulfil the rights you owe to them and supplicate to Allāh for your rights.*” He also said, “*Whoever amongst you sees from his ruler something*

¹⁷ Ibn Taymiyyah said, “For they [the Khārijites] 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 excommunicating them. And they considered this to be worship, due to their ignorance and their innovation which caused [them] to stray.” *Minhāj us-Sunnah* (5/248).

(objectionable), let him have patience with him for whoever separates from the main body by a handspan has thrown the yoke of Islām from his neck.” He also said, “Whoever departed from obedience and separated from the main body will have died a death of Jāhiliyyah (days of pre-Islāmic ignorance).” He also said, “The best of your leaders are those whom you love and who love you, and whom you pray for and they pray for you. The worst of your rulers are the ones whom you hate and who hate you, and whom you curse and who curse you.” They said, “Shall we not fight them?” He said, “No, so long as they pray”. All of these traditions are in the Ṣaḥīḥ (of al-Bukhārī) along with other traditions like them.

Thus, there is his command to fight the Khārijites and there is his prohibition from fighting the oppressive rulers. And from this it can be deduced that it is not permitted to fight against every transgressing oppressor. From the reasons behind that is that the oppressive [ruler] who favours himself with respect to wealth and authority is habitually fought for the world. People fight him until he grants them wealth and positions of authority, and until he no longer oppresses them. Hence, the basis of their fighting was not for making all of the religion for Allāh, so that the word of Allāh is uppermost... In essence, from what is known through experience is that revolting against the rulers is for pursuing what is in their hands of wealth and authority, and this is fighting for the sake of the world. This is why Abū Barazah al-Aslamī said about the tribulation of Ibn al-Zubayr, the tribulation of the reciters with al-Ḥajjāj and the tribulation of Marwān in Syria, “Those, those and those, they fought for the world, but as for the people of innovation such as the Khārijites, they desire to corrupt the religion of the people, thus their fighting is for the religion [to corrupt it].”

The intent behind fighting is to make the word of Allāh uppermost and so that all of religion is for Allāh. Hence, the Prophet (صلى الله عليه وسلم) commanded with this [fighting the Khārijites] and prohibited from that [fighting the rulers]. Hence Alī’s fight against the Khārijites was affirmed by explicit texts and by consensus of the Companions, those who followed them in goodness and all the scholars of the Muslims.

And it has been established in the two Ṣaḥīḥs [of al-Bukhārī and Muslim] that he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was distributing wealth when Dhūl-Khuwayṣarah al-Tamīmī, who had a shaved head, a thick beard, a protruding forehead with a prostration mark between his eyes. He said, “O Muḥammad, be just, for you have not [distributed] justly.” So he said, “Woe be to you who will be just if I am not just?” Then he said, “Do you not trust me whilst the one who is above the heaven trusts me?” One of the Companions said, “Leave me to strike his neck”, and he (the Prophet) said, “From this man will appear a people, one of you will belittle his prayer next to theirs, his fasting next to theirs ...” to the end of the tradition.

So this is his speech with respect to those worshippers who were innovators. Whilst it is established from him in the Ṣaḥīḥ that a man used to drink alcohol. Every time he was brought to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) he would lash him (as punishment). Once when he was brought, a man invoked a curse upon him and said, “How frequently he is brought to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)”. So he said, “Do not curse him, for verily, he loves Allāh and His Messenger”. Thus, he prohibited from cursing this individual suffering addiction who would drink alcohol and testified for him that he loves Allāh and His Messenger, alongside (the fact) that the drinker of alcohol is cursed generally (in other texts). The difference is therefore known between the unqualified general (al-‘ām al-muṭlaq) and the specific individual (al-khāṣ al-mu‘ayyan).¹⁸ It is also known that the people of sin who acknowledge their sins are less harmful upon the Muslims than the affair of the people of innovation who invent a heresy (bid‘ah) and then make lawful the punishing of those who oppose them [regarding it].”¹⁹

¹⁸ In other words, despite the fact that in some texts, the drinker of alcohol is cursed, it does not mean that every person who falls into the act is definitely cursed, since the unqualified general ruling is different to the judgement upon a specific individual. The same applies to disbelief (kufr) as is elucidated in detail by Ibn Taymiyyah in much of his writings.

