



**THE GREAT DEBATE
OF THE NOBLE
COMPANION
IBN 'ABBAS**

-RadhiAllaah anhu-

WITH THE KHAWAARIJ

Followingthesunnah.com

The Great Debate of the Noble Companion

Ibn 'Abbas -*radiAllaah anhu*-

with the Khawarij¹

Compiled & Translated

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Introduction

Ali -RadhiAllaahu anhu Fought Against the Khawarij

Shaykh ul-Islam Ibn Taymeeyah –
Rahimahullaah- said:

'Ahl-ul-Sunnah - praise be to Allaah - are in agreement that the Khawarij are misguided people of Bida' and that it is obligatory to fight against them, this is due to the authentic texts. Also, that the best good actions of Amir ul-Mumineen Ali عليه السلام were to fight the Khawarij. The Companions are in agreement in fighting against them.'

[Minhaj as-Sunnah 6/116]

The Khawarij Hold it Permissible to Kill

Muslims

Imam Abu Bakr Al-Ajjury (d.360 AH) said:

'The Khawarij are the filthy dirty Shurra' (a sect from the Khawarij), they were on the same thought as the rest of the Khawarij. They inherit this Madhab past and present, they rebel against the leaders and hold it permissible to kill the Muslims.'

[ash-Shareeyah p.32]

Who are the Khawarij?

The Khawarij hold the view of rebelling against the leaders if they sin even if it is less than kufr

Shaykh Rabee bin Hadi al-Madkhali said

‘The Khawarij hold the view of rebelling against the leaders, since the Khawarij would make Takfeer (exit Muslims out of Islaam) due to major sins. They would make Takfeer of the leaders if the leaders fell into sinning, then they held it permissible to rebel against them.

The Khawarij spill blood, violate honour, they hold it permissible to take the wealth of the Muslims and to take them as captives as well as other despicable and shameful acts which the Khawarij fell into due to their following their desires and due to them opposing the methodology of Allaah -Tabaraka wa Ta'ala- and what is established by the Messenger -Alayhi as-Salat wa as-Salam, and what is stipulated in the Quraan, and what the scholars are upon and what the Khulafah ar-Rashideen (the rightly guided caliphs)are upon.'

[From Qurat at Aaryn p.147-148]

Abdus Salaam bin Burjis Aal 'AbdulKareem said:

'Indeed, the Khawarij are an evil people, inviters to *Fitnah* and a flag of separation. The affairs of the Muslims have never been in order and together except that the task of the Khawarij has been to tear this order apart and corrupt what has been rectified.

The presence of the Khawarij has been continuous since they first appeared. There has never been a period of time that has seen their absence until such time as the last of the Khawarij will rebel along with the *Dajjal*.

There are many recurring Ahadeeth from the Messenger of Allaah - *sallAllaahu alayhi wa sallam*- warning against them and clarifying their characteristics and Allaah's ruling *regarding* them. This is why the Companions of the Messenger of Allaah - *sallAllaahu alayhi wa sallam* – fought against them, as did the rulers who came after them, throughout all periods of Islamic history.

Even *Ameer ul-Mumineen* 'Uthmaan bin Affan was not saved from their attacks and evil plots, neither was *Ameer ul-Mumineen* 'Alee bin Abee

Taalib nor was *Ameer ul-Mumineen* Muawiyah bin Abee Sufyaan – *RadhiAllaahu anhum ajmaeen*. The *Khalifah* Umar bin Abdul Azeez - *Rahimullaah*- was not saved from them, they rebelled against him..... so in reality they are the enemies of the people of Islaam and they are not pleased with any one of the Muslims ruling, no matter how good he is.

Even the Messenger of Allaah - *sallAllaahu alayhi wa sallam* – was not saved from their attacks, to the extent that their leader Dhul-Khawaysira said to him: 'Be just O Muhammad' whereby

he attacked the character of Allaah's
Messenger - *sallAllaahu alayhi wa
sallam*.

