

# A Refutation of Three Doubts of the Khawārij from the Islamic Lesson Series "40 Hadith on the Virtues of the Kalima"

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Lesson 11 in the series of Islamic lessons regarding **"40 Hadith on the Virtues of the Kalima"** contains a section refuting the doubts of the Khawārij. You can listen to the audio recording here:

<https://islamtees.uk/wp-content/uploads/2019/07/abu-iyaaad-kalimah-11.mp3>

or via SoundCloud:

<https://soundcloud.com/islamtees/abu-iyaaad-kalimah-11?in=islamtees/sets/40-hadith-on-the-virtues-of-the-kalimah>

Here is a transcript of part of the lesson by Abū Yahyā Imrān Rafīq, in particular the section from the 19-minute mark onwards pertaining to hadith #33, with the points of benefit derived from it and a refutation of three common doubts of the Khawārij and their proponents:

## HADITH 33

Narrated Abu Dharr (رضي الله عنه):

**I came to the Prophet (صلى الله عليه وسلم) while he was wearing white clothes and sleeping. Then I went back to him again after he had got up from his sleep. He said, "Nobody says: 'None has the right to be worshipped but Allāh' and then later on he dies while believing in that, except that he will enter Paradise." I said, "Even if he had committed illegal sexual intercourse and**

theft?" He said, "Even if he had committed illegal sexual intercourse and theft." I said, "Even if he had committed illegal sexual intercourse and theft?" He said, "Even if he had committed illegal sexual intercourse and theft." I said, "Even if he had committed illegal sexual intercourse and theft?" He said, "Even if he had committed illegal sexual intercourse and theft, in spite of the Abu Dharr's dislikeness." Abu 'Abdullāh said, "This is at the time of death or before it if one repents and regrets and says 'None has the right to be worshipped but Allāh.' He will be forgiven his sins."

*Sahih Al-Bukhari – Book 72 (The Book of Dress) No. 5449.*

### **Benefits from the Hadīth:**

- The excellence of Lā ilāha illAllāh, it is a means of entering Paradise, that is clear and apparent.
- We do not expel a Muslim on account of committing a major sin. This is very important and is a doubt spread by the Khawārij, these extremists and terrorists like ISIS and al-Qaeda, and their likes.

### **DOUBT 1**

The argument they use is that a Muslim who persists upon committing major sins must be a disbeliever. Their rationale or argument is that a person can only be persisting upon sin, if he considers them to be lawful. This conclusion is incorrect. You cannot infer from the fact that a Muslim persists in sin, that he is doing so on the basis that he considers his action to be halāl. Why? To make something halāl which is haram is disbelief, but to commit the sin is not.

For example, a man who drinks alcohol, his action of drinking is not disbelief but for a man to say: 'I believe alcohol to be halāl', this now is rejection of the Qur'ān, because Allāh declared this to be harām in the Qur'ān, so how can you now come along and say this?

So these extremists, because they know they can't expel other Muslims, in particular, the rulers from Islām, just for example they gamble, drink, fall into shameful deeds, etc., they know they can't expel them from Islām on account of this. Why? Their aim is to revolt against the rulers and to try and take power, and so the first step you need to justify that is to claim that the rulers are disbelievers. Merely committing sin is not sufficient for you to expel them from Islām, so therefore they have these numerous doubts and misconceptions that they bring in order to justify their takfīr.

One of their doubts is that they say the rulers are persisting upon sin and this is evidence they have made it halāl. This is completely false. In the time of Prophet Muhammad (ﷺ) there was a man who would drink alcohol, who was nicknamed Himār (donkey). The Messenger said: 'Do not curse this man as he is a believer in Allāh'.

Narrated 'Umar bin Al-Khattāb (رضي الله عنه):

**During the lifetime of the Prophet there was a man called 'Abdullāh whose nickname was Donkey, and he used to make Allāh's Apostle laugh. The Prophet lashed him because of drinking (alcohol). And one-day he was brought to the Prophet on the same charge and was lashed.**

**On that, a man among the people said, "O Allāh, curse him! How frequently he has been brought (to the Prophet on such a charge)!" The Prophet said, "Do not curse him, for by Allāh, I know for he loves Allāh and His Apostle."**

*Sahih Bukhari, Book 81 (The Book of Prescribed Punishments), Hadith no. 6356.*

## **DOUBT 2**

If you commit sin in an organized manner, then you have made it lawful. Example: a person sells alcohol. This man has a store to run the business. This requires staff, regulations, paying salary, rules of operation, etc. This is now organization. Does this mean that this person is a disbeliever because he is engaging in sin in

an organized manner? Of course not, this is not a proof at all, even though we say this person is greater in sin and worse than the one who merely consumes alcohol. The one who commits this sin, and facilitates this sin in an organized manner is worse than the one who commits the sin. This person is a greater sinner in the sight of Allāh. But does that make him a disbeliever and does he leave Islam on account of that? Of course not. This is fallacious as well. So this is another argument that the Khawārij use, and they will say for example, 'oh look at the rulers, they allow the organization of say for example, music, singing, or whatever else it may be, and they have made this halāl. They have declared what Allāh has made haram to be halāl, therefore they are disbelievers'.