¹⁹ *Minhāj us-Sunnah* (5/149-154).

Notes

01. First let us bring support for these words from **Shaykh al-Islām Muḥammad bin ‘Abd al-Wahhāb** (رحمته الله) who said, in demonstrating the contrast between the way in which the Sharīah treats the tyrannical rulers and the heretical innovators, “Chapter: What has come [to show] that innovation is more severe than major sins due to His saying, **“Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills.”** (4:116) and his saying, the Most High, **“That they may bear their own burdens in full on the Day of Resurrection and some of the burdens of those whom they misguide without knowledge. Unquestionably, evil is that which they bear.”** (16:25). And in the Ṣaḥīḥ [of al-Bukhārī] that he (صلى الله عليه وسلم) said about the Khārijites, *‘Wherever you find them, slaughter them’* and within [the Ṣaḥīḥ] is that he prohibited from fighting the tyrannical rulers, so long as they pray.”²⁰ The Shaykh cited the first verse (4:116) to show that no matter what level of sin is committed (by the sinners, rulers included) it can be forgiven, unless it is shirk. And the second verse (16:25) is about the innovators who will bear their burden and that of all those whom they misguided. In the first ḥadīth he indicated how the Khārijites (despite their outward piety and alluring speech about the religion and Allāh’s right to judge and so on) are to be slaughtered wherever they are found²¹ and in the second ḥadīth he indicated how the sinful, tyrannical rulers must not be fought so long as they pray. This is an indication of how the Sharīah of Islām preserves both the worldly and religious interests in contrast to what the intellects and opinions of men may surmise. It came with rulings and injunctions that actualize the greater benefit and repel the greater harm. Unlike atheistic, materialist philosophies which came with social revolutionary movements to topple monarchies and governments (under the guise of establishing social, economic and political justice) leading to mass murder, chaos, civil strife, destruction of infrastructure and whose beneficiaries are not the masses but an elite few, the Sharīah of Islām came with the opposite: The preservation of

²⁰ *Faḍl al-Islām* within the *Majmū’ Mu’allafāt* (6/1156).

²¹ This is for the rulers to pursue and not for the subjects.

peace and security despite the presence of tyranny and social and economic injustice. It came with patience upon the tyranny, injustice and self-preference of the rulers, despite their sinfulness and injustice, alongside strong incitations to slaughter and kill the revolutionary renegades (Khārijites) who revolt against the authorities and create more evil and harm than which is found from the rulers alone. And this is despite the apparent great piety of these Khārijites in their abundant beautified speech, their prayer and fasting.

02. All Khārijite movements reveal themselves in the end to be motivated by wealth (māl) and authority (wilāyah), with religion as a cloak. **Dhul-Khuwayṣarah al-Tamīmī** accused the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) of not judging by Allāh’s law but by his personal interests in the division of wealth. The revolution of the **Sabaīte Khārijites** against ‘Uthmān (رضي الله عنه) was based upon matters of wealth and authority and the claim that he was not judging by Allāh’s law but by personal interests. They looted ‘Uthmān’s house after assassinating him and also raided the treasury (bayt al-māl). The **Muḥakkimah Khārijites** who broke off from the Companions after Ṣiffīn in 37H, they had issues of wealth, when one of their complaints against ‘Alī was that he did not take both booty and captives during the Battle of the Camel and that he granted men the authority of Allāh in judgment and had become a disbeliever, a polytheist. Thus, a mixture of injustice in matters of wealth and not ruling by Allāh’s law appears to be the main driving force for the activity of the Khārijites. And when we comprehensively survey the barking of their hounds today, when we go to the speech of Usāmah bin Lādin, al-Zawāhirī, Abu Qatādah, Abu Muḥammad al-Maqdisī, we do not find it any different. A large part of their grievance comes down to matters of wealth and how the rulers acquire and dispose of it. It is here that their fraudulent use of the slogan “*Judgement belongs only to Allāh*” becomes apparent, in that they replace the judgement of Allāh and His Messenger with their own judgement based upon their opinions and desires.

