

المسائل المنتقاة
من صفات الخوارج الغلاة

Selected Examples from
THE CHARACTERISTICS
of the
EXTREMIST KHAWAARIJ

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About the Book: This is a complete translation of the small booklet "***Al-Masaa'il-ul-Muntaqaat min Sifaat al-Khawaarij-ul-Ghulaat***" [Selected Examples from the Characteristics of the Extremist Khawaarij] compiled and prepared by a student of knowledge, 'Aadil bin 'Alee Al-Furaydaan, and reviewed and examined by Shaikh Saalih bin Fawzaan Al-Fawzaan and Shaikh Muhammad bin 'Abdir-Rahmaan Al-Khumayyis.

In this treatise, the author briefly touches upon the definition, history, and characteristics of the Khawaarij, one of the first and most dangerous sects in Islamic history whose effects and ideologies continue to exist up to today and will remain until the Final Hour. The majority of the treatise is dedicated to outlining the major and distinguishing attributes of the Khawaarij, which the author counts at 58.

It is important to study and be aware of these attributes so that one may avoid characterizing himself with them and thus fall into the ranks of the Khawaarij. This is from the perspective of learning evil in order to avoid it. And it is also beneficial since today, the ways and ideologies of the Khawaarij are prevalent, as can be seen in terrorist acts, suicide missions, assassinations and political strife. So by understanding the characteristics of the Khawaarij, the reader will be able to identify the perpetrators of such crimes, acknowledge their remoteness from Islaam and the fact that they are indeed from the extremist Khawaarij.

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Introduction to the Treatise

All praise is for Allaah, and may the peace and blessings of Allaah be on our Prophet Muhammad, his family and Companions. To proceed:

This is a summary of the characteristics of the Khawaarij, some of which I condensed and others which I left out, for fear of making this treatise too long. I named it:

“Selected Examples from the Characteristics of the Extremist Khawaarij”

I ask Allaah to spread benefit through this book and to make it purely for His sake. May Allaah send His peace and blessings on our prophet, Muhammad, his family and Companions.

The Definition of the Khawaarij and a Warning against Them:

The word *Khawaarij* is the plural of *Khaarijee*, and that refers to a person that removes himself from the obedience of the true ruler, outwardly proclaims opposition to him and incites the people against him.

They are also defined as: “Those who declare Muslims as disbelievers because of their committing of major sins; and those who rebel against the Muslim leaders and withdraw from the unified body of Muslims. Anyone that adheres to their principles and follows their path is counted as being from amongst their ranks.”¹

The Guideline for Identifying a Khaarijee:²

If someone (1) outwardly proclaims rebellion against the Muslim rulers or (2) holds Muslims to be disbelievers due to major sins, apart from Shirk, or (3) justifies the views of the Khawaarij and considers it permissible to shed the blood of Muslims in the name of Jihaad in the Way of Allaah and in the name of changing an evil, then these are all factors for identifying the Khawaarij.

Their Aliases:

They are known as the Khawaarij; the Muhakkimah; the Hurooriyyah; the Saba’iyyah;³ the Naasibah; the Maariqah; the Mukaffirah; and Ahlun-Nahrawaan.

Their Origin:

After the martyrdom of the Muslim Khaleefah, ‘Umar bin Al-Khattaab ؓ, the door to fitnah was broken, as is mentioned in the hadeeth. Then with the murder of the third

¹ See *Al-Khawaarij* of Dr. Naasir al-‘Aql (pg. 28)

² This is one of the beneficial additions from Shaikh Saalih bin Fawzaan Al-Fawzaan.

³ This is with regard to their roots and founders. See *Al-Khawaarij* of Dr. Naasir al-‘Aql (pg. 30)

Khaleefah, 'Uthmaan bin 'Affaan ؓ in 35H, due to a conspiracy from Ibn Saba' and those who were deluded by him, the fitnah (strife) was re-established – and we continue to see its evil effects up to this very day of ours.

Naturally, 'Alee bin Abee Taalib ؓ was given the oath of allegiance as the next Khaleefah after him, and so most of the Muslims gave their pledge of allegiance to him. However, Mu'aawiyah ؓ and those who were with him from the inhabitants of Syria did not give in to that, citing the reason for that as being the obligation of quickly bringing to justice those responsible for the murder of 'Uthmaan bin 'Affaan ؓ. 'Alee would tell Mu'aawiyah: "Enter into that which the people have entered into (of allegiance). And leave me to judge them. I will judge them with the truth."

