



THE QA'DIYYAH:

A Revolutionary Movement

[The *Khawaarijul-Qad'iyyah* (sitters) are a revolutionary movement from ancient times, as well as the present. They are those who sit atop the pulpits and in other places and incite the people to revolt against their rulers without actually revolting themselves.]

Version 1.1

'Abdullaah Ibn Muhammad ad-Da'eef - *rahimahullaah* - said, "The *Qa'diyyah* are the wickedest of the *Khawaarij*." Refer to *Masaa'ilul-Imaam Ahmad* (p. 271) of Aboo Daawood.

Ibn Hajr (d.852H) said, "The *Khawaarij* of *al-Qa'diyyah* did not hold the view of waging war. Rather, they opposed the rulers in accordance to their strength, they called to their opinion and along with that they beautified revolt and held it to be good." Refer to *at-Tahdheeb* (8/114) of Ibn Hajr.

Jamaal Ibn Furayhaan al-Haarithee said, "And the *Qa'diyyah* are, in most cases, more dangerous than the *Khawaarij* themselves. Since, speech, inciting hatred within the hearts and provoking the common-folk against the rulers has the most profound effect upon the souls; especially when it comes from a man who is an eloquent speaker who dupes the people with his tongue and disguises it with the *Sunnah*." Refer to *al-Ajwibatul-Mufeedah* (p. 202) of al-Haarithee.

Prepared by: Sunnah Publishing Editorial Staff

Source: www.SunnahPublishing.net

A GLANCE AT THE SECRET MARKS OF THE QA'DIYYAH:

Know – may Allaah have mercy upon you – that the *Khawaarij* (renegades) – old and new – can be divided into two categories:

The First Category: A wing that carries actual weapons.¹

The Second Category: A wing that carries ideological weapons.²

So whenever the opportunity presents itself to the first wing, along with the presence of power, even if it is partial, they manifest rebellion, carry weapons, cause bombings and carry out innovated and devastating suicide missions.

The second wing resorts to politics and interferes with the government. They openly manifest forbearance and tolerance and claim to disapprove of the bombings sometimes, whilst at other times they pretend to forget! So they are, in reality, forerunners and inciters for the first wing. And this is apparent about the *Khawaarij* from their appearances in newspapers, magazines and television.

Therefore, it is not astonishing that many of them disapprove of the bombings and suicide missions. So the one who is knowledgeable about the condition of the *Khawaarij* and the revolutionaries and their secrets and distinguishing marks is not deceived by whatever they perform from religious acts and whatever they say from remarks of disapproval!

This is crystal clear from the speech of Dr. Salaah as-Saawee³ – and he is from amongst the heads of the *Khawaarij* in our times. Says Salaah as-Saawee,⁴ “And it is not far-fetched to say that the benefit of Islaamic work requires that a faction from amongst its men carry out some actions of *Jihaad*,⁵ whilst the other faction from amongst them opposes that.⁶ And it is not far-fetched that this is brought to reality through action when the Islaamic work reaches a certain level of maturity,⁷ along with which, it becomes permitted to carry out

¹ The weapons of this wing are its swords.

² And the weapon of this wing is its incitement.

³ Rather, Salaah al-Ghaawee (Salaah the misguided), as Shaykh Muqbil Ibn Haadee – *rahimahullaah* – used to refer to him.

⁴ **Salaah as-Saawee:** Shaykh Rabe'e Ibn Haadee al-Madkhalee mentions him in *Jamaa'ah Waahidah* (p. 170) and in *Ahlul-Hadeeth* (p. 18, 33). And Shaykh Muqbil – *rahimahullaah* – said about him in *Fadaa'ih wa Nasaa'ih* (p. 66), “He is the caliph of Sa'eed Hawwaa.” And he said about him (p. 102), “He calls to a wild fantasy.” And he said about him (p. 163), “His books will die out.”

⁵ Here he is referring to suicide bombings and the like, because they consider such actions to be from *Jihaad*, as is well known from them. And the group that carries these actions out is the first armed wing.

⁶ And the second wing disapproves of the first wing in the newspapers, magazines and television for the general benefit of the *Khawaarij* as a whole.