03. So the judgement of Allāh **shar’an and qadaran** (both legislatively and in terms of decree) is that the rulers are a product of the deeds of the servants, and any injustice and tyranny from them emanates from the

actions of the servants (this is *qadaran*, Allāh's law in His creation), and Allāh has legislated that the servants humble themselves and do not revolt against them and create even more harm and tyranny thereby, but to humble themselves and to maintain security and safety and to flee to their Lord in humility and repentance such that Allāh provides them a way out, so this is *shar'an* (legislatively). This is the judgement of Allāh, however, the Khārijites do not judge by Allāh's law, the Qur'ān does not pass their throats, they use lofty slogans by which falsehood is actually intended, they make *tabdīl* of Allāh's judgement, of His Sharī'ah, they fall into what they themselves accuse the rulers of. So the *dīn* (religion) of the Khārijites, by which we mean their core ideology as outlined earlier is not from the *dīn* of Islām, it is not what Islām came with, it is not what we find outlined in the books of Ibn Taymiyyah, Ibn al-Qayyim, Ibn 'Abd al-Wahhāb and others whose speech about Tawhīd is not from the angle of a political ideology.

04. Here is Allāh's law, *qadaran*, in terms of Allāh's laws in His creation. The Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), explained “*And never do a people cheat in the weights and measures except that they are taken by years (of hardship), scarcity of resources and the tyranny of the ruler upon them.*”²² **Ibn al-Qayyim** said, “For Allāh, the Sublime, with His wisdom (*ḥikmah*) and justice (*ʿadl*) makes the (consequences) of the actions of the servants to appear to them in forms (*ṣūwar*) that are appropriate to (their actions). So sometimes it is in the form of a drought or barrenness (of land). **Other times it is by way of an enemy. Other times by way of tyrannical rulers.**²³ Other times by way of general diseases (that spread). Other times it is by anxiety, grief and worry that reside in their souls and do not leave them. Other times it is by preventing the blessings from the sky and the Earth from them. Other

²² *Ṣaḥīḥ Ibn Mājah* (no. 4019) from 'Abdullāh bin 'Umar (رَضِيَ اللهُ عَنْهُ).

²³ Thus, it is a law in Allāh's creation that domination and punishment by an external enemy who usurps the land and steals its resources and harms Muslims, and likewise, tyrannical rulers who do not fulfil the rights of subjects, harm them and confiscate their wealth, then it is a law in Allāh's creation that these are the inescapable effects of the oppressive actions of the subjects themselves, their sins, disobedience, innovations and transgressions.

times it is by unleashing the devils upon them to incite them to the causes of their destruction, so that His word can be established upon them and so that each of them arrives at the outcome destined for him. The intelligent (*‘āqil*) traverses with his insight (*baṣīrah*) in all regions of the world and witnesses this, and he sees the occurrence (of these instances) of Allāh’s justice and wisdom taking place.”²⁴

Ibn Taymiyyah said, “Indeed, the affair [of rule] being destined for the kings and their deputies from the rulers, judges and leaders is not due to the deficiency in them alone, but due to the deficiency in both the