Furthermore, 'Aa'ishah, Talhah and Az-Zubair ؓ set out for Basrah upset and seeking justice for the blood of 'Uthmaan ؓ.

'Alee ؓ tried to convince 'Aa'ishah, Talhah and Az-Zubair of the pressing importance of first declaring allegiance to the ruler and then to seek retribution for the murder of 'Uthmaan ؓ. The matter finally became resolved in their mutual agreement to that. However, on the following day, the callers to mischief mobilized their forces and began skirmishes and clashes on both sides. So the peace-makers from both groups thought that the other group had deceived the other, and fighting broke out. The battle that ensued, which later came to be known as the Battle of the Camel, ended with the death of Talhah, Az-Zubair and ten-thousand members from each group.

After this, 'Alee bin Abee Taalib ؓ set out to fight against Mu'aawiyah ؓ and the inhabitants of Syria. This is since he had called them to give the allegiance, however, Mu'aawiyah ؓ refused to give it, claiming that they must first avenge the murder of 'Uthmaan ؓ. 'Alee took this action of Mu'aawiyah as a rebellion against the religious rulership. So there occurred (between the army of the two of them) the battle of Siffeen. When 'Alee and those with him were close to achieving victory, the army of Mu'aawiyah placed copies of the *mus-haf* high over the tips of their spears and appealed to the Book of Allaah for judgement...'Alee considered this to be a trick on their part, but he was coerced to accept the decision (for peace between the two fighting parties) on the part of some members of his army, especially the Qur'aanic reciters, out of their concern for the Religion.

On the heels of this legislative decision (between the two factions), there appeared amongst the ranks of 'Alee's army some who opposed this decision. This opposition eventually ended up in their disobedience to the ruler and their rebelling against him. Rather, it even led them to declare 'Alee ؓ a disbeliever as well as anyone that agreed with his decision. And they raised high their slogan: **"There is no rule except for that of Allaah's."**

‘Alee ؑ tried to reconcile with them by presenting them with arguments and proofs, and some of them returned back due to Ibn ‘Abbaas ؑ debating with them. So when the advice was not accepted by the remaining individuals that persisted in their rejection and fanaticism, ‘Alee mobilized against them and fought them.⁴ This was known as the battle of Nahrawaan. ‘Alee ؑ was able to annihilate all of them except for a small portion among them that escaped to other lands.

After ‘Alee was murdered at the hands of some members from the Khawaarij, the danger of the Khawaarij increased. The scattered remnants of their army joined forces and spread their poison to the youth of the ummah to the point that they took on the shape of a force within the Islamic state that threatened its security and the security of the unified body of Muslims.

This group did not cease attacking the Muslims from that time until now, as the Prophet ﷺ informed us. And they give themselves misleading names, when in reality they are just extensions of the first Khawaarij.

In this current time, there have appeared many groups⁵ that have adopted the ways and methods of the Khawaarij, and they have accepted many of their ideas and principles.⁶

⁴ So ‘Alee ؑ did not fight them first, rather, it was only until they first shed innocent blood and commenced fighting with him.

⁵ Such as the Jamaa’at at-Takfeer wal-Hijrah, the Jamaa’ah Tawaqquf wa Tabayyun and other groups.

⁶ Such as deeming it permissible to shed unlawful blood and take unlawful wealth under the pretense of Takfeer. This refers to the rebellious and military groups..

A Warning against the Khawaarij and the Command to Fight them and Cut off their Roots

There have been several authentic ahaadeeth from the chosen one ﷺ that have been reported concerning their dispraise, warning against them, and the command to fight them and cut off their roots.

