

"There will emerge some youth who will read the Qurān, but it will not go beyond their throats. Every time a group of them rebel, they will be cut down, until the Anti-Christ appears in their ranks."

A statement of the Prophet Muhammad

صلى الله عليه وسلم

THE 'RELIGIOUS' INSURGENCY OF THE

KHAWĀRIJ

الخوارج

THE KHAWĀRIJ AND THEIR CHARACTERISTICS

**THE RELIGIOUS INSURGENCY
OF THE
KHAWĀRIJ**



**THE KHAWĀRIJ AND THEIR
CHARACTERISTICS**

Compiled & Translated
‘Abbās Abu Yahya
Jeddah, Saudi Arabia

Salafi Publications
Birmingham, UK.

© 2011 Salafi Publications

All rights reserved. No part of this book may be reprinted or reproduced or utilised in any form or by any electronic, mechanical or other means, now known or hereafter invented, including photocopying and recording, without prior permission from the publishers.

First Edition: Dhul-Hijjah 1432 AH - November 2011 CE

Published by:
Salafi Publications
472 Coventry
Birmingham UK B10 0UG
t. 0121.773.0003
t. 0121.773.0033
f. 0121.773.4882
Electronic Mail: Admin@Spubs.com
Web Site: www.SalafiBookstore.Com

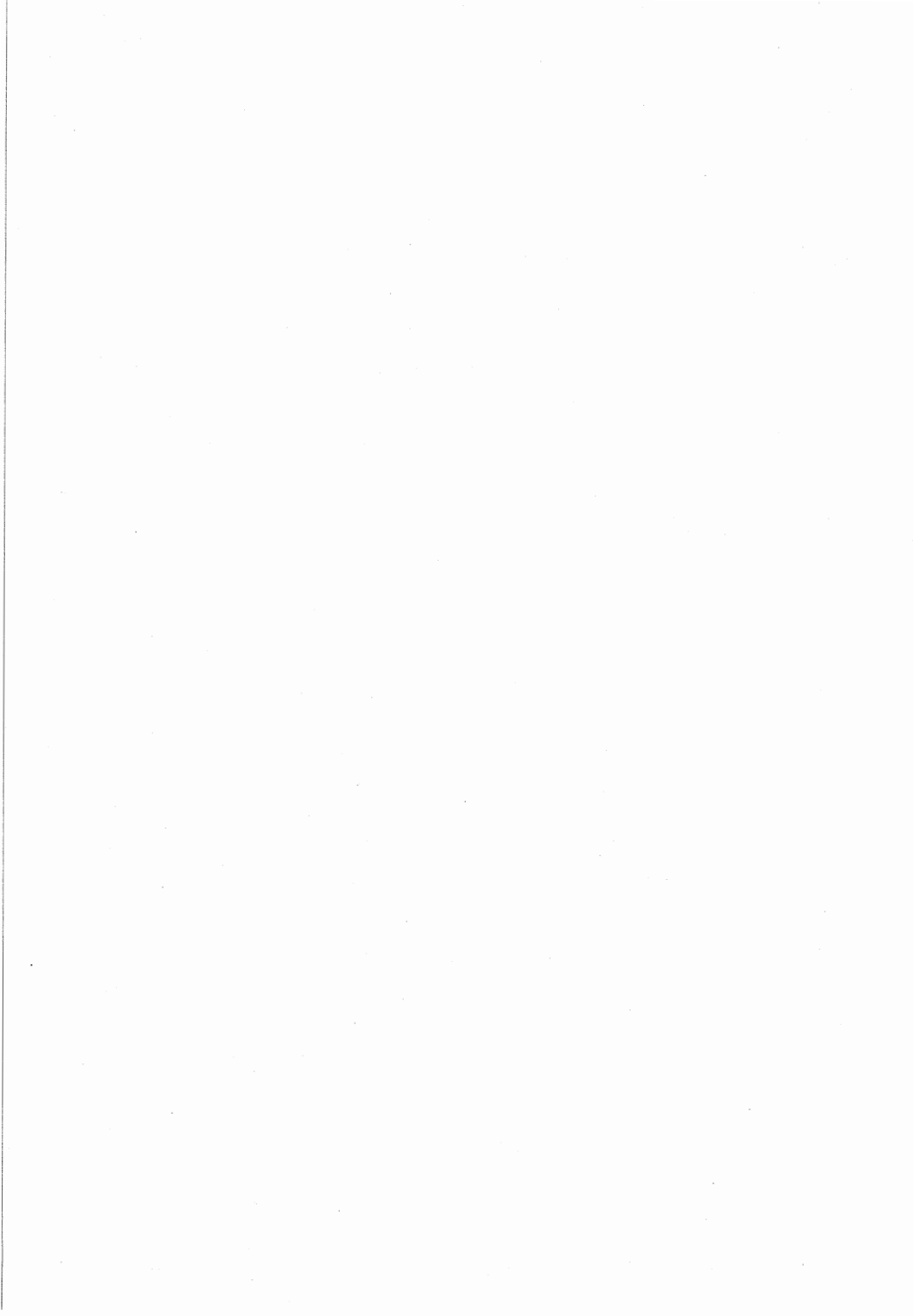
Compiled and translated by:
‘Abbās Abu Yahya
Cover design and typeset:
Salafi Publications Inhouse

ISBN: 978-1-902727-37-1
10 9 8 7 6 5 4 3 2 1
97 98 99 00 01 02 03 04 05

CONTENTS



1. Introduction ...Page 1
 Who Were the Khawārij? ...Page 2
2. Tafsīr of some of the Āyāt of the Qur'ān in Relation to
the Khawārij ...Page 6
 Chapter Summary ...Page 12
3. Some of the Āḥādīth about the Khawārij
 ...Page 14
4. Some of the Āthār of the Companions Regarding the
Khawārij ...Page 27
5. The Great Debate of Ibn 'Abbās with the Khawārij
 ...Page 32
6. How a Small Bid'ah Leads to a Greater Bid'ah
 ...Page 42
7. Some Sayings of the People of Knowledge Regarding the
Khawārij ...Page 49




INTRODUCTION

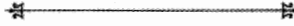


Indeed all praise belongs to Allāh, we praise Him, we seek His aid, and we seek His forgiveness. We seek refuge in Him from the evil of our selves, and the evil of our actions. Whomever Allāh guides, there is none to misguide him, and who ever Allāh leaves astray then there is none that can guide him. I testify that there is none worthy of worship except Allāh, the Mighty and Majestic, Alone without any partner, and I testify that Muhammad is His slave and Messenger.

The best of speech is the Book of Allāh and the best guidance is the guidance of Muhammad, and the worst of the affairs are the newly invented matters, and all Bid'ah is misguidance, and all misguidance leads to the fire - to proceed:¹

1. The Khutbatul-Hājah which has been reported by Abū Dāwūd, an-Nasā'ī, al-Ḥākim and many others. Authenticated by Shaykh ul-Islām Ibn Taymīyah, and revived again in our time by Shaykh al-Albānī .

WHO WERE THE KHAWĀRIJ?



i. Regarding the Khawārij, Shaykhul-Islām Ibn Taymīyah رحمته (d.728 AH) said:

1. “They were the first of the Ahl-ul-Bid‘ah who separated away from the Jamā‘ah of the Muslims, they were called the Khawārij Māriqūn².”³
2. “The Khawārij were the first ones to make Takfir (to declare a Muslim outside the fold of Islām) of the people of the Qiblah (i.e. the Muslims) due to their sins - rather to be precise, with what the Khawārij thought were sins! And they made the blood of the people of the Qiblah ḥalāl due to this.”⁴
3. “The first Bid‘ah that appeared in Islām was the Bid‘ah of the Khawārij and the Shī‘ah. It appeared during the rule of the Amīrul-Mu‘minīn ‘Alī bin Abī Tālib رحمته, and he punished these two groups. As for the Khawārij, then they fought him so he killed them. As for the Shī‘ah, then he burnt the extremists from amongst them with fire after killing them. He requested the killing of Abdullāh bin Saba’, but he escaped. And ‘Alī رحمته ordered that those who preferred him to Abu Bakr and ‘Umar رحمته had to be

2. This is another name given to the Khawārij.

3. al-Fatāwa, vol. 3, page 349.