[From the Introduction 'The Advice of Imam Wahab ibn
Munabih To a Man Affected by the Thought of the
Khawarij']²

² <https://followingthesunnah.com/the-advice-of-imam-wahab-ibn-munabih/>

Guidelines for Following the Salaf

- Allaah Ta'ala said:

{وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ
اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ
جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ
الْعَظِيمُ}

<<And the first to embrace Islam of the
Muhajirun (those who migrated from
Makkah to Al-Madinah) and the Ansar (the
citizens of Al-Madinah who helped and
gave aid to the Muhajirun) and also those
who followed them exactly (in Faith).
Allaah is well-pleased with them as they
are well-pleased with Him. He has
prepared for them Gardens under which

rivers flow (Paradise), to dwell therein forever. That is the supreme success.>>

[Surah At-Tawbah: 100]

- Ibn Katheer d.774 A.H said

فَالْتَّابِعُونَ لَهُمْ بِإِحْسَانٍ هُمْ الْمُتَّبِعُونَ لِآثَارِهِمُ الْحَسَنَةِ
وَأَوْصَافِهِمُ الْجَمِيلَةَ الدَّاعُونَ لَهُمْ فِي السِّرِّ وَالْعَلَانِيَةِ

'So those who followed them exactly (in Faith), and they are those who followed their example in righteousness, and their characteristics whilst making Dua for them in secret and in open.'

[Tafseer 8/73]

We Affirm and Ask Allaah to Guide us to their Path

- Allaah Ta'ala said:

« أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ »

<<Guide us to the Straight Way.

The Way of those on whom You have
bestowed Your Grace>>

[Surah Al-Fātihah: 6-7]

- Ibn al-Qayyim d. 751 A.H said

وَلِهَذَا فَسَّرَ السَّلَفُ الصِّرَاطَ الْمُسْتَقِيمَ وَأَهْلَهُ:

بِأَبِي بَكْرٍ وَعُمَرَ، وَأَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

وَسَلَّمَ، وَرَضِيَ اللَّهُ عَنْهُمْ،

وَهُوَ كَمَا فَسَّرُوهُ، فَإِنَّهُ صِرَاطُهُمُ الَّذِي كَانُوا عَلَيْهِ،

وَهُوَ عَيْنُ صِرَاطِ نَبِيِّهِمْ، وَهُمْ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ.

'This is why the Salaf explained that the Siratul- Mustaqeem (the straight path) and its people are:

Abu Bakr, Umar and the Companions of the Messenger of Allaah sallAllaahu alayhi wa sallam and may Allaah be pleased with them. It is as they explained it to be since it was the path which they were upon, which is exactly the same path of their Prophet, and they are the ones who Allaah has blessed.'

[Madarij as-Salikeen 1/94]

What is the Deen of Allaah

- Shaykh ul Islaam Ibn Taymeeyah d. 728

A.H. Rahimahullaah said:

وَأِنَّمَا دِينُ اللَّهِ مَا بَعَثَ بِهِ رَسُولُهُ وَأَنْزَلَ بِهِ كُتُبَهُ

وَهُوَ الصِّرَاطُ الْمُسْتَقِيمُ

وَهُوَ طَرِيقَةُ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

خَيْرِ الْقُرُونِ وَأَفْضَلِ الْأُمَّةِ وَأَكْرَمِ الْخَلْقِ عَلَى اللَّهِ تَعَالَى

بَعْدَ النَّبِيِّينَ.

'Indeed, the Deen of Allaah is that which His Messengers were sent with, and it is with what He sent down of His Books and that is the straight path and that is the path of the Companions of the Messenger of Allaah sallAllaahu alayhi wa sallam.

The best of the generations and the best of the Ummah the most noble of the creation to Allaah after the Prophets.'

[Majmoo al-Fatawa 3/126]

What is the Proof that the Companions are the Best?