It has been reported in a hadeeth narrated by Abu Sa'eed Al-Khudree ؓ that he said: "Alee bin Abee Taalib sent the Messenger of Allaah ﷺ some gold alloyed with dust from Yemen. So he ﷺ distributed it among four men. 'Uyaina bin Hisn, Al-Aqra' bin Haabis, Zaid al-Khail, and the fourth was either 'Alqama bin 'Ulaatha or 'Aamir bin At-Tufail. One of his Companions said: 'We have more right to this than they do.' This reached the Prophet ﷺ, so he said: **'Will you not trust me when I am the trusted one of He who is above the heavens? Revelation from the heavens comes to me morning and night.'** So there stood up a man with deep sunken eyes, prominent cheek bones, an elevated forehead, a thick beard, a shaved head, and a tucked up loin cloth, who said: 'O Messenger of Allaah, fear Allaah!' At this the Prophet ﷺ said: **'Woe be to you. Am I not the one with the most right amongst the inhabitants of earth to fear Allaah?'** The man then turned away. So Khaalid bin al-Waleed ؓ said: 'O Messenger of Allaah, shall I not strike his neck?' Upon this, he ﷺ said: **'No, perhaps he is one who prays.'** So Khaalid said: 'How many a person that prays says with his tongue that which is not in his heart?' The Messenger of Allaah ﷺ said: **'I was not commanded to investigate into the hearts of people or to split open their interiors.'** He ﷺ then look again at him while he was going back and said: **'There will arise a people from the progeny of this (man) who will recite the Qur'aan continually, but it will not go beyond their throats. They will shoot out from the Religion just as the arrow shoots out from the hunted prey.'** (The narrator said): 'I think he ﷺ (also) said: 'If I should encounter them, I would certainly kill them, with the killing Thamood experienced.'"

This hadeeth is also reported in the *Saheeh* of Al-Bukhaaree from 'Alee bin Abee Taalib ؓ who said: "I heard the Messenger of Allaah ﷺ say: **'There will emerge in the Last Days⁷ a people that will be young in age and have foolish minds. They will speak using the best speech amongst the creatures. Their Eemaan (Faith) will not go past their throats. They will shoot out from the Religion just as the arrow shoots out from the hunted prey. So wherever you find them, kill them. For indeed, in killing them, there is a reward for he who kills them on the Day of Judgement.'**"

Imaam Ahmad reported in his *Musnad* (5/456, no. 23856) from Abu At-Tufail who said: "A young boy was born to a man during the lifetime of Allaah's Messenger ﷺ. So he was

⁷ There is proof in this that the Khawaarij will never come to an end. Rather, they will continue to exist until the establishment of the Final Hour.

brought to the Prophet who took hold of the skin on his face and supplicated for him to be blessed. Afterward a hair sprouted from the boy's forehead in the shape of a bow. Later on, the boy became a young man.⁸ Then when it was the time in which the Khawaarij appeared, he loved them, and so the hair on his forehead fell off. So his father took hold of him and restricted and detained him⁹ out of fear that he would join their ranks. (The narrator states): So we entered in his presence and admonished him. And one of the things we said to him was: 'Don't you see that the blessing from the supplication of Allaah's Messenger ﷺ has fallen from your forehead?' We continued with him until he turned back from their views. And afterward, Allaah returned the hair back to his forehead, and he repented."

Al-Haithamee (*rahimahullaah*) said in *Majma'-uz-Zawaa'id* (6/243): "In (the chain of) this hadeeth is 'Alee bin Zaid bin Jad'aan and there is weakness in him. However, he has been declared reliable (by some). The rest of its narrators are all men of the *Saheeh* category."

⁸ The majority of those who follow the Khawaarij and are deluded by their false arguments are young in age. So for example, the Prophet ﷺ supplicated for this young boy, but in spite of that, he had love for the Khawaarij.

⁹ A benefit that can be derived from this is that if a father has his son become affected by the ideologies of the Khawaarij, he may withhold him from those groups, just as this noble Companion did with his son, even though the Prophet ﷺ supplicated for blessing for him.

Their Attributes and Characteristics

The First Characteristic: They are young in age. [Al-Bukhaaree (no. 5057) from the hadeeth of 'Alee bin Abee Taalib ؓ]

The Second Characteristic: They have foolish minds – i.e. intellects. [Al-Bukhaaree (no. 5057) from the hadeeth of 'Alee bin Abee Taalib ؓ]

The Third Characteristic: They speak with the best speech amongst creation. [Al-Bukhaaree (no. 5057) from the hadeeth of 'Alee bin Abee Taalib ؓ]

The Fourth Characteristic: Their Eemaan does not go past their throats. [Al-Bukhaaree (no. 5057) from the hadeeth of 'Alee bin Abee Taalib ؓ]

The Fifth Characteristic: They come out from the Religion just as an arrow comes out from the hunted game. Then they do not return back to it. [Muslim (no. 2496) from the hadeeth of Abu Dharr ؓ]

And in one narration: **“They shoot out from the Religion just as an arrow shoots out from the hunted game.”** [Al-Bukhaaree (no. 5058) from the hadeeth of Abu Sa'eed Al-Khudree ؓ]