⁷ Meaning, the revolt against the rulers, should they achieve enough power.

something from those actions due to the preponderance of benefit in continuing the message of the Islamists in these gatherings without disturbance and agitation.”⁸

So a faction from amongst the *Khawaarij* establishes the rebellion with actual weapons by carrying out suicide missions and bombings, whilst another faction from amongst the *Khawaarij* openly manifests disapproval of the first faction in order to continue in their overall benefit by remaining close within the ranks of the governments for their cause!

So look at the secret organization of the *Khawaarij* in the Muslim lands! May Allaah protect us. Due to this, you find them utilizing religious prohibitions in order to attain their goal of electoral seats.

So they enter into all fields of government and take over the highest government posts in order to bring to reality after that the major rebellion, which is to gain dominance, as they have done in Sudan and in other places.

One of their ringleaders, Muhammad Qutb,⁹ has stated, “We will seize possession of the electoral seats and leave the thrones to the rulers.”¹⁰

So they move quickly with calm secrecy to the heart of the ruler-ship and revolt against the countries whenever the opportunity presents itself. So this is the point of separation between the *Khawaarijul-Qa'diyyah* (sitters) and the *Khawaarijuth-Thawriyyah* (revolutionaries). This does not mean that there is division amongst them here in the sense that they do not aid and support each other. So they love each other, sympathize with each other and back each other whenever possible,¹¹ even if it be by turning away from exposing their affair.

⁸ Refer to *ath-Thawaabit wal-Mutaghayyiraat* (p. 256) of Salaah as-Saawee.

⁹ **Muhammad Qutb:** Shaykh Rabee' Ibn Haadee al-Madkhalee mentions him in *al-Haddul-Faasil baynal-Haqq wal-Baatil* (p. 68). And Shaykh Rabee' mentions him indirectly in *an-Nasul'Azeez* (p. 102) by saying, “the books of Sayyid and his brother.” Shaykh Rabee' also mentions him in *Jamaa'ah Waahidah* (p. 165, 167, 170), where he warns against his books: *Hal Nahnu Muslimoon* and *Jaahiliyyatul-Qarnil'Ishreen*. Shaykh Muqbil mentions him in *Fadaa'ih wa Nasaa'ih* (p. 104) and Shaykh Ahmad Ibn Yahyaa an-Najmee mentions him in *al-Mawridul'Adhabiz-Zilaal* (p. 204).

¹⁰ Refer to *al-Qutbiyyoon wa Mukhattataatihim* (p. 10).

¹¹ So you will find that when revolutionaries from amongst them are imprisoned, the rest of them rise up to defend them in the media. And Allaah is the One from whom aid is sought!

THE QA'DIYYAH – A REVOLUTIONARY MOVEMENT:

LINGUISTIC DEFINITION OF AL-QA'DIYYAH:

The definition of the *Qa'diyyah* in the Arabic language comes from *al-qu'ood* (to sit) with a *damma*, and *al-maq'ad* with a *fathah* is something that is sat upon.

And it is said: *qa'ada bihi* (he sat upon it) and *almaq'ad* is his place of sitting. And *al-qi'dah* with a *kasrah* is a manner of sitting. And the *qi'dah* of a man is how much space he takes up in his seat.

And *al-Qa'dah* is the plural of *Qaa'id*, who is an instigator.¹²

And az-Zubaydee - *rahimahullaah* - said, "The *Qa'dah* are a people from amongst the *Khawaarij* who sat back from helping 'Alee Ibn Abee Taalib (*radiyallaahu 'anhu*) and they sat back from fighting with him. And whosoever holds their - that is, the *Khawaarij* - opinion is a *Qa'dee* instigator. They hold judgement to be a right, but they sit back when it comes to revolt against the people... And the *Qa'diyyah* are those who do not leave for the fighting. So it is the name of the group and the *Harooriyyah* - a sect from amongst the sects of the *Khawaarij* - are named *Qa'diyyah*. And the *Shuraat* - also a sect from amongst the sects of the *Khawaarij* - are those who try to gain the rule but do not go into battle; they are also named *Qa'diyyah*. And it is the plural of *Qaa'id*."¹³