4. al-Fatāwa, vol. 7, page 481.

whipped.”⁵

4. “They are ignorant, they separated from the Sunnah and the Jamā‘ah based upon ignorance.”⁶

5. “So the origin of their misguidance is their belief regarding the guided rulers and the Jamā‘ah of the Muslims, they do not deal justly and they are misguided. They take this methodology from the Rāfidhah (Shī‘ah) and those similar to them, they regarded what they saw as oppression as Kufr (disbelief), so, they built innovated rulings upon this.”⁷

ii. Ibn Ḥajr ؒ (d.852 AH) said:

«...and they are a group from the Ahlul-Bid‘ah, they were called the Khawārij because they rebelled against the religion and they rebelled against the best of the Muslims.»⁸

iii. Al-Ājurī ؒ (d.360 AH) said:

«Neither the scholars of old nor of the new, ever differed about the Khawārij. They regarded them as an evil people who were disobedient to Allāh ﷻ and His Messenger ﷺ even though they prayed, fasted and exerted themselves in worship, and all of this

5. al-Fatāwa, vol. 3, page 279.

6. al-Minhāj, vol. 3, page 464.

7. al-Fatāwa, vol. 28, page 497.

8. Faḥḥul-Bārī, vol. 12, page 283.

was of no benefit to them, even though they were apparent in enjoining the good and forbidding the evil, and that did not benefit them because they were a people who interpret the Qur'ān upon their desires.»⁹

iv. Ibn al-Jawzī (d.597 AH) said about Dhul-Khawaisirah:

«This man called Dhul-Khawaisirah at-Tamīmī, was the first Khārijī (one who is from the Khawārij) who rebelled in Islām. His problem was that he was pleased with his own opinion. If he had reflected, he would have known, that no one could have an opinion above the opinion of the Messenger of Allāh ﷺ. The followers of this man were those who fought against 'Alī bin Abī Tālib ﷺ.

There are many long stories about them and their strange methodologies. I will not elaborate by mentioning them. Rather, the intent here is to study the deception of Iblīs, and how he deceived these fools, who reacted hastily to all that they encountered. They believed that 'Alī bin Abī Tālib ﷺ was wrong, and those who were with him from the Muhajirīn and the Ansār were also wrong, and that they themselves were upon the truth. They made ḥalāl the blood of children, yet they did not allow

9. Kitābush-Sharī'ah by al-Ājūrī, Chapter: Rebuking the Khawārij, and their evil Madhhab, the permissibility of killing them, and the reward for killing them and the one killed by them, vol. 1/325.

the eating of any fruits of trees without paying for it. They tired themselves out with worship, and would frequently stay awake, yet they raised their swords against the Muslims.

It does not surprise me that they were convinced that their own knowledge and beliefs made them more knowledgeable than ‘Alī ﷺ since Dhul-Khawaisrah said to the Messenger of Allāh ﷺ:

“Be just, because you have not been just.”

And even Iblīs could not have imagined the extent of this evil. We seek refuge in Allāh from being forsaken.»¹⁰

10. Talbīs Iblīs by Ibn Jawzī, Chapter: The Devil’s deception of the Khawārij, p.91.

TAFSĪR OF SOME OF THE ĀYĀT OF THE QUR'ĀN IN RELATION
TO THE KHAWĀRIJ



وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ

«And whosoever does not judge by what Allāh has revealed, such are the disbelievers.»¹¹

i. Abu Ḥayyān al-Andalusī ؒ (d.745 AH) said:

«The Khawārij use this Āyah as evidence to show that anyone who has disobeyed Allāh has become a Kāfir (disbeliever). They say that this is textual evidence that anyone who judges with other than what Allāh has revealed is a Kāfir. They say that anyone who sins has indeed judged with other than what Allāh has revealed thus making the ruling of Kāfir obligatory upon him.»¹²

ii. From al-Ḥasan ؒ, who said:

«One day 'Uthmān bin 'Affān ؒ came out, to speak to us, but some of the Khawārij would interject his speech, and they began to throw soft sand up in the air, so much so that you could not see the sky.»

Al-Ḥasan ؒ said:

11. Sūrat al-Mā'idah: 44.

12. Baḥr al-Muḥīt, 3/493.

«We heard a voice from some of the rooms of the wives of the Prophet ﷺ, and it was said, this was the voice of the mother of the believers ﷺ! I heard her and she was saying:

«Indeed your Prophet ﷺ has cleared himself from those who divided his religion and entered into partisanship.»

And she ﷺ recited:

إِنَّ الَّذِينَ فَرَقُوا دِينَهُمْ وَكَانُوا شِيعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ
إِلَى اللَّهِ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ

«Verily those who divide their religion and break up into sects, you have no concern in them in the least, their affair is only with Allāh, who will tell them what they used to do.»¹³

It is narrated from Abu Hurairah ﷺ, that this Āyah was revealed regarding this Ummah. And From Abu Umāmah ﷺ, who said:

“They are the Khawārij.”»

Al-Qādī ﷺ said:

«The apparent meaning of the Qur’ān indicates that anyone who innovates an innovation into this Dīn from the Khawārij and from other than them, then he enters into this Āyah, because if they innovated

13. Sūrat al-An‘ām: 159.

then they have debated, quarreled, divided and become parties».¹⁴

iii. From these Āyāt is the saying of Allāh ﷻ:

قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ أَوْ مِّنْ
تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبَسَكُمْ شِيْعًا وَيُذِيقَ بَعْضَكُمْ بَأْسَ
بَعْضٍ

«Say: He has power to send torment on you from above or from under your feet, or to cover you with confusion in party strife, and make you taste the violence of one another.»¹⁵

From Ibn ‘Abbās ﷻ who said:

«To cover them with confusion in party strife is the different types of desires.»

Ash-Shātabī ﷻ (d.790 AH) said:

«So according to this statement, the saying of Allāh, the Mighty and Majestic: “...and make you taste the violence of one another” would mean: Some people making Takfir of others until they fight one another, as the Khawārij did when they rebelled against Ahlus-Sunnah wal-Jamā‘ah.»¹⁶

iv. In the Saḥīḥ of al-Bukhārī from ‘Amr from Mus‘ab ﷻ who

14. Al-It̄isām by ash-Shātabī, vol.1/84.

15. Sūrat al-An‘ām: 65.

16. Al-It̄isām by ash-Shātabī, vol.1/86.



said:

«I asked my father about the statement of Allāh, the Most High:

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا

«Say: ‘Shall We tell you who are the greatest losers in respect to their deeds?’»¹⁷

Are they the Ḥurūrīyah?¹⁸ He said: “No. They are the Jews and the Christians. As for the Jews they belied Muhammad, and as for the Christians, then they belied Paradise, and they said there is no food there nor any drink. The Ḥurūrīyah are: “Those who break Allāh’s covenant after accepting it.”¹⁹ Sa’d bin Abī Waqās used to call them evil people.²⁰»

v. In the Tafsīr of Sa’id bin Mansūr  from Mus‘ab bin Sa’d 

17. Sūrat al-Kahf: 103.

18. Dr. Awajī said: “This is an ascription to the place where their ancestors rebelled when they split away and rebelled against the army of the Imām ‘Alī . and they went to that place. So this faction was ascribed to this place, which is a place near Kūfa called Ḥurūra.” [al-Khawarij, p.32]. Al-Asharī said: “The reason they were called Ḥurūrīya because they stayed in a place called Ḥurūra at the beginning of their rebellion.” [See al-Maqaḷāt of al-Asharī 1/207]

19. Sūrat al-Baqarah: 27.

20. Al-I’tisām, ash-Shātābī, vol. 1/89, Faṭḥul-Bārī 8/4728/425, Kitāb Tafsīr, Chapter: «Say: ‘Shall We tell you who are the greatest losers in respect to their deeds’»

who said:

«I asked my father about:

الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا

«Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds.»²¹

Are they the Ḥurūrīya? He said: 'No; they are the companions of monasteries, however, the Ḥurūrīya are those about whom Allāh says:

فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ

«So when they turned away from the path of Allāh, Allāh turned their hearts away from the right path»^{22, 23}

It is conveyed by ‘Abd bin Ḥumaid from Ḥumaid bin Mahrān
ﷺ who said:

«I heard al-Ḥasan ﷺ say: ‘What do the people with these evil desires do with these Āyāt in Āli ‘Imrān:

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ

«And do not be like those who divided themselves and fell into disputes after receiving clear signs.»

