

The Resemblance Between Shaytaan (Iblees), and Who Has a Characteristic of the Khawaarij

Shaykhul-Islam Ibn Taymiyyah said:

“There is no doubt that many of the people known for worship and people known for zuhud have in them a characteristic of the khawaarij; even if they oppose the khawaarij in other characteristics.”

I say: From the reasons and causes for this characteristic is giving precedence to one's desires and intellect over the proofs. So whatever agrees with their desires and intellect, they accept it. And whatever opposes their desires and their diseases, they throw it behind their backs. And even if you brought them indisputable evidence, it would not shake them from what they're upon, except for the few whom your Lord has mercy upon.

And from the greatest reasons and causes of this misguidance is the lack of submitting to and being pleased with the Qadr, its good and its bad. This misguidance comes from one's desires. The Shaytaan, Iblees, (we seek Allah's refuge) disobeyed the order of Allah and refrained to prostrate to Aadam alaihissalaam, because he is a created being like him, even though Iblees used to prostrate to Allah and didn't refrain from doing that. So the khaariji and whoever has a characteristic of the khawaarij both have in them a resemblance to Iblees. Indeed the khaariji says: “There's no rule except the rule of Allah and there's no order except the order of

Allah”. While at the same time, he doesn’t rule himself by Allah’s order and wise legislation.

The Messenger of Allah ﷺ said:

((Indeed there will come after me oppression in wealth and things you reject.)) So the Companions said: “Oh Messenger of Allah, with what do you order those of us who live till then?” He ﷺ said: ((Fulfill the rights that are upon you, and ask Allah for the rights that are due to you.))

And the Messenger of Allah ﷺ said:

((Whoever wants to give advice to the one in authority, he must not do it publicly. But rather he must take him by his hand and go with him privately. If he accepts it from him, then that’s that, and if he doesn’t accept it, then the adviser has done what was upon him to do.))

So the khaariji and the person with a characteristic of the khawaarij, it’s as if they are saying: “I refuse to submit to the order of the Messenger of Allah ﷺ, and instead I’ll advise him publicly. So I will not remain quiet about demanding my rights from him, even if the Messenger of Allah ﷺ ordered me to keep my advice to the ruler private, and ordered me to ask Allah for my rights. The ruler is one of the creation like me, so why is he given this special treatment?! I’m a person and he’s a person, so why is there a difference?! We’re equal!”

So the statement of the khaariji and the one with a characteristic of the khawaarij has a resemblance to the way of Iblees, when his

stance was to not prostrate except to his creator. And he refused to accept to prostrate to one of the creation like himself!

And this was also the way of the disbelievers of Quraish in giving precedence to their intellects. Allah said what means: { **And they said: if only this Quran was sent down upon a great man from the two cities** }

Meaning: Why was the prophethood given to Muhammad ibn Abdullah ibn AbdulMuttalib?! Why wasn't the prophethood given to one of the great men of Quraish or Taaif?!

Allah the Most High said what means: { **Allah knows best where He places His message** }

And He, the Most High also said what means: { **Do they distribute the mercy of your Lord?! We have distributed their livelihoods between them in the worldly life. And We have raised some over others in levels, so that some may employ others in their work for their benefit. And the mercy of your Lord is better than what they compile.** }

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