And al-Azharee - *rahimahullaah* - said, "Al-Qa'd: The plural of *Qaa'id*. And the *Qa'dee* is from amongst those *Khawaarij* who hold the view of *al-Qa'dah*. They are those who hold judgement to be a right, but yet they sit back from the revolt against the people."¹⁴

And Ibnul-A'raabee - *rahimahullaah* - said, "Al-Qa'd: The *Shuraat* - a sect from amongst the sects of the *Khawaarij* - who desire to attain ruler-ship, yet do not wage war."¹⁵

DEFINITION OF AL-QA'DIYYAH IN CONVENTIONAL USAGE:

So the *Qa'diyyah* are those who incite and stir up the people to rebel against their rulers, but they themselves remain sitting back and they have turned away from actually fighting the rulers and carrying weapons. However, they are considered a movement from amongst the movements of the revolutionary *Khawaarij*.

¹² Refer to *Taajul'Uroos* (5/194) of az-Zubaydee, *Mu'jam Tahdheebul-Lughah* (3/3003) of al-Azharee and *al'Ayn* (3/1501) of al-Khaleel.

¹³ Refer to *Taajul'Uroos* (5/195) of az-Zubaydee.

¹⁴ Refer to *Mu'jam Tahdheebul-Lughah* (3/3006) of al-Azharee.

¹⁵ Refer to *Mu'jam Tahdheebul-Lughah* (3/3006) of al-Azharee.

After naming a number of deviant sects, al-Haafidh Ibn Hajr (d.852H) stated, “**The Qa'diyyah:** Those who beautify revolt against the rulers, yet they do not actually do it themselves.”¹⁶

Jamaal Ibn Furayhaan al-Haaritheer said, “And the *Qa'diyyah* are, in most cases, more dangerous than the *Khawaarij* themselves. Since, speech, inciting hatred within the hearts and provoking the common-folk against the rulers has the most profound effect upon the souls; especially when it comes from a man who is an eloquent speaker who dupes the people with his tongue and disguises it with the *Sunnah*.”¹⁷

THE FOUNDER OF THE QA'DIYYAH:

In mentioning some of the men whose *'aqeedah* (creed) was accused, al-Haafidh Ibn Hajr (d.852H) said, “Umraan Ibn Hittaana was accused of holding the opinion of the *Qa'diyyah* from amongst the *Khawaarij*.”¹⁸

So 'Umraan Ibn Hittaana was the ancient leader of the *Qa'diyyah*. Indeed, he believed in the statement of the *Khawaarij* with a profound belief (*eemaan*). So he based his poetry upon that, called to it and defended it.¹⁹ So along with his love for *khurooj* (revolt) and fighting, he remained sitting.

So we see that he bases his poetry upon the call to revolt without boasting about being a warrior. So he remained sitting for the sake of worldly life. Rather, he fled and retreated seeking protection and fearing for his life,²⁰ contrary to the heads of the *Khawaarij* who revolt and fight, such as Qataree Ibn Fujaa'ah who is also from amongst their poets. So Qataree said about the *Qa'diyyah*, such as Aboo Khaalid al-Qanaa'ee,

“Flee – O Abaa Khaalid – since you are not khaalid (immortal).
And ar-Rahmaan has not made an excuse for the Qaa'id (sitter).
Do you claim that the Khaarijee is upon guidance;
Whilst you have remained back along with the thief and the deserter.”²¹

¹⁶ Refer to *Hadyus-Saaree* (p. 459) of Ibn Hajr.

¹⁷ Refer to *al-Ajwibatul-Mufeedah* (p. 202) of al-Haaritheer.

¹⁸ Refer to *Hadyus-Saaree* (p. 460) of Ibn Hajr.

¹⁹ Refer to *Shi'rul-Khawaarij* (p. 128) of Dr. 'Abdur-Razzaaq Husayn.

²⁰ Just as the *Qa'diyyah* of modern-times have fled to the protection of London and America, such as Muhammad Suroor, 'Umar 'Abdur-Rahmaan, Aboo Qataadah al-Filisteenee, Aboo Hamzah al-Misree, Muhammad al-Mas'aree and others.