21. Sūrat al-Kahf: 104.

22. Sūrat Saff: 5.

23. al-I‘tisām of ash-Shāhtabī, vol. 1/89.

He said: 'They throw the clear signs – I swear by the Lord of the Ka'bah – behind their backs.'

Also from Abu Umāmah رضي الله عنه who said:

«They are the Ḥurūrīya.»²⁴

24. al-Itisām of ash-Shāhtabī vol. 1/74.

CHAPTER SUMMARY



The conclusion of what Imām Ash-Shātabī ؒ said regarding these previous Āyāt:

«So these previous Āyāt and from Sa'd bin Abī Waqās ؒ, about the saying of Allāh ﷻ:

الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ
يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ هُمُ الْخَاسِرُونَ

«Those who break Allāh's Covenant after accepting it, and sever what Allāh has ordered to be joined (as regards Allāh's Religion of Islāmic Monotheism, and to practice its legal laws on the earth and also as regards keeping good relations with kith and kin), and do mischief on earth, it is they who are the losers.»²⁵

This Āyāh includes the Ahlul Bid'ah because the people of Ḥurūra²⁶ had these characteristics combined in them, namely breaking Allāh's agreement, and separating what Allāh ﷻ has ordered to be practiced, and making mischief on the earth.

Firstly: because they left the correct way, and this has been testified, by the Messenger of Allāh ﷺ, as

25. Sūrat al-Baqarah: 27.

26. A village about two miles from Kūfa.

the Khawārij interpreted the Āyāt with the wrong explanation. This is what innovators do, and this is the door through which they enter. Secondly: because they exaggerated concerning the rulings of the Qur'ān and the Sunnah, and they exaggerated excessively.

So the people of Ḥurūra and other than them from the Khawārij, separated the saying of Allāh ﷻ:

«Indeed the Ḥukm is only for Allāh.»²⁷

From another saying of Allāh ﷻ:

«...as adjudged by two just men among you.»²⁸

And other similar Āyāt, just as the other innovators have done.

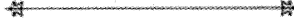
Thirdly: because the Ḥurūrīya unsheathed their swords against the worshippers of Allāh, and that is the height of evil on the earth. This is widespread amongst most of the Ahlul-Bid'ah. The rest of the Ahlul-Bid'ah spread evil in the form of causing enmity and hatred between the people of Islām.²⁹

27. Sūrat al-An'ām: 57.

28. Sūrat al-Ma'idah: 95.

29. Al-I'tisām by ash-Shāhtabī, Vol. 1/90-91.

SOME OF THE ĀḤADĪTH ABOUT THE KHAWĀRIJ



i. Narrated by Abu Salma and ‘Atta bin Yasār who said:

«They visited Abu Sa‘īd Al-Khudrī ؓ and asked him about the Ḥurūriya, ‘Did you hear the Prophet ﷺ saying anything about them?’

Abu Sa‘īd said, ‘I do not know who the Ḥurūriya are, but I heard the Prophet ﷺ saying:

«There will appear in this nation (in a narration: he did not say: From this nation) a group of people so apparently pious that you will consider your prayers inferior to their prayers, they will recite the Qur’ān, but it will not go beyond their throats.³⁰ They will go out of this religion as an arrow darts through the game; whereupon the archer may look at his arrow, its arrow head, at the slot where the arrow is positioned on the bow and the end tip of the arrow to see whether it is blood-stained or not.»³¹

30. Ibn Ḥajr said: «What the scholars understood from the context, is that the intent here means Īmān does not become well established in their hearts; because what stops at the throat and does not go beyond it, does not reach the heart.» Fathul-Bārī 9/100.

31. Reported by Bukhārī, see Fathul Bārī, «Kitāb the Repentance of the Renegades, the Rebellious and Fighting them, Chapter: Killing the Khawārij and the Heretics after establishing the proof against them.» 12/6931/283. Saḥīḥ Muslim, Kitāb az-Zakāt, «Chapter: An Ex-

ii. Narrated by Zaid bin Wahb al-Juhani ﷺ who reported: That he was amongst the army which was with ‘Alī ﷺ and which went out against the Khawārij. ‘Alī ﷺ said:

«O people, indeed I heard the Messenger of Allāh ﷺ say:

«There would arise from my Ummah a people who would recite the Qur’ān, and your recital would seem insignificant compared with their recital, as would your prayer as compared with their prayer, and your fast, as compared with their fast.

They would recite the Qur’ān thinking that it supports them, whereas it is an evidence against them. Their prayer does not get beyond their throats. They would leave Islām just as the arrow passes through the prey.

If the army which encountered them knew what has been assured for them on the tongue of their Prophet (i.e. the great reward for fighting the Khawārij) they would completely rely upon this deed alone.

And a sign of the Khawārij would be, that there would be among them a person who will have a limb but without an arm, and the end of his limb would be like the nipple of the breast on which there would be white hair.»

You would be marching towards Mu‘āwiya ﷺ and the people of Shām and you would leave them behind amongst your children and your property. By

planation about the Khawārij and their rulings.» 7/1065/134.

Allāh, I believe that these are the people for they have shed blood which is Harām, and raided the animals of the people. So go forth in the name of Allāh.

Salama bin Kuhail ؓ mentioned that Zaid bin Wahb ؓ made me dismount at every stage, until we crossed a bridge.

In those days, ‘Abdullāh bin Wahb al-Rāsabī was the leader of the Khawārij when we encountered them. He (‘Abdullāh) said to his army:

«Throw the spears and draw out your swords from their sheaths, for I fear that they would attack you as they attacked you on the day of Ḥarūra.³²»

They went back and threw their spears and drew out their swords, and the people fought against them with spears and they were killed one after another. Only two persons were killed among the people (among the army led by ‘Alī ؓ) on that day.

‘Alī ؓ said: «Find the man with the limb.»

They searched but did not find him. ‘Alī ؓ then himself went until he came to the people who had been killed one after another.

He said: «Search them to the last,» and when they found him on the ground near them. He (‘Alī ؓ)

32. The day when the Muslims fought the Khawārij.

said: «Allāhu Akbar!» and he said: «Allāh told the truth and His Messenger conveyed it.»

There stood before him Ābidatu-Salmānī who said: «O Amīrul Mu'minīn (Leader of the believers), I swear by Allāh, besides whom there is none worthy of worship except Him, did you hear this Ḥadīth from the Messenger of Allāh?»

He said: «Yes, I swear by Allāh, besides whom there is none worthy of worship except Him.» He asked him to take an oath three times and he took the oath.»³³

iii. Narrated by 'Alī ؓ who said:

«If I tell you a narration from the Messenger of Allāh ؓ, I swear by Allāh that, it is more beloved to me that I fall down from the sky than ascribe a lie to him, but if I tell you something between me and you then indeed there is trickery in war. No doubt I heard Allāh's Messenger ؓ saying³⁴:

33. Saḥīḥ Muslim, Kitāb az-Zakāt, Chapter: An Explanation of the Khawārij and their rulings, 7/1066/139.

34. Reported by Bukhārī, Faṭḥul Bārī, «Kitāb: the Repentance of the Renegades, the Rebellious, Fighting them, Chapter: Killing the Khawārij and the Heretics after establishing the proof against them.» 12/693/283, and Saḥīḥ Muslim, «Kitāb az-Zakāt. Chapter: An Explanation of the Khawārij & their rulings.» 7/1066/138.