This is from the extremists' ignorance and not taking knowledge from the 'ulemā (scholars). This is exactly what happened with the first Khawārij, those who revolted against the companions 'Uthmān and Alī (radi'Allāhu 'anhumā). They killed Alī, they killed Uthmān, and they were ignorant people, they never took knowledge from the companions. They tried to understand the Qur'ān by themselves and they fell into extremism and this is the same thing with these people today. These people never took knowledge from the scholars and they make mistakes in these tremendous issues to do with Eemān and Kufr, and when does a person leave Islām and enter into Kufr, and things of that nature.

### DOUBT 3

Because the rulers allow it to take place (in their land or their nation), therefore they must have declared it to be halāl.

Imagine there is a man in his house and he allows his daughter not to wear the Hijāb, does that mean now that he has declared the removal of the Hijāb to be halāl in the Shari'ah? Of course it doesn't.

The argument is used that the rulers, they allow Ribā (interest) to take place, or usurious banks to operate, things of that nature. Does that equate to making it to halāl in the Shariah? The answer is No. Because you could extend this argument to every single household, to the man of every single household

because the man is the shepherd of his flock, whatever sins a man allows to take place in his house, whether he allows his children to not pray, or his daughters to not wear the hijab, or they engage in other things which are harām, does that mean he has made all of these now halāl, and is therefore a disbeliever? The answer is no because there could be other considerations this man is making.

He could be thinking if my daughter doesn't wear Hijab she won't really get far in life or perhaps if my sons don't shave their beards they won't get a job. He's not saying it is halāl to do these things, he's just following his desires, got worldly considerations and for those reasons he allowing those things to take place in his household. In a similar manner when you look at a whole nation or country, a ruler might have certain considerations, and we are not saying that these are correct, they might think, lets open up our country for tourism, we can make some money, and as part of this tourism, we'll allow some of the hotels to have alcohol and whatever else, he (the ruler) is not saying alcohol is halāl.

Or they (rulers) may say we cannot engage in international trade unless we use certain banks and to facilitate that trade let's use certain banks to operate, and it may be the case that those banks are engaging in interest-based transactions. No one is saying interest is halāl, because again this goes back to a matter of belief, a person has to say: 'I believe that interest is halāl, this is why I am allowing usurious banks'. Just like a person has to say: 'I believe that removing the Hijāb is halāl, or drinking alcohol is halāl, hence I allow it to take place in my house. It has to be expressed verbally.

These are from the shubuhāt (doubts) of the Khawārij. They rouse people's sentiments and emotions, people who have no knowledge, people who have no understanding of the religion, people who do not value the scholars, and they rouse these people and round them up into a large mass and then they direct them into harmful activities, subversive activities, whether that be demonstrations, revolutions, and all of this leads to tribulations, trials, and so on and so forth, and none of this is really rectification.

So the one who commits a major sin, whether he persists in that major sin, whether he does it in an organized manner, like a thief for example. There is petty theft (man walking down the street, sees something and steals it) and organized theft (organized robbers who plan and watch, commit robberies on grand scale). That doesn't make them to be disbelievers just because they commit them.

- Not allowed to condemn a person of the Qiblah to Hellfire. It is not allowed to say with certainty that this person will enter the Hellfire. We can't make this claim as sinful people are under the will of Allāh. If Allāh wills, He will punish them, or if Allāh wills He may have mercy on them on account of something good they may have done to prevent punishment and receive Allāh's mercy and forgiveness.
- Condition of dying person upon Lā ilāha illAllāh. Cannot contradict Kalimah by violating it e.g. Shirk, magic, the nullifiers of Eemān. **"Verily, those who disbelieve, and die while they are disbelievers, it is they on whom is the Curse of Allāh and of the angels and of mankind, combined"**. [2:161]
- Alludes to the issue of Husnal Khātimah (the good end).
- Recommendation of wearing white thobe. **'The best of those garments are those are white'**. [Ibn Mājah]
- The student returns back to the teacher in those things that are difficult for them. Abu Dharr found it difficult that a person who commits major sin will not enter Hellfire (which is why he asked several times).

[end of transcription]

The 12 lessons in this series are available to listen to here:

<https://islamtees.uk/audio/hadith/#40hadithkalima>

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