²¹ Refer to *Shi'rul-Khawaarij* (p. 128) of Dr. 'Abdur-Razzaaq Husayn. And the *Qa'diyyah* in present times sit back and reside amongst disobedient sinners within the nations of disbelief, whilst they claim that they are upon guidance!

THE MODERN-DAY QA'DIYYAH:

And the *Khawaarij* of *al-Qa'diyyah* have not ceased to exist in modern times. Rather, they have emerged in higher numbers in modern times. Indeed, we shall mention some of their signs and tendencies in the next section – if Allaah so wills.

So the *Qa'diyyah* have not ceased to be present amongst the Muslims and deceived a group from amongst the Muslim youth, called them to their innovations and aided that cause through all possible means. They have moved in earnest to what is greater than that, such as discouragement from the *Sunnah* and trying the Muslims concerning their Religion. They have ambitions for ruler-ship and they are present today under clandestine names²² and flashy slogans. Their principles have not ceased to exist and they have their callers,²³ their orientation and their legacy.²⁴

And ash-Shaabee says, “Indeed, this outbreak of the *Qa'diyyah* and the *Azaariqah* is the fundamental basis for the division between the *Khawaarij* another time. So the *Qa'diyyah* in al-Basrah are from amongst the members of the *Khawaarij*. 'Abdullaah Ibn Amaad, 'Abdullaah Ibn Safaar and Aboo Buhays were a solitary sect after the judgement of Naafi' – the *Khaarijee* - against them. Likewise, Najdah – the *Khaarijee* – launched a scathing attack against the statement of Naafi' and withdrew with an encampment. And since then, discord became the way of the *Khawaarij*. The *Khawaarij* succumbed to unlawful fighting in beliefs and war.”²⁵

So the *Qa'diyyah* are those who revolt against obedience to the ruler in statement and they conceal revolt with the sword, but they do not reveal that publicly. Rather, they rally together to incite the people against the ruler.

²² They operate under the name of Islaam and under the claim to charitable works and these affairs are not known, except by the people of knowledge. They take the mosques as dwelling places and scheme therein to gather donations and to benefit from the wealth of those who come to pray. So they have not ceased to publicly manifest something and to conceal something entirely else. May Allaah protect us! Shaykh Saalih Ibn Fawzaan al-Fawzaan – *hafidhahullaah* – says in *Paanatul-Mustafeed* (1/243), “**A Note about the Deception of the Cheaters:** The Believers must always beware of the suspicious ones and their misguidance. They feign rectification and they feign charitable undertakings, such as building mosques! However, their previous activities and their behaviours always testify to their lies. So none of this is accepted from them. We are not deceived by their public displays without looking into the intended purposes and their results, even if we give them a long period of respite upon these public displays... So the Muslims must take note and beware of the misguidance of the suspicious ones in every time and place. And not every one who publicly displays rectification and charitable undertakings is righteous. So we take to being weary of them and we are not deceived.”

²³ Such as 'Abdur-Rahmaan 'Abdul-Khaaliq, the president of *Jam'iyyah Ihyaa'ut-Turaath* (Revival of Islamic Heritage) and Naadhim Sultaan – another caller for the *jam'iyyah*.

²⁴ Refer to *al-Khawaarij* (p. 53) of Dr. Naasir al-'Aql, *al-Khawaarij* (p. 73) of as-Sa'wee and *Shi'ru'l-Khawaarij* (p. 128) of Dr. 'Abdur-Razzaaq Husayn.

²⁵ Refer to *al-Mabaahith* (p. 147) of as-Shaabee.