«During the last days³⁵ there will appear some young foolish³⁶ people who will say the best words but their faith will not go beyond their throats³⁷ and they will go out from (leave) their religion³⁸ as an arrow goes out of the game.

So, wherever you find them, kill them, for whoever kills them shall have a reward on the Day of Resurrection.³⁹»

iv. Narrated by ‘Abdullāh bin ‘Umar ﷺ who said:

The Hurūriya were mentioned and the Prophet ﷺ

35. Ibn Ḥajr ﷺ said: «The intent of ‘during the last days’ is the period of the Prophetic Khilafah.»

36. Ibn Ḥajr ﷺ said: «It means that they had evil minds.» An-Nawawī ﷺ said: «It means they will be young and have small minds.»


37. Ibn Ḥajr ﷺ said: «They believe in it by reciting it, but do not believe in it by their hearts.»


38. In another narration by ‘Alī ﷺ: «They leave the truth.»


39. An-Nawawī said: «This is a clear obligation to kill the Khawārij and the oppressors; this is the consensus of the ‘Ulema.» Al-Qādī said: «The scholars are agreed upon that the Khawārij and their likes are from the people of Bida‘ and oppression, when they rebel against the ruler and they oppose the opinion of the Jamā‘ah, and they divide up the community it becomes obligatory to kill them after warning them and making them aware. Allāh ﷻ said: **«Then fight against the party that oppresses until they comply with the command of Allāh.»**» See Sharḥ of Saḥīḥ Muslim.

said:

«They will go out of Islām as an arrow darts out of the hunted animal's body.»⁴⁰

v. Narrated by Abu Sa'īd  who said:

«While the Prophet  was distributing something, 'Abdullāh bin Dhul-Khawaisira At-Tamīmī came and said: 'Be just, O Allāh's Messenger!'"»

The Prophet  said:

«Woe be to you! Who will be just, if I am not just?»

'Umar bin Al-Khattāb  said: «Let me strike his neck!»

The Prophet  said:

«Leave him, for he has companions, and if you compare your prayers with their prayers and your fasting with theirs, you will look down upon your prayers and fasting, in comparison to theirs. Yet they will go out of the religion as an arrow darts through the game's body. If the feathers of the arrow are examined, nothing will be found on them. When its arrow head is examined, nothing will be found on it. If the arrow shaft is examined, nothing will be found on it.

40. Reported by Bukhārī, Faḥḥul Bārī, «Kitāb: the Repentance of the Renegades & the Rebellious & fighting them, Chapter: Killing the Khawārij and the Heretics after establishing the proof against them.» 12/6932/283.

The arrow has been too fast to be smeared by dung and blood. The sign by which these people will be recognized will be a man whose one hand (or breast) will be like the breast of a woman (or like a moving piece of flesh). These people will appear when there will be differences among the people.»

vi. Abu Sa'īd ؓ added:

«I testify that I heard this from the Prophet ﷺ and I also testify that 'Alī ؓ killed those people while I was with him. The man with the description given by the Prophet was brought to 'Alī ؓ. The following Āyāt were revealed in connection with that very person (i.e. 'Abdullāh bin Dhil-Khawaisira At-Tamīmī):

وَمِنْهُمْ مَّنْ يَلْمُكَ فِي الصَّدَقَاتِ

«And among them are men who accuse you in the matter of [the distribution of] charity..»^{41,42}

vii. Narrated by Yusair bin 'Amr ؓ who said:

I asked Sahl bin Hunaif ؓ, 'Did you hear the Prophet saying anything about the Khawārij?' He said: I heard him ؓ saying while pointing his hand

41. Sūrat at-Taubah: 58.

42. Reported by Bukhārī, Faḥḥul Bārī, «Kitāb: the Repentance of the Renegades, the Rebellious and Fighting them, Chapter: Killing the Khawārij and the Heretics after establishing the proof against them.» 12/6933/290.

towards 'Irāq:

«There will appear in it (i.e. 'Irāq) some people who will recite the Qur'ān, but it will not go beyond their throats, and they will go out from (leave) Islām as an arrow darts through the game's body.»⁴³

viii. Sahl bin Hunayf ﷺ reported that:

The Prophet ﷺ said:

«There would arise from the east a people with shaven heads.»⁴⁴

ix. Narrated by Jābir bin 'Abdullāh ﷺ who said:

«A man came to the Messenger of Allāh ﷺ at Jī'rana on his way back from Ḥunain, and Bilāl was holding some silver with his garment. The Messenger of Allāh ﷺ would take a handful out of that and give it to the people. Then that man said to him: 'O

43. Reported by Bukhārī, Faḥḥul Bārī, «Kitāb: the Repentance of the Renegades & the Rebellious & fighting them; Chapter: whoever left off killing the Khawārij not to push them away and perhaps that the people do not keep away from him.» 12/6934/290. Saḥīḥ Muslim, «Kitāb az-Zakāt, Chapter: An Explanation of the Khawārij and their Rulings.» 7 /1068/15/141.

44. Saḥīḥ Muslim, Kitāb az-Zakāt, «Chapter: An Explanation of the Khawārij and their Rulings.» 7/1068/160/142. Translator: This was a sign of the Khawārij at that time, they would oppose the people of Sunnah, because they would grow their hair and look after it, but the Khawārij would oppose them by shaving their heads.

Muhammad, do justice!' The Prophet ﷺ replied:

«Woe be to you, who would do justice if I do not do justice? I would be a failure and a loser if I do not do justice.»

Upon this 'Umar bin al-Khattāb ؓ said: 'Permit me O Messenger of Allāh to kill this hypocrite.' The Prophet ﷺ said:

«Allāh forbid that people say that I kill my companions. This man and his companions recite the Qur'ān but it does not go beyond their throats, and they exit from the religion just as the arrow goes through the prey.»^{45, 46}

x. Narrated by Abu Sa'īd al-Khudrī ؓ who said:

'Alī bin Abi Tālib ؓ sent the Messenger of Allāh ﷺ some gold from Yemen in a tanned, leather bag using leaves from a big tree. He distributed it amongst four men. Between 'Uyainah bin Ḥisn, al-Aqra' bin Ḥābis and Zaid al-Khail, and the fourth one was either Alqama bin 'Ulātha or 'Āmir bin Tufail. A person from among his Companions said: 'We had a better claim to this than these people.' This reached the Prophet of Allāh ﷺ upon which he said:

«Will you not trust me, whereas I am a trustee of Him Who above the sky? News comes to me from

45. Al-Khattābī ؓ said: «Here it means leaving off obedience, obedience to the ruler.»

46. Ṣaḥīḥ Muslim, Kitāb az-Zakāt, «Chapter: An Explanation of the Khawārij and their rulings.» 7/1063/129.

the heavens, morning and evening.»

Then there stood up a person with sunken eyes, high cheek bones, and protruding forehead, thick beard, shaven head, wearing a tucked up loin-cloth, and he said: 'O Messenger of Allāh, fear Allāh!' The Prophet ﷺ said:

«Woe be to you! Am I not the one who has the most right amongst the people of the earth to fear Allāh?»

Then that man left and Khālid bin Walīd ﷺ said: 'O Messenger of Allāh! Should I not strike his neck?' Upon this the Prophet ﷺ said:

«No, perhaps he prays.»

Khālid ﷺ said: 'How many of those who pray say with their tongues what is not in their hearts?' So the Messenger of Allāh ﷺ said:

«I have not been commanded to pierce into the hearts of people, nor to split open their bellies.»⁴⁷

Then the Messenger ﷺ looked at him again and the man was going away.