²⁴ *Zād al-Ma‘ād* (4/363) and Ibn al-Qayyim has other equally powerful, insightful words: “And reflect in His, the Most High’s wisdom in making the kings of the servants, their leaders and their rulers to be of the same species as the actions [of the servants]. Rather, it is as if their actions became manifest in the appearances of their rulers and kings. If they remain upright, then their kings will remain upright, and if they turn away (from uprightness), then they (the kings) too will turn away from uprightness.²⁴ And if they (the servants) oppress [each other], then their kings and rulers will oppress [them]. And if plotting and deception appears from them, their rulers will [be made to] behave likewise (towards them), and if they (the servants) withhold the rights of Allāh that are between themselves and become miserly with respect to them, then their kings and their rulers will withhold the right that they (the servants) have upon them and will become miserly with respect to them. And if they take from the one who is considered weak what they do not deserve to take from him in their dealings, then the kings will take from them (the servants) what they do not deserve to take (from them) and will inflict them with taxes. And everything that they (the servants) take away from the weak person (unjustly), the kings will take away from them with power, force. So their actions (those of the servants) become manifest in their actions (those of the kings and rulers). And it is not from the Divine wisdom that the evil-doers and the sinners are made to be ruled over [by anyone] except by one who is of their like. And when the very first band (of Islām) was the best of the generations, and the most pious of them, then their rulers were likewise. And when they (the people) became corrupt, the Rulers were made corrupt over them. Thus, the wisdom of Allāh refuses that the likes of Mu‘āwiyah, and ‘Umar bin ‘Abd al-‘Azīz are put in authority over us in the likes of these times [the 8th Century Hijrah], let alone the likes of Abū Bakr and ‘Umar. Rather, our rulers are in accordance with our (nature) and the rulers of those before us were in accordance with their (nature).” *Miftāḥ Dār al-Sa‘ādah*, (Dār Ibn ‘Affān, 2/177).

shepherd and the flock together, for ‘As you yourselves behave, you will be ruled over (in a like manner)’ and Allāh, the Exalted has said, **“Thus do we turn some of the oppressors against others on account of (the deeds) they earn.”** (6:129).”²⁵

So the Khārijites do not understand Allāh’s law **qadaran**, in other words they are ignorant about Allāh’s creation, how it operates. And they ascribe effects to other than their actual causes. This is like the ignoramus who says that when a person drinks water from the vessel, that it was not the water that quenched his thirst, but the fact that he held the drinking vessel in his hand, the water had nothing to do with it. So the Khārijite is like this, he does not know the **ḥukm** judgement of Allāh in terms of qadar, how certain causes are tied to certain effects. So he attributes effects to the wrong causes. This is because the Khārijite, the likes of Usāmah bin Lādin, al-Zawāhirī, Abu Muḥammad al-Maqdisī, Abū Qatādah and every other barking hound, he did not study and learn Tawḥid and Qadar in reality from the books of Ibn Taymiyyah and Ibn ‘Abd al-Wahhāb such that it went beyond his eyes, tongue and throat and into his heart with a genuine understanding. Rather, such a one learned the ideology of the Khāwārij from the books of Quṭb and Mawdūdī. Then afterwards he went to the books of Ibn Taymiyyah and Ibn ‘Abd al-Wahhāb as a means of embellishing that ideology of the Khārijites, to make it appear other than what it is.

05. As for Allāh’s judgement **shar’an** (in terms of legislation), then that has preceded, it is what Ibn Taymiyyah outlined in what we cited, and likewise Ibn ‘Abd al-Wahhāb, in what Allāh and His Messenger have commanded with respect to the rulers. And this is because the types of rulership in this nation, till the Day of Judgement, are four: There is the prophetic khilāfah, then the rightly-guided khilāfah (Abū Bakr, ‘Umar, ‘Uthmān and ‘Alī), then kingship in which there is mercy (starting with Mu‘āwiyah), then kingship in which there is tyranny at varying levels. So Allāh’s legislation is that the Muslims hear and obey and do not revolt,

²⁵ *Majmū‘ al-Fatāwā* (35/20-21).

even if the rulers are tyrannical, steal from the people, do not fulfil their rights and do not judge with justice. Hudhayfah (رضي الله عنه) related that the Prophet (صلى الله عليه وسلم) said, “There will be after me rulers who do not guide themselves by my guidance nor follow my Sunnah and there will appear amongst you men whose hearts are the hearts of devils in the bodies of men.” Hudhayfah said, “What shall I do if I reach that (time)?” He (صلى الله عليه وسلم) said, “Hear and obey the ruler, even if your back is beaten and your wealth is confiscated.”²⁶ So this is the legislation of Allāh.