Ibn Hajr (d.852H) said, "The *Khawaarij* of *al-Qa'diyyah* did not hold the view of waging war. Rather, they opposed the rulers in accordance to their strength, they called to their opinion and along with that they beautified revolt and held it to be good."²⁶

So the *Qa'diyyah* are those who incite the people, stir up hatred within the hearts against the rulers and issue *fataawaa* making lawful what Allaah has declared unlawful in the name of changing the evil. And they are the wickedest of the *Khawaarij*.²⁷

'Abdullaah Ibn Muhammad ad-Da'eef - *rahimahullaah* - said, "The *Qa'diyyah* are the wickedest of the *Khawaarij*."²⁸

And al'Allaamah Muhammad Ibn Saalih al'Uthaymeen (d.1421H) - *rahimahullaah* - said in commenting upon the *Qa'diyyah* in discussing the *hadeeth* of Dhul-Khuwaysirah, "Rather, it is astonishing that he - meaning Dhul-Khuwaysirah - directed revilement towards the Messenger (*sallallaahu 'alayhi wa sallam*). And he said to him, "Be just." And he - meaning Dhul-Khuwaysirah - said to him, "I do not desire the Face of Allaah by this distribution."²⁹

So this is the greatest proof that the revolt against the ruler is carried out by the sword and it is carried out by statement and speech. Meaning, this one did not take up the sword against the Messenger (*sallallaahu 'alayhi wa sallam*). However, he opposed him.

And we know with certain knowledge that the very nature of the case requires necessarily that it is not possible to revolt with the sword, except by preceding that with revolt with the tongue and statement. And it not possible that the people take up swords to wage war against the ruler without something to instigate them. It is inevitable that there be something there to instigate them, and that is the speech. So the revolt against the rulers with speech is a true revolt. And this has been proven by the Sunnah and by the current state of affairs."³⁰

²⁶ Refer to *at-Tahdheeb* (8/114) of Ibn Hajr.

²⁷ Refer to *Sharr Qatlaa* (p. 20) of Jamaal Ibn Furayhaan al-Haarithe.

²⁸ Refer to *Masaa'ilul-Imaam Ahmad* (p. 271) of Aboo Daawood.

²⁹ Due to this, the *Khawaarij* publicly manifest commanding the good and prohibiting the evil. However, they do so without sincerity to Allaah the Exalted.

³⁰ Refer to *Fataawaa al-'Ulamaa'il-Akaabir* (p. 96) of 'Abdul-Maalik Ramadaanee al-Jazaa'iree.

THE PRINCIPLES AND SIGNS OF THE QA'DIYYAH:

Indeed, the one who studies the condition of the *Qa'diyyah* - old and new - would come away particularizing the following signs and principles:

[1]: Rebellion against the Muslim rulers can either be ideological, or physical, or both of them together. That is by way of political instigation and provocation, which they have falsely named: enjoining the good and prohibiting the evil!

[2]: Revolt against the united body of Muslims can be either ideological, or physical, or both of them together. This is followed by separating from the Muslims if they oppose them. And they test the people with some questions in order to ascertain if they are from their group or not!

[3]: Distorting the texts pertaining to enjoining the good and prohibiting the evil to mean fighting the governments, as is apparent from them in the newspapers and magazines and in their own books and audio tapes.

Imaam Aboo Bakr al-Aajurree (d.360H) - *rahimahullaah* - said, "The Scholars - old and new - have not differed about the fact that the *Khawaarij* are an evil people who disobey Allaah the Mighty and Majestic and who disobey the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*), even though they may fast, pray and strive hard in worship. So that is of no benefit to them, even though they outwardly display enjoining the good and prohibiting the evil, but that does not benefit them because they explain the *Qur'aan* to mean whatever they desire and whatever they falsify to the Muslims. Indeed, Allaah the Mighty and Majestic has warned against them, the Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) has warned against them, the Rightly-Guided Caliphs after him have warned against them, the Companions (*radiyallaahu 'anhum*) and those who followed them in goodness (*rahmatullaahi 'alayhim*) have warned against them."³¹

[4]: They have an abundance of preachers feigning knowledge amongst them. And most of them are as the Prophet (*sallallaahu 'alayhi wa sallam*) described them, "young in age, imbecilic in understanding."³²

Imaam Aboo Bakr al-Aajurree (d.360H) - *rahimahullaah* - said, "It is not permissible for the one who sees the uprising of a *khaarijee* who has revolted against the leader, whether he is just or oppressive - so this person has revolted and gathered a group behind him, has pulled out his sword and has made lawful the killing of Muslims - it is not fitting for the

³¹ Refer to *ash-Sharee'ah* (p. 21) of al-Aajurree.