47. An-Nawawī said: «And the meaning is I have been ordered to judge with what is apparent, and Allāh takes care of secrets. Like the Prophet said: «...if they say that, then their blood and their wealth is protected from me, except of that which is Allāh's right, and their account is with Allāh.» And in the ḥadīth: «And did you open up his heart?»» Sharḥ Ṣaḥīḥ Muslim.

The Messenger of Allāh ﷺ then said:

«There would arise a people from the progeny of this (man) who would recite the Qur'ān easily⁴⁸, but it would not go beyond their throats. They would leave the religion just as the arrow passes through the prey.»

I think that the Prophet ﷺ also said that:

«If I came across them, I would certainly kill them as the people of Thā mud were killed.»⁴⁹

xi. Narrated by 'Abdullāh bin Abu 'Awfā ﷺ who said:

I heard the Messenger of Allāh ﷺ say:

«The Khawārij are the dogs of the Hell-fire.»⁵⁰

xii. From Ibn 'Umar ﷺ who said he heard:

The Messenger of Allāh ﷺ saying:


«There will emerge some youth who will read the Qur'ān, but it will not exceed their throats. Every time a group of them will rebel, they will be cut down, until the Dajjāl appears in their ranks.»⁵¹


48. It has been said: «They change its meaning and its explanation.» Sharḥ Ṣaḥīḥ Muslim.

49. Ṣaḥīḥ Muslim, Kitāb az-Zakāt, «Chapter: Giving Charity to someone to bring them closer to Islām and the one who you fear for his Islām.» 7/1064/132-133.

50. Narrated by Aḥmad 4/355 & 4/382-383, Ibn Mājah 173, authenticated by al-Albānī.

51. Silsilah Aḥādīth aṣ-Ṣaḥīḥah by Shaykh al-Albānī, vol. 5/2455.

xiii. From Anas  who said:

It was mentioned to us that the Messenger of Allāh  said:

«Indeed, there will be a people amongst you who will worship so much that the people will be amazed by them, and they themselves will be amazed by their own deeds. However, they will exit from the Dīn just like the arrow leaves the prey.»⁵²

52. Silsilah Aḥādīth aṣ-Ṣaḥīḥah by Shaykh al-Albānī, vol. 4/ 1895.

SOME OF THE ĀTHĀR OF THE COMPANIONS REGARDING THE
KHAWĀRIJ



i. Ibn ʿUmar ؓ held the opinion that they were the evilest of the creation of Allāh ﷻ, and he ؓ said:

«Indeed they rushed to the Āyāt that were revealed about the Kuffār, and they applied those Āyāt to the believers.»⁵³

ii. From Muʿādah, that a woman asked ʿĀʾishah ؓ : "Does one of us have to make up the prayer which is missed during her menstruation?" ʿĀʾishah ؓ said:

«Are you from the Ḥurūrīya? One of us used to menstruate during the time of the Messenger of Allāh ﷻ and we were not ordered to make them up.»⁵⁴

iii. ʿAlī bin Abī Tālib ؓ said about the description of the Khawārij:

«They are not reciters of the Qurʾān, nor are they

53. Bukhārī reported it without a complete chain in his Ṣaḥīḥ, and it has also been reported in Fathul-Bārī, and Ibn Hajr said it is reported with a connected chain by at-Tabari in Tahdhīb al-Āthār.

54. Ṣaḥīḥ Muslim, <Book of Menstruation, Chapter of the obligation of making up the fasts for the menstruating woman but not the prayer.> 4/23.

Fuqahā' (scholars) of the Dīn, nor are they scholars of its understanding, and there is none that has preceded them in this matter in Islām, I swear by Allāh that if they ruled over you, they would do the actions of Cesar and Hurakel.^{55,56}

iv. From Abu Ghālib ؓ who said:

I was in the Masjid of Dimashq (Damascus) and seventy severed heads of the leaders of the Khawārij of the Hurūriya, were erected on the way to the Masjid. When Abu Umamah ؓ came, he looked at them and began to cry and he ؓ said: «Subhān Allāh, what Shaytan does with the children of Adam.» He said this three times, then he said: «Dogs of the hell-fire, dogs of the hell-fire, the most evil of killers that are killed under the sky.» He said this three times, «And those that are killed by them are the best of those killed under the sky. Tūba (tree in Paradise) is for the one who kills them or is killed by them.» Abu Umamah looked at me and said: «O Abu Ghālib, are you from the same place as these people?» I said: 'Yes.' He said: «May Allāh protect you from them, do you read Sūrat Āli-Imrān?» Allāh ؓ said:

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ

55. Leader of the Romans at that time.

56. Tarīkh at-Tabarī vol. 3 page 117.

الْكِتَابِ وَأُخْرُ مُتَشَابِهَاتٍ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ
وَالرَّاسِخُونَ فِي الْعِلْمِ

«It is He Who has sent down to you the Book. In it are Verses that are entirely clear, they are the foundations of the Book; and others not entirely clear. So as for those in whose hearts there is a deviation they follow that which is not entirely clear thereof, seeking Al-Fitnah, and seeking for its hidden meanings, but none knows its hidden meanings except Allāh. And those who are firmly grounded in knowledge.»⁵⁷

Verily these people had a deviancy in their hearts, so they became deviated, and He ﷻ said:

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ
أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ

«On the Day of Resurrection, when some faces will become white and some faces will become black; as for those whose faces will become black (to them it will be said): ‘Did you reject faith after accepting it? Then taste the torment (in hell) for rejecting faith.»⁵⁸»

I said: ‘O Abu Umamah, verily I saw you shed tears.’
He said: «Yes, having mercy for them, because

57. Sūrat Āli-‘Imrān: 7.

58. Sūrat Āli-‘Imrān: 106.

indeed they were from the people of Islām.» He continued: «The children of Israīl split up into seventy one sects and this Ummah will have an extra sect, all of them will be in the fire except as-Sawād al-‘A‘tham (the Main Body).» I said: 'O Abu Umamah, do you not see what the Khawārij do?' He said:

وَعَلَيْكُمْ مَا حَمَلْتُمْ وَإِنْ تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا
الْبَلَاغُ الْمُبِينُ

«And upon you is the duty placed on you. If you obey him, you shall be on the right guidance. The Messenger’s duty is only to convey in a clear way.»⁵⁹

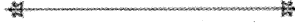
You are responsible for that which is placed upon you. If you obey (the Messenger) you shall be on the right guidance. The Messenger’s duty is only to convey (the message) and obedience is better than splitting up and sinning.»

A man said to him: ‘O Abu Umamah, are you saying this of your own opinion or is it something that you heard from the Messenger of Allāh?’ He said: «If I did then indeed I would be fool hardy! Rather it is something that I heard from the Messenger of Allāh ﷺ not once, or twice.» He mentioned that he heard it up to seven times.⁶⁰

59. Sūrat An-Nūr: 54.

60. Narrated by Aḥmed in his Musnad, Ibn Abī Shaybah in his

THE GREAT DEBATE OF IBN ‘ABBĀS WITH THE
KHAWĀRIJ



i. From Ibn ‘Abbās ﷺ:

When the Ḥurūriyā rebelled, they isolated themselves in a place. There were six thousand of them and they were united in rebelling against ‘Alī. Continuously people would come to ‘Alī ﷺ and say:

«O Amīr al-Mu‘minīn! Verily these people are rebelling against you.» He said: «Leave them, verily I will not fight them until they fight me and that is [surely] what they will do.»

So when it came to that day, I came to ‘Alī ﷺ before the Ḍuhr prayer and I said to him: «O Amīr ul-Mu‘minīn! Delay the prayer until it is cooler perhaps I will speak to these people.» He said: «Verily, I fear for you.»

I said: «Never! I used to be known as a man of good manners, I never harmed anyone.»

He gave me permission to go. So, I put on a very nice garment, the best of what one could get from Yemen

Muṣannaf, at-Tirmidhee in his Sunan he declared it to be ḥasan. Tabarānī and Ḥākim in his Saḥīḥ on the conditions of Muslim, adh-Dḥahabi said it was saḥīḥ.

and I combed my hair. Then, I visited them at midday whilst they were eating.

