

## The Central Focus of all Khārijite Movements is Around Issues of Wealth and Positions of Authority

Shaykh Rabī bin Hādī: “All of these traits that Allāh’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) described [the Khārijites] with appeared within them openly and clearly and this is the same for everyone who traversed with these [traits] until the Day of Judgement. This **Dhul-Khuwayṣarah al-Tamīmī** [father of the Khārijites]<sup>1</sup>, the very first thing for which he criticised Allāh’s Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) and reviled his integrity was the issue of wealth. The Khārijites – especially in this time – are fixated around the issue of wealth. The Messenger informed that the rulers will appropriate wealth and positions [of authority]. He therefore commanded the Muslims and his companions from amongst the Helpers (Anṣār) to have patience, to have patience upon this self-indulgence [of the rulers].

Ahl al-Sunnah do not kindle the issue of wealth, the issue of justice, the issue of any particular matter ... rather they show patience until they see clear, open disbelief, just as the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had commanded them. The very first leader of the Khārijites began revolving around the issue of economy. The Khārijites today have statistics regarding wealth, that its amount from petrol [revenues] is such and such ... and they stir up the people with these affairs. They also make a display of enacting the enjoining of

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<sup>1</sup> He is the man who accused the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) of social injustice and claimed that he and those with him were more worthy of having a share of the wealth that had been distributed to certain heads of tribes. This resentment lay hidden, latent, until their movement appeared first in the time of ‘Uthmān, leading to his assassination, and then in the time of ‘Alī whereby they broke off and created their own alleged Islāmic State, waging war against the Prophet’s Companions.

good and prohibition of evil as is the way of the Khārijites, so this is their way. And when they first came out during the era of ‘Uthmān, from Egypt and elsewhere, they began to arouse the people against the khalīfah through issues of employment positions and wealth and other affairs. They made a display of jealousy for Islām and commanding good and prohibiting evil. Thus, history repeats itself – as it is said – and the affairs and matters which the Khārijites revolve around ever since their tribulation first appeared, they will remain these very ones until the Day of Judgement, they are the same, [namely] to make a display of enjoining good and prohibiting evil, issues pertaining to wealth, positions of employment and these affairs.”

Al-Dharī‘ah ilā Bayān Maqāṣid al-Sharī‘ah (2013), Dār al-Mīrāth, 1/88-89.

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