³² Related by al-Bukhaaree (12/283) and Muslim (2/746), from the *hadeeth* of Suwayd Ibn Ghafalah (*radiyallaahu 'anhu*). And 'young in age' here means: youth who have not matured and who have not learned enough to know the truth. And 'imbecilic in understanding' here means: foolish, ignorant and not having enough intellect. Refer to *Sharh Saheeh Muslim* (7/169) of an-Nawawee and *Fathul-Baaree* (12/78) of Ibn Hajr.

one who sees this, that he becomes deceived by this person's recitation of the *Qur'aan*, the length of his standing in Prayer, nor his constant fasting, nor his good and excellent words in knowledge when it is clear to him that this person's way and methodology is that of the *Khawaarij*.³³

[5]: They openly manifest upon themselves characteristics of the righteous in public, as the Prophet (*sallallaahu 'alayhi wa sallam*) described them, "Your recitation of the *Qur'aan* is nothing compared to their recitation of the *Qur'aan*, your Prayer is nothing compared to their Prayer and your fast is nothing compared to their fast."³⁴

And the Prophet (*sallallaahu 'alayhi wa sallam*) said, "Indeed, there will be a people amongst you who will feign worshipping Allaah until the people become amazed with them and they become amazed with themselves. They will shoot through the Religion just as the arrow shoots through the game."³⁵

Imaam Aboo Bakr al-Aajurree (d.360H) - *rahimahullaah* - said, "It is not permissible for the one who sees the uprising of a *khaarijee* who has revolted against the leader, whether he is just or oppressive - so this person has revolted and gathered a group behind him, has pulled out his sword and has made lawful the killing of Muslims - it is not fitting for the one who sees this, that he becomes deceived by this person's recitation of the *Qur'aan*, the length of his standing in Prayer, nor his constant fasting, nor his good and excellent words in knowledge when it is clear to him that this person's way and methodology is that of the *Khawaarij*."³⁶

[6]: Another one of their signs is the absence of seeking *Sharee'ah* knowledge, and though they may recite the *Qur'aan*, they only recite it with their tongue and it does not reach their hearts, as the Prophet (*sallallaahu 'alayhi wa sallam*) described them, "They recite the *Qur'aan*, but it does not reach beyond their throats."³⁷ And he said in another narration, "A people who recite the *Qur'aan* with their tongues, but it does not pass beyond their throats. They shoot through the Religion just as the arrow shoots through the game."³⁸ Shaykhul-Islam Ibn Taymiyyah (d.728H) said about the *Khawaarij*, "So they are ignorant people who split up the *Sunnah* and the *Jamaa'ah* due to ignorance."³⁹

³³ Refer to *ash-Sharee'ah* (p. 28) of al-Aajurree.

³⁴ Related by Muslim (7/748), from the *hadeeth* of 'Alee Ibn Abee Taalib (*radiyallaahu 'anhu*).

³⁵ **Saheeh:** Related by Aboo Ya'laa in *al-Musnad* (3/107), from the *hadeeth* of Anas Ibn Maalik (*radiyallaahu 'anhu*). It was authenticated by al-Albaanee in *SilsilatusSaheehah* (4/519).

³⁶ Refer to *ash-Sharee'ah* (p. 28) of al-Aajurree.

³⁷ Related by al-Bukhaaree (12/283) and Muslim (2/746), from the *hadeeth* of Suwayd Ibn Ghafilah (*radiyallaahu 'anhu*).

³⁸ Related by al-Bukhaaree (12/290) and Muslim (2/770), from the *hadeeth* of Sahl Ibn Haneef (*radiyallaahu 'anhu*).

³⁹ Refer to *Minhaajus-Sunnah* (3/464) of Ibn Taymiyyah.