I had entered upon a people, the likes of whom I had never seen with regards to their exertion in worship. Their foreheads were wounded due to Sujūd (prostration) and their hands had become rough like camels' feet, wearing recently washed, untidy shirts with very high, raised clothing with tired and worn out faces [due to not caring for themselves].

So, I gave salāms to them and they said: «Welcome O son of 'Abbās! And what is this cloak you are wearing?»

I said: «What deficiency do you see from me? Indeed I saw the Messenger of Allāh ﷺ dressed in the best of what you can find in Yemeni clothing.» Then I recited this verse:

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ

«Say, who has forbidden the adornment given by Allāh, which He has produced for His slaves, and the good things He has provided.»⁶¹

Then they said: «What has brought you here?»

I said to them: «I have come to you from amongst the Companions of the Prophet ﷺ the Muhājirūn and the Anṣār and from the son of the uncle of the

61. Sūrat Al-A'rāf: 32.

Prophet (i.e. ‘Alī), who is his son-in-law, and upon them descended the Qur’ān; and they are more knowledgeable about it than you and there is not one of them amongst you. I have come to convey to you what they say, and to convey to them, what you say.»

A group amongst them said: «Do not debate with the Quraysh, because verily Allāh ﷻ says:

بَلْ هُمْ قَوْمٌ خَصِمُونَ

«Nay! But they are a quarrelsome people.»⁶²»

Then a group of them turned towards me and two or three of them said: «Verily, we will speak to him.»

So I said: «Come forward, what is the grievance you have against the Companions of the Messenger of Allāh, and the son of his uncle (i.e. ‘Alī).»

They said: «Three points.»

I said: «And what are they?»

They said: «One of the points is that he (‘Alī) had men judge in a matter of Allāh whilst Allāh said:

إِنَّ الْحُكْمَ لِلَّهِ

62. Sūrat az-Zukhruf: 58.

«The judgment is for none but Allāh.»⁶³

What have men got to do with the Ḥukm (ruling)?»

I said: «This is one point.»

They said: «As for the second point, then he fought and he did not take captives nor did he take the war booty. If they were Kuffār, then their captives are permissible for us and if they were believers then their captives are not permissible to take nor was it allowed to fight them.»

I said: «This is the second point, and what is the third point?»

They said: «He removed the title of Amīr ul-Mu'minīn (The Leader of the believers) and if he is not the Amīr ul-Mu'minīn then he is the Amīr ul-Kāfirīn (The Leader of the unbelievers).»

I said: «Do you have any points other than this?»

They said: «This is sufficient for us.»

I said to them: «Do you agree, that if I read to you from the Book of Allāh and from the Sunnah of His Prophet ﷺ that which refutes what you say - will you return (back)?»

They said: «Yes.»

I said: «As for your statement that 'Alī had men

63. Sūrat al-An'ām: 57 and Sūrat Yūsuf: 40-67.

judge in a matter that was for Allāh; then I will read to you from the Book of Allāh, where Allāh has delegated His Ḥukm to men regarding the eighth of a quarter of a Dirham. Allāh commanded the people to judge in this matter. Do you not understand the saying of Allāh ﷻ:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ

«O you who believe, do not kill the game while you are in a state of Ihrām, and whosoever of you kills it intentionally, then the penalty is an offering equivalent to the one he killed, as adjudged by two just men among you.»⁶⁴

And it is from the Ḥukm of Allāh that He delegated men to judge in this matter. If Allāh willed, He could have judged in this matter, but He allowed men to judge. I ask you, for the sake of Allāh! Are men judging to reconcile disputes and to prevent bloodshed better or is judging regarding hunting a rabbit better?»

They said: «Of course, this is better.»

[I said:] «And regarding a woman and her husband:

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِنْ أَهْلِهِ وَحَكَمًا مِنْ أَهْلِهَا

«If you fear a breach between the husband and

64. Sūrat al-Mā'idah: 95.

wife, appoint two arbitrators, one from his family and the other from hers.»⁶⁵

Is not men judging to reconcile disputes and to prevent bloodshed better than men judging regarding the private parts of a woman? So, have we finished with this point?»

They said: <Yes.>

I said: «As for your statement, he fought but did not take captives and did not take war booty, then would you take your mother, 'Ā'ishah, as a captive, making her permissible for yourselves as you would make permissible other women whilst she is your mother? If you say: "We make Ḥalāl upon her that which we make Ḥalāl upon other than her," then you have committed Kufr (disbelief). And if you say that, "She is not our mother," then you have also committed Kufr:

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ

«The Prophet is closer to the believers than their own selves, and his wives are their mothers.»⁶⁶

So you are between the two ill judgments. Which of them do you want to take? Have we finished with this point?»

65. Sūrat an-Nisā': 35.

66. Sūrat al-Aḥzāb: 6.

They said: <Yes.>

[He continued:] «As for ‘Alī removing the title of Amīr ul-Mu’minīn (The Leader of the believers), then I will relay something that will please you: Verily, the Prophet of Allāh ﷺ made a contract with the Polytheists on the Day of Ḥudaybiyah, and the Prophet ﷺ said to ‘Alī:

«Write, O ‘Alī! This is what Muhammad, the Messenger of Allāh, agrees with.»

They, the Polytheists, said: "If we knew you to be the Messenger of Allāh, we would not have fought you." So, the Messenger of Allāh ﷺ said:

«Erase it, O ‘Alī! O Allāh, Indeed you know that I am the Messenger of Allāh, erase it O ‘Alī! And write this, "This is what Muhammad ibn ‘Abdullāh makes a contract upon."»

I swear by Allāh, that the Messenger of Allāh ﷺ is better than ‘Alī and even he erased his own name and erasing his name does not erase his Prophethood. So have we finished with this point?»

They said: <Yes.>

Two thousand of them came back while the rest of them rebelled and fought, due to their misguidance, and the Muhājirūn and Anṣār fought them.⁶⁷

67. Narrated by ‘Abdur-Razzāq in his book al-Muṣannaf 18678, Aḥmad 1/243, al-Hākim 2/150-152, Ibn ‘Abdul Barr in his Jāmi‘ Bayān

ii. When ‘Alī bin Abī Tālib ﷺ sent Ibn ‘Abbās ﷺ to the Khawārij, he said to him:

«Go to them and debate with them and do not use the Qur’ān to substantiate your argument, because it has many meanings and can be misunderstood, but debate with them, with the Sunnah.»⁶⁸

iii. From Abu Ḥafs Sa‘īd bin Juhmān ﷺ that he heard ‘Abdullāh bin Abī Ūfī ﷺ say that once they were fighting the Khawārij, and he had a young boy who then went and joined the Khawārij. The Khawārij shouted out to the young boy:

«O Fīroz, O Fīroz, there’s ‘Abdullāh bin Abī Ūfī!’ The boy said: "He’s a good man if only he made Hijrah (i.e. migrated) over to us!"»

‘Abdullāh said: «What is the enemy of Allāh saying?»

It was said to ‘Abdullāh ﷺ, that he says: «That you’re a good man if only you joined them.»

So he said: «Is there a Hijrah after the Hijrah that I did along with the Messenger of Allāh ﷺ, verily I heard the Messenger of Allāh say:

«There is Tūbā (a tree in Paradise with a trunk of pure gold) is for the one who kills them, and for the one who is killed by them.»⁶⁹»

‘Ilm 2/962-964/1834, and others.

68. Miftaḥ as-Sunnah by as-Suyūṭī page 59.

69. Narrated by Aḥmad in his Musnad and by his son ‘Abdullāh in

iv. From Qatāda ؓ who said:

When ʿAlī ؓ heard about al-Muhākima (a sect from the Khawārij) he said: «Who are they?»

It was said to him: «They are reciters of the Qurʾān.»

He said: «Rather, they are those who have deficiencies and are losers and are deprived.»