In another report it states: **“They shoot out from Islaam...”** [Al-Bukhaaree (no. 5057) from the hadeeth of 'Alee bin Abee Taalib ؓ]

The Sixth Characteristic: They have a weakness when it comes to understanding the Religion of Allaah. This is why it has been reported that **“They recite the Qur'aan but it does not surpass...”** [Muslim (no. 2456)] **“...or go past their throats.”** [Al-Bukhaaree (no. 5058) from the hadeeth of Abu Sa'eed Al-Khudree ؓ]

In one narration, it states: **“...their pharynxes (*huloog*).”** [Muslim (no. 2455) from the hadeeth of Abu Sa'eed Al-Khudree ؓ]

In another narration, it states: **“...their pharynxes (*halaaqeehim*).”** [Muslim (no. 2469) from Abu Dharr ؓ]

In another narration, it states: **“...their collar bones (*taraaqeehim*).”** [Al-Bukhaaree (no. 6934) from Sahl bin Haneef ؓ]

In another narration, it states: **“They will make their tongues eloquent with the Qur'aan.”** [As-Sunnah of Ibn Abee 'Aasim (no. 937) from Abu Bakrah ؓ]

In another narration, it states: **“They will recite the Qur’aan with their tongues but it will not go past their collar bones.”** [Muslim (no. 2470) from Sahl bin Haneef ﷺ]

In another narration: **“They will hold it (i.e. the recitation) to be for them, when it is against them.”** [As-Sunnah of Ibn Abee ‘Aasim (no. 916) from ‘Alee bin Abee Taalib ﷺ]

In another narration, it states: **“They will think...”** instead of **“They will hold...”** [Muslim (no. 2467) from the hadeeth of ‘Alee bin Abee Taalib ﷺ]

In one narration, he ﷺ said: **“They will call to the Book of Allaah, but they will have nothing to do with Allaah.”** [As-Sunnah of Ibn Abee ‘Aasim (no. 941) from Abu Zaid Al-Ansaaree ﷺ]

In another narration of the hadeeth, the Khawaarij and what they undergo when reciting the Qur’aan was mentioned to Ibn ‘Abbaas ﷺ, so he said: “They are not as extreme in their striving as the Jews and the Christians were, but yet they went astray.” [Ash-Sharee’ah (pg. 27-28)]

And in another narration, Ibn ‘Abbaas said: “They believe in His clear verses, but go astray concerning His unclear verses¹⁰ – No one knows their hidden meanings except Allaah. And as for those firmly rooted in knowledge, they say: ‘We believe in it.’”

And he ﷺ said: “They are in a confused and drunken state. They are neither Jews nor Christians nor Magians, so that they may be excused.” [Ash-Sharee’ah (pg. 28)]

The Seventh Characteristic: They are excessive in performing acts of worship, as occurs in the hadeeth in which the Messenger of Allaah ﷺ spoke to his Companions about them, saying: **“Your prayer is nothing as compared to their prayer. Your fasting is nothing as compared to their fasting. And your reciting the Qur’aan is nothing as compared to their reciting.”** [Muslim (no. 2467) from the hadeeth of ‘Alee bin Abee Taalib ﷺ]

In one narration of this hadeeth, it states: **“You will look down at your prayer as compared to their prayer...”** [Muslim (no. 2455) from Abu Sa’eed Al-Khudree ﷺ]

And in another narration: **“...(and you will look down) at your deeds as compared to their deeds.”** [Sharh Usool ‘Itiqaad Ahlis-Sunnah (8/1231)]

¹⁰ This is a characteristic that is common with all innovators, since they go astray with regard to Allaah’s unclear verses. They do not try to combine between the clear and unclear verses, as those firmly-grounded in knowledge do.

The Eighth Characteristic: They are the worst of creation and creatures. [Muslim (no. 2469) from the hadeeth of Abu Dharr ﷺ]

Abu ‘Abdillaah Ahmad bin Hanbal (*rahimahullaah*) said: “The Khawaarij are an evil people. I don’t know of any people on the earth that are worse than them.” [As-Sunnah of Abu Bakr Al-Khallaal (no. 110)]

The Ninth Characteristic: Their distinguishing attribute is that they shave their heads. [Muslim (no. 2457) from the hadeeth of Abu Sa’eed Al-Khudree ﷺ]

In another narration of the hadeeth, it states: “**At-Tasbeet.**” [Muslim (no. 4765) from Anas bin Maalik ﷺ]

Tasbeet means: Removing the short hair.