[7]: They do not have amongst them Scholars who hold onto the Book and the *Sunnah*. As for their leaders, then they are as al-Haafidh Ibn Rajab (d.795H) – *rahimahullaah* – said about them, “So as for the people of innovations and misguidance and whosoever attempts to resemble the Scholars whilst he is not from amongst them, then it is permissible to expose their ignorance and to make public their faults in order to warn those who would otherwise take them as examples to be followed.”⁴⁰

[8]: Self delusion and a false sense of superiority before the upright Scholars, to the extent that they claim that they are more knowledgeable than the Scholars about the understanding of current affairs. And gather the immature youngsters who have little knowledge around that.⁴¹

So from here, they divide the unity of the Muslims and they declare evil that which is not evil and they declare good that which is not good. Shaykhul-Islaam Ibn Taymiyyah (d.728H) said about the *Khawaarij*, “They have two well-known qualities with which, they separate the unity of the Muslims and their leaders. One of them is that they leave out the *Sunnah* and declare evil that which is not evil, or they declare good that which is not good.”⁴²

And Shaykhul-Islaam 'Abdul-'Azeez Ibn 'Abdullaah Ibn Baaz (d.1420H) – *rahimahullaah* – said, “And from amongst that which much has been spoken about due to the abundance of ignorance concerning the current state of affairs is the accusation that some of the people of knowledge and excellence are ignorant about the conditions of the hypocrites and secularists. So this is not blameworthy when there is a hypocrite or a heretic within the *Ummah* that the Scholars do not know about, nor do they know his condition. After this, it becomes evident that this is belittlement of the Scholars.”⁴³

⁴⁰ Refer to *al-Farq baynan-Naseehah wat-Ta'yeer* (p. 33) of Ibn Rajab.

⁴¹ So these are broad claims that the Scholars do not understand the current state of affairs (*waaqi'*), contrary to these *Qa'dee* politicians. So they claim to be scholars of *fiqhulwaaqi'* (understanding of current affairs) and that the Scholars of *fatwaa* are in another time. So according to their followers, they have more right and precedence to be followed. **BENEFIT – SAFAR AL-HAWAALEE'S FALSE SENSE OF SUPERIORITY AGAINST THE SCHOLARS:** Stated Safar al-Hawaalee in the audio cassette, *Fa Firroo ilallaah*, “Why do we always place the blame upon a particular side? Especially for those who are living in particular circumstances which necessitates them to be courteous in their conduct!! And difficult conditions! As we are those who are living in comfort, we should say the truth in our houses and our mosques... Our scholars, O brothers! Enough (excuses for them)! Enough (excuses for them)! (*Kafaahum! Kafaahum!*) We cannot justify everything for them, we cannot say that they are infallible!! ... We say: Yes! They do have some shortcomings in their acquaintance of the current state of affairs, they have some things and we round them off! Not from our superiority upon them, but because we have lived the events, and they have not lived them because they lived in another time! Or different conditions!!... Nonetheless, I say the following: The essential responsibility is firstly upon us, the *students of knowledge!* And some of those Scholars have indeed begun to hand over (the authority) of the affair; because – I mean to say – they have become old, or to a certain degree..(!?)”

⁴² Refer to *Majmoo'ul-Fataawaa* (19/27) of Ibn Taymiyyah.

⁴³ Refer to *Irshaadul-Bariyyah* (p. 126) of al-Husaynee.

[9]: Ignorance about the knowledge of the Book and the *Sunnah* and their sufficing with the knowledge of politics, claiming that it is the primary fundamental of the Religion!

Shaykhul-Islam Ibn Taymiyyah said, "And the first innovations, such as the innovation of the *Khawaarij* were only due to poor understanding of the *Qur'aan*. They did not intend to oppose the *Qur'aan*, but they understood from it that which is not from it."⁴⁴ And Ibn Taymiyyah - *rahimahullaah* - said, "And the *Khawaarij* do not hold onto the *Sunnah*, except that they distort its ambiguities."⁴⁵

[10]: Rushing to change, contradicting religious rulings and constantly fluctuating and changing views in light of recent political events, so as to take convenient positions.⁴⁶ Due to that, they constantly revile the *ahaadeeth*, even if they come through authentic *asaaneed*. At times they criticize the *asaaneed* and at times the text. And they constantly increase in their disagreement and division amongst themselves. And whenever they differ, they separate.