It was said: «Indeed they say: "There is no Ḥukm (rule) except for Allāh!"»

He ؓ said: «A statement of truth, but what is intended by it is falsehood.»

So when ʿAlī ؓ fought the Khawārij a man said: «Praise be to Allāh who has destroyed them and has relieved us of them.»

ʿAlī said: «Never! I swear by Him in whose hand is my soul, indeed there are those who are [still] in the loins of men, whom women have not yet carried in their wombs and indeed from the last of them will be he who has hardly any good in him, and he is void of goodness.»⁷⁰

v. From ʿAbdul Malik bin Abī Ḥurrah al-Ḥanafi ؓ who said:

ʿAlī ؓ came out one day to deliver the Khutbah, and

as-Sunnah and by Ibn Abī ʿĀsim in as-Sunnah, and its chain is Ḥasan, i.e. good (authentic).

70. Reported by ʿAbdur Razzāq in his Muṣannaf 18/655.

while he was speaking the Khawārij gathered together on one side of the Masjid, so ‘Alī said: «Allāhu Akbar! A statement of truth but they intend falsehood by it.»

Yazīd bin ‘Āsim al-Muḥārabī (who was from the Khawārij) eagerly said: «Praise be to Allāh, our Lord will not abandon us, and we are in need of Him. O ‘Alī, are you trying to frighten us with death! As for me, then I swear by Allāh, I hope to strike you with this sword, very shortly, with the sharp side of the blade, then you will definitely know which of us is foremost for the fire.» Then he left with the other Khawārij, he and his three brothers. They were killed along with the Khawārij in the battle of an-Nahrawān and one of them was killed after that in the battle of Nākhīla.⁷¹

71. Narrated by at-Tabarī in his book, Tārīkh, vol. 3 page 1.

HOW A SMALL BID‘AH LEADS TO A GREATER BID‘AH



i. From ‘Amr bin Salamah ؓ:

We were sitting by the door of ‘Abdullāh ibn Mas‘ūd ؓ before lunch, so that if he came out, we could walk with him to the Masjid. Abu Mūsā al-Ash‘arī ؓ came and said: «Has Abu ‘Abdur-Raḥmān come out yet?» We said: «No.»

So, he sat down with us, waiting for him to come out, and when he came out, we all gathered towards him, and Abu Mūsā ؓ said:

«O Abu ‘Abdur-Raḥmān! Previously I saw something in the Masjid which I disliked. But, Alḥamdulillāh, what I saw, was nothing but good.»

He said: «What was it?»

Abu Mūsā ؓ said: «If you live, you will see it.»

Then Abu Mūsā said: «I saw a group of people, sitting in circles waiting for the prayer. In every circle there was a man and in their hands were small stones and he would say: "Say Allāhu-Akbar 100 times" and they would say Allāhu-Akbar 100 times. Then, he would say: "Say lā ilāha illAllāh 100 times" and they would say lā ilāha illAllāh 100 times and he would say: "Say SubḥānAllāh 100 times" and they would say SubḥānAllāh 100 times.»

‘Abdullāh ibn Mas‘ūd ﷺ said: «So what did you say to them?»

He said: «I did not say anything to them, rather I waited for your opinion [or command].»

He said: «Why did you not command them to count their bad deeds [i.e. seek forgiveness from your deeds] and guarantee them that their good deeds would not be lost?!»

Then he walked and we walked with him until he reached one of those circles and he stood there and said: «What is this that I see you doing?»

They said: «O Abu ‘Abdur-Raḥmān! These are nothing but small stones with which we are counting, saying Allāhu-Akbar, lā ilāha illAllāh and SubḥānAllāh.»

He said: «Count your sins! I guarantee that you will not lose anything of your good deeds! Beware, O Ummah of Muhammad ﷺ! How quick you race to your destruction! Here we are, the Companions of your Prophet – abundant, everywhere and here is his clothing which has not been [wasted away] and his utensils have not been broken. I swear by Him in Whose Hand is my soul, either you are an Ummah more rightly-guided than the Ummah of Muhammad ﷺ or you are opening the door of misguidance.»

They said: «We swear by Allāh, O Abu ‘Abdur-

Rahmān, we did not intend anything but good.»

He said: «How many people intend good but never achieve it. Verily the Messenger of Allāh ﷺ narrated to us:

«Indeed there will be a people who read the Qur'ān but it does not pass beyond their throats.»

I swear by Allāh, I do not know. Perhaps most of them are from amongst you.»

Then he went away. 'Amr bin Salamah ؓ said: «We saw some of those sitting in those circles fighting on the Day of Nahrawān, along with the Khawārij.»⁷²

ii. Shaykh al-Albānī ؒ mentions in the Takhrij (research) of the above narration:

THE CONSEQUENCE OF INNOVATING AND EXTREMISM IN THE DĪN

Indeed there is a lesson to be learnt from this narration, for those who follow Sufi Paths and Dhikr gatherings which are against the Sunnah. When someone forbids an evil action that they perform they accuse him of forbidding Dhikr from its very foundation! This is Kufr which no Muslim in this world should fall into. The evil action which they adhere to, from those forms of Dhikr and gatherings which, were not legislated at the time of the Prophet

72. Narrated by ad-Dārimī in his Sunan.

ﷺ, otherwise why would Ibn Mas'ūd ﷺ disapprove of those who were sitting in their gatherings? Is it not, a gathering done on a specific day, and doing an amount of Dhikr which is not indicated by the Shari'ah but is listed by the "shaykh" of the gathering, and he commands them with the amount of Dhikr that they should do from himself, as if he is a legislator on behalf of Allāh, the Most High!

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ

«Or do they have partners with Allāh, who have instituted for them a religion which Allāh has not allowed.»⁷³

To add to this, the Sunnah which is established by the Messenger ﷺ verbally and practically is to perform the Tasbīḥ (remembrance of Allāh) on your fingertips, as it is clear in "The refutation against al-Ḥabashī" and in other places.

From the benefits which can be reaped from the ḥadīth and this story is that the importance is not of performing a large amount of worship, but rather: "Is it according to the Sunnah and far away from Bid'ah?" Ibn Masood ﷺ also indicated to this point in his saying:

«Sticking to the Sunnah is better than striving in

73. Sūrat ash-Shūra: 21.

Bid‘ah.»

And another benefit is: That a small Bid‘ah leads to a greater Bid‘ah. Do you not see that those people from these gatherings afterwards became from the Khawārij who were killed by the rightly guided Khalīfah ‘Alī bin Abī Tālib? So is there anyone who will take heed?!⁷⁴

iii. Nāfi‘ رضي الله عنه said:

Indeed if Ibn ‘Umar رضي الله عنه was asked about the Hurūriya?

He رضي الله عنه used to say:

«They make Takfir of the Muslims, and they make their blood and their wealth permissible to take. They marry women who are in their waiting period after divorce (‘iddah), and if a woman would come to them, then one of them would marry her although she already had a husband. So I do not know anyone who has more of a right to be fought against and killed other than them.»⁷⁵

iv. From ‘Uqbah bin Wassāj رضي الله عنه who said:

I used to have a companion who used to talk to me about the Khawārij, and how they used to slander

74. Silsilah Aḥādīth aṣ-Ṣaḥīḥah of Shaykh al-Albānī, vol. 5/2005.

75. al-Itisām by ash-Shāhtabī, vol. 3/149.

their leaders. I went to perform the Hajj and I met ‘Abdullāh bin ‘Amr ؓ, and I said to him: «You are one of the remaining Companions of the Messenger of Allāh ؓ, and Allāh has given you knowledge. There are people in ‘Irāq who are slandering their leaders, and they testify that their leaders are misguided.» ‘Abdullāh bin ‘Amr ؓ said to me:

«May those people have the curse of Allāh upon them, and the Angels and all of mankind. Necklaces of gold and silver were brought to the Messenger of Allāh, and he began to distribute it amongst his Companions ؓ, and a man from the people of the desert stood up and said: "O Muhammad, I swear by Allāh, that He has ordered you to be just, and I do not see you being just!" The Messenger of Allāh ؓ said:

«Woe to you, who will be just to you after me?!»