The Tenth Characteristic: They will kill the people of Faith and leave alone the worshippers of idols.

In one narration, it states: “**They will kill the people of Islaam...**” [Muslim (no. 2451) from the hadeeth of Abu Sa’eed Al-Khudree ﷺ]

The Eleventh Characteristic: They will become so deeply absorbed (i.e. *ta’ammuq*) in the Religion¹¹ to the point that they will leave from it. [As-Sunnah of Ibn Abee ‘Aasim (no. 930) from ‘Abdullaah bin ‘Amr ﷺ]

The Twelfth Characteristic: They disparage their rulers and claim them to be upon misguidance, as ‘Abdullaah bin Dhil-Khuwaisrah did with the Prophet ﷺ.

The Thirteenth Characteristic: They call the people to the Book of Allaah but have nothing to do with it.¹² [Abu Dawood (no. 4765) from the hadeeth of Abu Sa’eed Al-Khudree ﷺ and Anas bin Maalik ﷺ]

The Fourteenth Characteristic: They do not believe that the people of knowledge and virtue hold a special position. This was why they perceived that they were more knowledgeable than ‘Alee bin Abee Taalib, Ibn ‘Abbaas and the rest of the Companions, may Allaah be pleased with all of them. [Al-Khawaarij Awwalul-Firaq fee Taareekh-il-Islaam (pg. 38)]

¹¹ What is meant by *ta’ammuq* is: Relying and using as proof that which the religious texts do not substantiate.

¹² Meaning: They will seek to use evidences from the Book of Allaah but err in their manner of deriving the basis of proof from them.

The Fifteenth Characteristic: They go to extremes in worship. So they perform acts of worship to the extent that those who see them become amazed with them and they become amazed with themselves.¹³ [As-Sunnah of Ibn Abee 'Aasim (no. 945) from the hadeeth of Anas bin Maalik ؓ]

Ibn 'Abbaas ؓ said: "And I have not seen a people that are stricter in their exertion (of worship) than them. Their hands are like the calluses of camels and their foreheads are marked due to the traces of prostration." [Majma'-uz-Zawaa'id (6/240)]

The Sixteenth Characteristic: Ibn 'Umar ؓ held them to be the worst of creation. He ؓ said about them: "They took ayaat that were revealed concerning the disbelievers and applied them to the believers." Al-Bukhaaree reported this narration under the "Chapter: Killing the Khawaarij and Heretics after establishing the proof against them."

Allaah says: "**And Allaah will never lead a people astray after He has guided them until He makes clear to them what they should be avoiding.**" [Surah At-Tawbah: 115]

The Seventeenth Characteristic: They will set out (to fight) against the best group amongst people." [Al-Bukhaaree (no. 6933)]

The Eighteenth Characteristic: Allaah's saying: "**And among them are some who accuse you (O Muhammad) in the matter of the (distribution of) alms...**" [Surah At-Tawbah: 58] was revealed concerning 'Abdullaah bin Dhil-Khuwaisirah At-Tameemee, the founding father of the Khawaarij. [Al-Bukhaaree (no. 6933) from the hadeeth of Abu Sa'eed Al-Khudree ؓ]

The Nineteenth Characteristic: Their prayer does not go past their throats. [Muslim (no. 2467) from the hadeeth of 'Alee bin Abee Taalib ؓ]

The Twentieth Characteristic: There is a great reward for he who kills them. 'Alee bin Abee Taalib ؓ said: "**If the army that encounters them knew what was ordained for them upon the tongue of their prophet, they would only rely on that action.**" [Abu Dawood (no. 4768)]

In one narration, it reads: "**Whoever fights them has more right to Allaah than them.**" [Abu Dawood (no. 4765) from the hadeeth of Abu Sa'eed Al-Khudree ؓ and Anas bin Maalik ؓ]

¹³ Being amazed with oneself is one of the causes that lead the people of innovation astray. And it is one of the pathways that the Devil uses to enter into the affairs of worshippers, Mujaahideen and ascetics, so long as they do not adhere to the Sunnah.