As for the legislation of the Khārijites, it is inspired by Satan, he is their legislator, he is their tāghūt, they alter the judgement of Allāh with the judgement of Satan, they make tabdīl of the Sharī‘ah of Allāh, they judge by other than what Allāh revealed, **shar’an wa qadaran**, both legislatively and in terms of Allāh’s arrangement of the affairs of creation. They make lawful what Allāh declared unlawful and spill the blood of Muslims on the basis of their misguidance. It should not be surprising then that they are described in the way they are described: Dogs, foolish-minded, savages who slay the people of Islām whilst the Qur’ān does not even pass their throats - because they do not understand it, they do not know Allāh’s law, *shar’an wa qadaran*. Rather, they are on a path at the end of which is Satan, their leader and guide, and thus they make jihād in obedience to him whilst thinking they are the Awliyā of al-Raḥmān. Shaykh al-Islām Ibn Taymiyyah said, “It is obligatory to know the legislated jihād which was commanded by Allāh and His Messenger from the innovated jihād of the people of misguidance who make jihād in obeying Shayṭān whilst they think they are making jihād in obeying al-Raḥmān, such as the jihād of the people of innovation such as the Khārijites and their likes who make jihād against the people of Islām.”²⁷

06. From what has preceded, it should be clear to the reader that the writings of Ibn Taymiyyah (and Ibn ‘Abd al-Wahhāb) and the Tawḥīd spoken of by them, and the rectification spoken of them is in one valley

²⁶ Related by Muslim in his Ṣaḥīḥ.

²⁷ *Al-Radd ‘alā al-Akhna‘ī* (p. 205).

and the ideology of the Khārijites is in another valley. To put **Takfirī Jihādism** next to “**Salafism**” and to qualify the former with the latter, merely because the Khārijites of today claim to be Salafis is a huge error and it is academic dishonesty by objective standards. This is made clear by the following: The very first “Salaf” (as in predecessor taken as a model) is the Prophet (ﷺ) himself, as he said to his daughter Fāṭimah (رضي الله عنها), as is related by Imām Muslim, “*How excellent a Salaf I am for you.*” When the Khārijites appeared, the likes of ‘**Abdullāh bin Wahb al-Rāsibī**’ who was the leader of the Khārijite “Islāmīc State” in Nahrawān, near Baghdād, after splitting from ‘Alī and the rest of the Companions, they claimed they were better guided than the Companions, and that they were the actual followers of the first Salaf, the Prophet, thus they claimed essentially to be the genuine “Salafīs” so to speak, those who are the rightly-guided, the “true monotheists” and who have established a genuine khilāfah, ruling by Allāh’s law, despite the fact that not a single Companion was amongst them. But this claim of theirs was false, and they were the very ones intended in the Prophetic traditions, the ones referred to as “Dogs of Hellfire”, “foolish-minded”, “the worst of creation” and so on, and they were not upon the guidance of the Prophet (ﷺ), rather they distorted the guidance of the Prophet and did not understand it because they did not study and taken knowledge from the Prophets Companions who were the genuine “Salafīs”.

07. In a similar way, today, when we see these Khārijites claiming to be “Salafīs” and they claim to be attached to the writings of Shaykh al-Islām Muḥammad bin ‘Abd al-Wahhāb - such as that fraudulent, lying, criminal, **Abū Muḥammad al-Maqdisī** - and they claim that they are better guided in their doctrine than those scholars who have **a direct chain of study** right back to the offspring of Shaykh al-Islām Muḥammad bin ‘Abd al-Wahhāb - [just like the Companions had a direct chain of study to the Prophet (ﷺ)] - so in this and the last century we have the scholars of Āl al-Shaykh, we have Shaykh Ibn Bāz, Shaykh al-Sa’dī and many other scholars from al-Najd and Saudi Arabia , they have a direct chain and they knew these books of Ibn ‘Abd al-Wahhāb and compilations such as al-Durar al-Saniyyah before ignorant dogs like al-Maqdisī - and nowhere in their books, speeches and writings can you find this ideology of Quṭb