So when the man went, the Messenger ؓ said:

«Refute him gently.»

So the Prophet ؓ said:

«Indeed, he has brothers who are from my Ummah. They will recite the Qur’ān and it will not go past their throats. Every time they rebel, kill them – he said this three times.»⁷⁶

76. Narrated by Ibn Abī ‘Āsim in as-Sunnah and Bazzār in his Musnad and al-Albānī ؓ said its chain is authentic according to the

iii. It is narrated upon Ibn ‘Abbās  that the exertion of worship of the Khawārij was mentioned in front of him, and he replied:


«They do not exert themselves more than monks.»⁷⁷

conditions of Bukhārī, as-Sunnah, 934/441.


77. Fatḥul-Bārī 12/289.


SOME SAYINGS OF THE PEOPLE OF KNOWLEDGE REGARDING
THE KHAWĀRIJ



i. Ibn Ḥajr  said:

Indeed, when the Khawārij gave the verdict of Kufr (disbelief) upon anyone who opposed them. They made their blood permissible (i.e. they allowed them to be killed) and they left alone the Ahlul-Dhimma (Non-Muslims living in the Muslim lands who pay tax to the Muslims).

The Khawārij said [about the Muslims]: «Their contract has been cancelled because they left fighting the Mushrikīn and instead busied themselves with fighting the Muslims.» All of this is from the effects of the ignorant worshippers whose hearts were not lightened with the light of ‘Ilm (knowledge). They did not hold on to the rope of knowledge. It is sufficient that their leader rejected the Messenger of Allāh’s  command and ascribed injustice to him. We ask Allāh for security.⁷⁸

ii. It has been narrated by Khatīb al-Baghdādī :

A man from the Khawārij was brought before the Khalifah Ma‘mūn and he asked him: «What has

78. Faṭḥul-Bārī 12/301.

caused you to oppose us?»

The man said: «An Āyah in the Book of Allāh, the most High.»

He said: «And what is it?!»

The man said: «His saying:

«And whoever does not judge with what Allāh has revealed then they are the Kāfirūn.»⁷⁹

So, Ma‘mūn said: «Are you certain upon the knowledge that this Āyah was revealed?»

He said: «Yes.»

Ma‘mūn said: «And what is your evidence?!»

The man said: «The consensus of the Ummah.»

He said: «Since you have accepted their consensus about this Āyah being revealed, then accept their consensus about its explanation.»

The man said: «You have spoken the truth! As-Salāmu ‘Alaykum, O Amīr-ul-Mu‘minīn!»⁸⁰

iii. From Abu Idrīs Aa'idhullāh bin ‘Abdullāh al-Khowlāni ؓ that Ubādah bin Samit ؓ who was from those who took part in the battle of Badr along with the Messenger of Allāh ﷺ as well as being with the Messenger’s Companions ؓ during

79. Sūrat al-Māidah: 44.

80. It has been narrated in Tarīkh Baghdād of Khatīb al-Baghdādī 10/186.

the night of ‘Aqabah told him that the Messenger of Allāh ﷺ said while a group of his Companions were around him:

«Come and take an oath of allegiance with me that you will not associate anything in worship along with Allāh, and you will not steal, nor commit adultery, nor will you kill your children, nor will you come with a fabricated lie with your hands and your feet⁸¹, nor disobey me in goodness. So whoever amongst you fulfills it then his reward is with Allāh. And whoever is afflicted with disobedience and is punished due to it in this world then it is atonement for him, and whoever is afflicted with disobedience and Allāh covered it up for him then his matter returns to Allāh, if He wills he will punish him, and if He wills, He will forgive him.»

So, I gave an oath of allegiance upon this.

Shaykh al-Albānī رحمه الله said:

This ḥadīth is a refutation, as the scholars have said, against the Khawārij, who make Takfir of anyone who commits a sin. It is also a refutation against the Mu‘tazilah who obligate a punishment upon a sinner if he dies without repenting, even though the Prophet, mentioned that the sinner is under the will of Allāh, and he did not say that he will definitely be punished.

I (al-Albānī) say: and similar to this ḥadīth is the

81. Ibn Ḥajr said: «Hands and feet are specified here since the majority of actions are done by them.»

saying of Allāh ﷻ:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

«Verily, Allāh forgives not that partners should be set up with him in worship, but He forgives (everything) except that to whom He pleases»⁸²

Indeed Allāh, the Most High, has distinguished between Shirk and between sins other than Shirk. He mentioned that He will not forgive Shirk but as for other sins, then they are under His will. If He wills, He will punish for them, and if He wills, He will forgive for them.

It is necessary for the one who has not repented to understand this Āyah and the ḥadīth, otherwise for the one who has repented from Shirk, then he is forgiven for committing it. Therefore, forgiveness for other sins (other than Shirk) is foremost, and the Āyah has indeed distinguished between the two types of sins. I used this argument against a group which has manifested in our current times. They sometimes hold the opinion of making Takfir against the Muslims due to them committing major sins. And sometimes they decide that it is not under Allāh's Will, and that it is not forgiven except by repentance. So they equated between Shirk and other sins, and they opposed the Book and the

82. Sūrat an-Nisā': 48.

Sunnah. So, when I established the proof against them with this argument which took many hours, rather it took many gatherings, some of them came back to the truth, and they became from the best of the Salafi youth, may Allāh guide the rest.⁸³

iv. The Shaykh al-Muḥadith, Muhammad Nāṣr-uddīn al-Albānī ؒ was asked on the 7th night in the month of Dhul-Hijjah, 1418AH:

«Regarding the book O our Shaikh [entitled], al-Irjā fil-Fikr [of Safar al-Hawāli]?»

The Shaykh: «I have seen it.»

Someone asks: «The footnotes O our Shaykh, especially in the second volume...»

The Shaykh says: «There was an opinion, which was issued from myself one day, more than thirty years ago when I used to teach in the university [of Madinah]. I was questioned in a well attended gathering about my opinion regarding Jamā‘at at-Tablīgh, so I said at that time; they are modern day Sūfis! What has now come to my mind about this group that has rebelled and opposed the Salaf in our present time, I say here, in conformity to the words of Hāfidh ad-Dhahabī ؒ: «And they opposed the Salaf in much of their Manhaj.» It has become

83. Silsilah Aḥādīth aṣ-Ṣaḥīḥah by Shaykh al-Albānī, vol. 6, 2999.

apparent to me that I will call them: **The Modern-Day Khawārij!** Because this now resembles Khurūj (rebellion) - what we read from their statements. Because in reality their speech is in the same vein of the Khawārij in that they make Takfir of the one who commits a major sin, (words unclear) however they (words unclear) perhaps (words unclear) I'm not sure (words unclear) but I say: this is either negligence on their behalf or their evil planning.

I also say this from the point of view of the Āyah:

«...and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety..»

I do not know why they don't mention it clearly that every major sin takes one out of the fold of Islām! But they continuously rumble on about some major sins, and they keep quiet or pass by other major sins! Due to this, I don't absolutely say that they are indeed the Khawārij, except in some aspects and this is the justice that we have been commanded with.»⁸⁴

v. Abu 'Abbās Muhammad bin Ya'qūb bin al-Assm said:

Two of the Khawārij were making Tawāf around the Ka'bah, and one of them said to his companion: «No one will enter Paradise from this creation except me

84. Taken from a tape cassette entitled: Kalimat al-Fasal li 'Ulema as-Sunnah wal-Īmān fī Safar wa Salmān, tape 1, side A.

and you!»

His companion said to him: «The span of Paradise will be like the span of the heavens and the earth, which has only been built for me and you?!!»

He said: «Yes!»

So he replied: «Then it is only for you!»

And he left his opinion.⁸⁵

85. Sharḥ Uṣūl I'tiqād of al-Lālikā'ī, 7/1307.