And in another narration, it states: **“Toobaa is for he who kills them and is killed by them.”** [Abu Dawood (no. 4765) from Abu Sa’eed Al-Khudree ؓ and Ahmad (no. 19172) from ‘Abdullaah bin Abee Awfaa ؓ]

Abu Umaamah ؓ said: “They are the worst of those who are killed under the surface of the sky. And the best of those who are killed is he who is killed at their hands.” And he ؓ said: “These individuals were Muslims but became disbelievers.” [Ibn Maajah (no. 176)]

The Twenty-First Characteristic: They shed unlawful blood – whether their own by way of suicide or others by transgressing against them by way of murder. [Muslim (no. 246) from the hadeeth of ‘Alee bin Abee Taalib ؓ]

The Twenty-Second Characteristic: As ‘Alee bin Abee Taalib ؓ said: “They will speak the truth with their tongues, but it will not go past this from them.” – And he pointed to his throat. “They are from the most despised of Allaah’s creation to Him.” He ؓ said this when they told him: **“There is no rule except for that of Allaah’s.”** [Muslim (no. 2468) from the statement of ‘Alee bin Abee Taalib ؓ]

The Twenty-Third Characteristic: They are the first ones who split away from the unified body of Muslims and declared them to be disbelievers due to (their committing of) sins. [*Majmoo’-ul-Fataawaa* of Shaikh-ul-Islaam Ibn Taimiyyah (3/349 and 7/279)]

The Twenty-Fourth Characteristic: They beautify their speech but produce vile actions – after mentioning the differing and division in the ummah. [Abu Dawood (no. 4765) from the hadeeth of Abu Sa’eed Al-Khudree ؓ]


The Twenty-Fifth Characteristic: Every time a new generation springs forth from them, it gets cut off (i.e. from the Jamaa’ah). [Ibn Maajah (no. 174) from Ibn ‘Umar ؓ]

The Twenty-Sixth Characteristic: There will emerge from amidst them the Dajjaal.

In a narration it states: **“...from their treachery...”**

And in one manuscript: **“...from their ranks...”** And that refers to a great army. [Ibn Maajah (no. 174) from the hadeeth of Ibn ‘Umar ؓ]

The Twenty-Seventh Characteristic: They are from those in whose hearts is a deviation, as has been interpreted from the saying of Allaah: **“But as for those in whose hearts there is a deviation, they follow what is unclear thereof...”** [Surah Aali ‘Imraan: 7] and His saying: **“On the Day when some faces will be brightened and some faces will be darkened...”** [Surah Aali ‘Imraan: 106] that the ones who are

intended by these verses were the Khawaarij. [Ahmad (no. 22313) from Abu Umaamah 

The Twenty-Eighth Characteristic: They declare a Muslim to be a disbeliever due to every sin. And they say: “The leave the fold of Eemaan and enter into disbelief.” [*Sharh al-‘Aqeedah at-Tahaawiyyah* (pg. 298) with the verification of Ahmad Shaakir]


The Twenty-Ninth Characteristic: They hold that the Muslims who commit major sins will reside eternally in the Hellfire. [*Sharh al-‘Aqeedah at-Tahaawiyyah* (pg. 360) with the verification of Ahmad Shaakir]

The Thirtieth Characteristic: They hold it as an obligatory duty to rebel against the leader if he opposes the Sunnah. [*Al-Milal wan-Nihal* (1/115)]

The Thirty-First Characteristic: They are the worst of people in deriving rules based on analogy.¹⁴ [*Al-Milal wan-Nihal* (1/116)]

The Thirty-Second Characteristic: They deem the subjects disbelievers – those absent as well as those present – if their leader commits disbelief. This is done by the Baihasiyyah – one of the sects of the Khawaarij. [*Al-Milal wan-Nihal* (1/126)]

The Thirty-Third Characteristic: They declare those who don’t agree with their views to be disbelievers, and they consider their blood lawful for shedding. They also permit the killing of the women and children that oppose them. This is done by the Azaariqah – one of the sects of the Khawaarij. [*Lawaami’-ul-Anwaar al-Bahiyyah* (1/86)]

The Thirty-Fourth Characteristic: They hold that Faith (Eemaan) is: Knowledge of Allaah and of what the Messenger of Allaah  came with. So whoever commits something that he is not sure of as to whether it is lawful or unlawful, he is a disbeliever, since he was obligated to have researched into the matter. This is done by the Baihasiyyah – one of the sects of the Khawaarij. [*Lawaami’-ul-Anwaar al-Bahiyyah* (1/87)]

The Thirty-Fifth Characteristic: They hold that it is obligatory to fight against the ruler alone as well as whoever is pleased with his rule. As for those who reject the ruler, then it is not permissible to fight against them unless they support the ruler, attack the beliefs

¹⁴ I say: This is with respect to the later ones among them. As for the initial Khawaarij, then they rarely performed analytical deduction. Rather, they would apply their poor understanding to the religious texts.

of the Khawaarij or serve as guides for the ruler.¹⁵ This is done by the 'Ujaaradah – one of the sects of the Khawaarij.