and Mawdūdī. So when you see criminal, lying fraudsters, posing as “Salafīs”, claiming they were inspired by those writings of Ibn ‘Abd al-Wahhāb, then they are no different than those Khārijite dogs who thought they were better guided than the Companions in understanding the Tawhīd brought by the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), such that they declared the Prophet’s Companions to be disbelievers and polytheists. Just like this evil criminal, Khārijite dog, may Allāh fight and destroy him and his likes, Abū Muḥammad al-Maḡdisī and all the barking hounds like him, they claim they have understood Tawhīd better than the Salafī scholars of today who have a direct chain of study back to Ibn ‘Abd al-Wahhāb and his offspring and in whose writings you will not see this ideology of Quṭb and Mawdūdī anywhere, despite their decades-long study of his works.

So think about this, the first Khārijites, **the Muḥakkimah**, they claimed to be the true “Salafīs” and declared the Companions apostates, and today, the Khārijites of al-Qaeda and ISIS and those whose writings about takfīr, ḥākimiyyah and jihād inspired them over the past three decades (all drawn from Quṭb and Mawdūdī), they fraudulently claim Salafiyyah, that they are the ones who have truly understood the writings of Ibn ‘Abd al-Wahhāb, and have truly outline Tawhīd and that Āl al-Shaykh and the Scholars of Saudi are apostates, polytheists, enemies of Islām! Alongside the fact that these individuals are not known to have ever studied with these Salafī scholars (who have a direct chain through to Ibn ‘Abd al-Wahhāb and his offspring), just like the first Khārijites did not have a single Companion amongst them, those who studied directly from the Messenger!

08. In light of what has preceded, it is clear that only the ignoramus, who does not understand the foundations of Islām, who does not understand Salafiyyah, who does not understand the reality of the very first Khārijites would dare to qualify “**Takfīrī Jihādism**” with the label “**Salafiyyah**” and this is found with numerous categories: **a)** unqualified western academics and pseudo-experts on “terrorism”, “extremism” and “Salafism”, **b)** those with sympathies or attractions to al-Ikhwān, the Muslim Brotherhood, who wish to throw the dirt and filth of the figureheads of this movement like Quṭb, al-Bannā, Mawdūdī, al-Qaraḏāwī

and others on to the Salafīs and their scholars, **c)** those with an ideological opposition, a theological opposition to Salafiyyah, such as the Ṣūfīs who find utility in throwing the Khārijite ideology onto the Salafīs and their scholars as an indirect means of validating their own doctrinal school.

09. In light of what has preceded, it is **academic dishonesty** to refer to these people as “Salafist Jihādists”, since, by objective standards, and by the standards of Islām and Islāmic theology, the Prophetic traditions, and the firmly established, agreed upon principles of the scholars of Islām, the scholars upon the Salafī way since the time of the Prophet’s Companions till this day of ours, these people, by virtue of their ideology, only have one name, and they are **Khārijites**, or we can say they are **Takfirī-Jihādists**, but as for attaching “Salafism” to them, this is the saying of an ignoramus who knows neither the reality of Islām and what it came with and nor the reality of Salafiyyah. It is upon all Muslims to reject and speak out against this attempt to malign the religion of Islām in in this way. The label of “**Salafi**” actually represents an ascription to the Prophet (ﷺ) and his Companions. How can the Khārijites be “Salafi” when the Prophet stated “*they pass out of Islām*”, he called them “*Dogs of Hellfire*”, he said they are “*the most evil of creation*” and encouraged their slaying. They are the ones who declared the Companions apostates and fought against them. To qualify these people with the label “Salafist” is fraudulent behaviour and dishonesty, it is an attempt to distort history, falsify the facts and malign Islām. As for the claim that they are “Salafist” because they say they follow the Salaf, then this rhetoric convinces only a prepubescent child, it does not convince a grown, mature academic, especially not within the context of Islāmic theology in which there lies absolute clarity in this affair.

And all praise is due to Allāh and may peace and blessings be upon His Prophet and Messenger, Muḥammad.

Abū ‘Iyaad

3rd Rabī al-Awwal / 14th December 2015