Shaykhul-Islam Ibn Taymiyyah - *rahimahullaah* - said about the *Khawaarij* when they do not comprehend certain *ahaadeeth*, "So at times they revile the *isnaad* and at times the text. And if they do not understand it, then they do not follow it. They are not to be trusted with the reality of the *Sunnah*, which the Messenger (*sallallaahu 'alayhi wa sallam*) came with. Rather, they are not to be trusted with the reality of the *Qur'aan*."⁴⁷

[11]: Rushing to apply rulings from the difference of opinion amongst the people of knowledge without referring back to the Book and the *Sunnah* and debating the statements and declaring the correct position concerning that and rushing to apply rulings against the opponent without verification. And they issue rulings and positions based upon mere rumours. Due to that, they are constantly rushing to conclusions.

[12]: Pronouncing rulings upon and accusing what is in the hearts, and from that is rulings upon the intents and thoughts.

[13]: Taking knowledge from non-Scholars and studying from pseudo-Scholars and 'cultured professionals' who are at the level of the common-folk concerning *Sharee'ah* knowledge.

[14]: Rudeness in arguments and debates and disagreement within their own hearts, even in issues of *fiqh*.⁴⁸

⁴⁴ Refer to *Majmoo'ul-Fataawaa* (13/30) of Ibn Taymiyyah.

⁴⁵ Refer to *Majmoo'ul-Fataawaa* (13/48) of Ibn Taymiyyah.

⁴⁶ Passions without knowledge or *fiqh* (understanding)!

⁴⁷ Refer to *Majmoo'ul-Fataawaa* (19/73) of Ibn Taymiyyah.

⁴⁸ Rather, they will war with you, even in issues of *fiqh*!

[15]: Rushing to answer the *fitan* (trials, tribulations) with the behaviour of the riffraff, such as demonstrations and protests and marches. So they call out with every cry without returning to the people of knowledge, except those who agree with their desires.

[16]: They do not act in accordance to the *Sunnah* if it opposes their desires. Ibn Taymiyyah – *rahimahullaah* – said, “And the *Khawaarij* do not hold onto the *Sunnah*, except that they distort its ambiguities without that which opposes the apparent meaning of the *Qur'aan* according to them.”⁴⁹

[17]: They fight the people of Islaam and quarrel with them and the leave alone the worshippers of idols, as the Prophet (*sallallaahu 'alayhi wa sallam*) said, “They fight the people of Islaam and leave alone the worshippers of idols.”⁵⁰

Abul-Hasan al-Ash'aree (d.324H) – *rahimahullaah* – said, “As for the sword, then all of the *Khawaarij* speak of it and hold it, except the *Ibaadiyyah*. They do not hold resisting the people with the sword. However, they hold removing the tyrannical leaders.”⁵¹

And Ibn Taymiyyah – *rahimahullaah* – said, “The *Khawaarij* are the most apparent of the people in innovation and fighting against the rulers.”⁵²

So these are the principles and signs of the *Khawaarij* that have begun to become apparent within the divided Islaamic *jamaa'aat* and *jam'iyyaat* (societies) of *hizbiyyah* (partisanship) that are established today.

Of-times we see their youth who have not reached maturity in their knowledge, not taking knowledge from the upright Scholars, they only study from each other, or from books without referring back to the Scholars. Likewise, we have witnessed from many of the 'cultured professionals' and the proponents of slogans who do not understand the Religion upon a sound *manhaj* (methodology) that their only stock is the passions and deviant *Khaarijee* politics.

So beware dear reader of the claims of the *Qa'diyyah* and their slogans. And hold onto what the *Ahlul-Hadeeth* are upon. Since, it is the Straight Path, the way of *Salafus-Saalih* and the way of the Believers. May Allaah make us and you from amongst them.

⁴⁹ Refer to *Majmoo'ul-Fataawaa* (13/48) of Ibn Taymiyyah.

⁵⁰ Related by Muslim (2/742), from the *hadeeth* of Abee Sa'eed al-Khudree (*radiyallaahu 'anhu*).

⁵¹ Refer to *Maqaalaatul-Islaamiyyeen* (1/204) of al-Ash'aree.

⁵² Refer to *Majmoo'ul-Fataawaa* (7/217) of Ibn Taymiyyah.