The Thirty-Sixth Characteristic: They say: "Every sin that a person commits makes him a disbeliever, since he is ignorant of Allaah. This is done by the Makramiyyah al-Munshaqqah from the Tha'alabiyyah – one of the sects of the Khawaarij.

The Thirty-Seventh Characteristic: There will be from among them those who will be with the Dajjaal during the Last Days. It was said to 'Alee ؓ: "All praise be to Allaah who rescued the servants from them." He replied: "Nay. I swear by the One in whose Hand my soul is, there are still some of them that remain in the loins of men and verily, there are those amongst them who will be with the Dajjaal. [*Lawaami'-ul-Anwaar al-Bahiyyah* (1/86)]

The Thirty-Eighth Characteristic: They do not respect the sanctity of places or times, as occurred with the Qaraamitah and those who came after them until this very day of ours.

The Thirty-Ninth Characteristic: They do not hold that an oppressive ruler has the right to leadership. [*Maqaalaat al-Islaamiyeen* (1/204)]

The Fortieth Characteristic: They cling onto the apparent meanings of the Qur'aanic texts. Even though they don't intend to oppose it, however, they understand from it that which the texts do not indicate. Due to this, they have claimed that the prophets committed major and minor sins based on Allaah's statement: "**Verily, We have given you a manifest victory – So that Allaah may forgive you of your past and future sins.**" [Surah Al-Fat'h: 1-2] So according to them, the Prophet ﷺ may commit disbelief then repent. [*Al-Khawaarij – 'Aqeedatan wa Fikran wa Filasufatan* (pg. 54)]

The Forty-First Characteristic: They reject the Sunnah if there is not some explicit text in the Qur'aan that supports it.

Shaikh-ul-Islaam Ibn Taimiyyah (*rahimahullaah*) said: "They do not take anything from the Sunnah except for that which can be interpreted in its general sense, not including those texts that contradict what is apparently stated in the Qur'aan, according to them. So they do not believe in stoning the fornicator nor do they believe that there is a minimum (stolen) amount, which constitutes stealing." [*Majmoo'-ul-Fataawaa* (13/48)]

¹⁵ How similar does tonight resemble last night, for everyone that warns against their ways is accused (by them) as regards his Religion. They deem it permissible to fight against the police and security officers who are the cause for maintaining peace and safety.

The Forty-Second Characteristic: They lie in wait on the roads for the purpose of attacking the passers-by and spilling their blood without any justification from Allaah. [*Al-Mustadrak* of Al-Haakim (2/153) and *Majma'-uz-Zawaa'id* (6/236) from the speech of 'Aa'ishah ؓ]

The Forty-Third Characteristic: Not one of the Companions of Allaah's Messenger ﷺ could be found amongst them (i.e. to support them). [*Al-Mustadrak* of Al-Haakim (2/150)]

The Forty-Fourth Characteristic: There are many amongst them that differ with one another. This is why they have divided into so many sects, some of which set out to fight against the other and at times, some of which deliver speeches against the other. Allaah spoke truthfully when He said: **"If it (i.e. the Qur'aan) were from other than Allaah, you would have found many differences in it."** [Surah An-Nisaa: 82] [*Al-Khawaarij – 'Aqeedatan wa Fikran wa Filasufatan* (pg. 54)]

The Forty-Fifth Characteristic: They are the dogs of the inhabitants of Hell. [*Sharh 'Itiqaad Ahlis-Sunnah* (8/1232)]

The Forty-Sixth Characteristic: They outwardly manifest the attributes of calling to good and forbidding evil, redirecting the religious texts concerning that towards disputing with the rulers, rebelling against them and fighting against those who oppose them. [*Ash-Sharee'ah* (pg. 22) and *Al-Khawaarij Awwalul-Firaq fee Taareekh-il-Islaam* (pg. 37)]

The Forty-Seventh Characteristic: They speak using the speech and words of the people of knowledge.

Muhammad bin al-Husayn (*rahimahullaah*) said: "It is not befitting for one who sees the tireless efforts of a Khaarijee that has rebelled against a ruler – whether just or tyrannical – thus setting out against him, rallying a group against him, unsheathing swords and deeming it lawful to fight against Muslims – it is not befitting for him to be deceived by such a person's recitation of the Qur'aan nor by the length of his standing in prayer, nor by his perseverance in fasting, nor by his good words concerning knowledge, so long as he holds the views of the Khawaarij." [*Ash-Sharee'ah* (pg. 28)]

The Forty-Eighth Characteristic: They permit oppression against the Prophet ﷺ. [*Al-Bukhaaree* (no. 6933) from the hadeeth of Abu Sa'eed Al-Khudree ؓ and *Majmoo'-ul-Fataawaa* of Ibn Taimiyyah (19/73)]

The Forty-Ninth Characteristic: They use as evidence verses from the Qur'aan that deal with the *wa'eed* (Allaah's threat of punishment) while abandoning the verses

concerning the *wa'ad* (Allaah's promise for forgiveness). [*Al-Khawaarij Awwalul-Firaq fee Taareekh-il-Islaam* (pg. 38)]

The Fiftieth Characteristic: They are hasty in applying rulings. [*Al-Khawaarij Awwalul-Firaq fee Taareekh-il-Islaam* (pg. 146)]

The Fifty-First Characteristic: They make rulings and accusations against the hearts. This includes issuing rulings on one's decisions and notions. [*Al-Khawaarij Awwalul-Firaq fee Taareekh-il-Islaam* (pg. 147)]

The Fifty-Second Characteristic: Among them is he who has doubts concerning the well-established historical events. [*Diraasatun 'an-il-Firaq wa Taareekh-ul-Muslimeen* (pg. 133)]

The Fifty-Third Characteristic: They call to illiteracy and they make war against education, claiming that it is not possible to combine between the religious sciences and the practical secular sciences. [*Diraasatun 'an-il-Firaq wa Taareekh-ul-Muslimeen* (pg. 134)]

The Fifty-Fourth Characteristic: They call to splitting away from the Muslim community. So they boycott the schools, institutes, universities, government positions and residing with Muslims. [*Diraasatun 'an-il-Firaq wa Taareekh-ul-Muslimeen* (pg. 137)]

The Fifty-Fifth Characteristic: From among them is he who believes that a person who holds that the consensus (*Ijmaa'*) of the scholars is proof is a disbeliever. [*Diraasatun 'an-il-Firaq wa Taareekh-ul-Muslimeen* (pg. 143)]

The Fifty-Sixth Characteristic: Among them is he who disparages the Companions and rejects their statements. [*Diraasatun 'an-il-Firaq wa Taareekh-ul-Muslimeen* (pg. 144)]

The Fifty-Seventh Characteristic: They oppose those scholars that make blind-following permissible for the common person and the beginner student, claiming that blind-following (*taqleed*) is a cause for disbelief and the destruction of the nation of Islaam. [*Diraasatun 'an-il-Firaq wa Taareekh-ul-Muslimeen* (pg. 146-147)]

The Fifty-Eighth Characteristic: They kill themselves in suicide operations basing that on false arguments.

From the manifestations of the Khaarijee ideology in recent times is: Showing bad manners towards the scholars, as well as defaming them, belittling them, kindling the

hearts with hatred for them, and having the audacity to disparage and criticize them. [*Al-Khawaarij Awwalul-Firaq fee Taareekh-il-Islaam* (pg. 148)]

From the manifestations of the Khaarijee ideology in recent times is: Many of them resort to using caution and carefulness in secretiveness, since their beliefs and ideologies conflict with what the people of knowledge and the rest of the Muslims are upon. This is even though they may raise high their claim to adhere to the beliefs of Ahlus-Sunnah wal-Jamaa'ah and to follow some of the Imaams of Ahlus-Sunnah wal-Jamaa'ah, such as Shaikh-ul-Islaam Ibn Taimiyyah and the Imaams of the Salafee Call in the lands of Najd (Saudi Arabia). [*Al-Khawaarij Awwalul-Firaq fee Taareekh-il-Islaam* (pg. 140-141)]

May Allaah send His peace and blessing on our Prophet, Muhammad, his family and Companions.

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[End of the Treatise]