- From Ibn Masood -Radhi Allaah anhu- that the Prophet –SallAllaahu alayhi wa sallam- said:

خَيْرُ النَّاسِ قَرْنِي ، ثُمَّ الَّذِينَ يُلُونَهُمْ ، ثُمَّ الَّذِينَ يُلُونَهُمْ ،
ثُمَّ يَجِيءُ أَقْوَامٌ تَسْبِقُ شَهَادَةَ أَحَدِهِمْ يَمِينَهُ ، وَيَمِينُهُ
شَهَادَتُهُ.

'The best people are my generation, then those who came after them, then those who came after them, then there came people whose testimony precedes them, taking his oath and his oath precedes his testimony.' [i.e. they rush to give oath and testify and belittle them.]

[Collected by Bukhari and Muslim]

The Companions are the scale for understanding the Deen

- The Messenger of Allaah –sallAllaahu alayhi wa ahlihi wa sallam– gave us an admonition due to which our hearts trembled, and tears came to our eyes.

We said: 'O Messenger of Allaah, advise us.'

He said:

« أوصيكم بتقوى الله والسمع والطاعة وإن ولي عليكم عبد حبشي، وإنه من يعيش منكم فسيرى اختلافًا كثيرًا، فعليكم بسنتي وسنة الخلفاء الراشدين المهديين من بعدي عضوا عليها بالنواجذ، وإياكم ومحدثات الأمور فإن كل محدثة بدعة وكل بدعة ضلالة.»

'I advise you to fear Allaah and to hear and obey even if an Ethiopian slave becomes your leader. Verily whoever amongst you who lives will see great differences, so you must adhere to my Sunnah and to the Sunnah of the rightly-guided Khulafah after me – cling to them

with your molar teeth. Beware of newly invented matters, for every invented matter is an innovation and every innovation is a going astray.'

[Collected by Abu Dawud and Tirmidhi, who said that it was a Hadeeth which is Hasan Saheeh. Shaykh Al-Albaani declared the hadeeth to have a Saheeh Isnaad in Silsilah Saheehah No.2735 & he also authenticated it in 'as-Sunnah' by Ibn Abi 'Aasim]

This is in conformity to the hadeeth of splitting

- From Abdullaah ibn Amr who said, the Messenger of Allaah –SallAllaahu alayhi wa sallam- said:

افْتَرَقَتِ الْيَهُودُ عَلَى إِحْدَى وَسَبْعِينَ فِرْقَةً، وَتَفَرَّقَتِ
النَّصَارَى عَلَى ثِنْتَيْنِ وَسَبْعِينَ فِرْقَةً، وَتَفْتَرِقُ أُمَّتِي عَلَى
ثَلَاثٍ وَسَبْعِينَ فِرْقَةً

“The Jews split up in to seventy-one sects and the Christians split up into seventy-two sects, and my nation will split up into seventy-three sects all of whom will be in the fire except one.’

The Companions asked, ‘Which one O Messenger of Allaah?’

He replied:

الْجَمَاعَةُ

‘The Jamaa’ah.’”

In another narration:

مَا أَنَا عَلَيْهِ وَأَصْحَابِي

“What I am upon and my Companions are upon.”

[Collected by Tirmidhi, Al-Hafidh al-Iraqi said in ‘al-Mughni’: collected by Tirmidhi from the Hadeeth of Abdullah bin Amr and graded it Hasan, by Abu Dawood from the Hadeeth of Muwayeeyah, ibn Majah from the hadeeth of Anas and Awf bin Malik, and it is the Jamaa’ and its asaneed are

good, and Al-Albaani graded it Hasan in Saheeh Sunnan Tirmidhi]

Ash-Shatabi d. 790 A.H said:

فَقَرَنَ عَلَيْهِ السَّلَامُ كَمَا تَرَى سُنَّةَ الْخُلَفَاءِ الرَّاشِدِينَ
بِسُنَّتِهِ، وَإِنَّ مِنْ اتِّبَاعِ سُنَّتِهِ اتِّبَاعَ سُنَّتِهِمْ، وَإِنَّ الْمُحَدَّثَاتِ
خِلَافُ ذَلِكَ، لَيْسَتْ مِنْهَا فِي شَيْءٍ، لِأَنَّهُمْ رَضِيَ اللَّهُ عَنْهُمْ
فِيمَا سَنُّوهُ: إِمَّا مُتَّبِعُونَ لِسُنَّةِ نَبِيِّهِمْ عَلَيْهِ السَّلَامُ نَفْسَهَا،
وَإِمَّا مُتَّبِعُونَ لِمَا فَهَمُّوا مِنْ سُنَّتِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي
الْجُمْلَةِ وَالتَّفْصِيلِ عَلَى وَجْهِ يَخْفَى عَلَى غَيْرِهِمْ مِثْلَهُ، لَا
زَائِدَ عَلَى ذَلِكَ

'The Messenger -alayhi as-Salam-
connected up the Sunnah of the Khulafah
Rashideen with his Sunnah. Therefore,

from following his Sunnah is following their Sunnah.

Indeed, innovations are in contrary to that, and there are no innovations in their Sunnah, this is because Allaah is pleased with them in what they established as Sunnah:

- This was either in them following the actual Sunnah of their Prophet -alayhi as-Salam- or
- Following what they understood from his Sunnah -SallAllaahu alayhi wa Salam-

Generally, and specifically in a way which was unknown to the like of other than

them, without increasing upon the Sunnah.'

[Al-'Itisaam 1/118]

From Abdullaah bin Umar who said:

«مَنْ كَانَ مُسْتَنَّأً فَلَيْسَتْ بِيَمَنِ قَدْ مَاتَ، أَوْلِيكَ أَصْحَابُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانُوا خَيْرَ هَذِهِ الْأُمَّةِ، أَبْرَهَا قُلُوبًا، وَأَعَمَّقَهَا عِلْمًا، وَأَقَلَّهَا تَكَلُّفًا، قَوْمٌ اخْتَارَهُمُ اللَّهُ لِصُحْبَةِ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ [٣٠٦] عَلَيْهِ وَسَلَّمَ وَنَقَلَ دِينَهُ، فَتَشَبَّهُوا بِأَخْلَاقِهِمْ وَطَرَائِقِهِمْ فَهُمْ أَصْحَابُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، كَانُوا عَلَى الْهُدَى الْمُسْتَقِيمِ» وَاللَّهُ رَبُّ الْكَعْبَةِ

'Whoever seeks to follow a Sunnah then he should follow the Sunnah of

he who has passed away. They were the Companions of Muhammad sallAllaahu alayhi wa sallam, and they were the best of this Ummah, their hearts were the most obedient and best from this Ummah, the most profound in knowledge. The least burdening, they were a people whom Allaah chose to accompany His Prophet sallAllaahu alayhi wa sallam and to convey His religion, therefore, resemble them in their mannerisms and their ways.

So, they are the Companions of Muhammad sallAllaahu alayhi wa

sallam, and they were upon straight guidance.'

[Collected by Abu Na'eem in al-Hileeyah 1/305]

The noble Companion Abdullaah bin Mas'ood –RadhiAllaahu anhu- has an amazing statement where he describes the Companions of the Messenger of Allaah -sallAllaahu alayhi wa sallam- saying:

إن الله نظر في قلوب العباد، فوجد قلب
محمد خير قلوب العباد، فاصطفاه لنفسه، وابتعته
برسالته، ثم نظر في قلوب العباد بعد قلب محمد،
فوجد قلوب أصحابه خير قلوب العباد، فجعلهم وزراء
نبيّه، يقاتلون على دينه

'Indeed, Allaah looked at the hearts of His slaves and He found the heart of Muhammad to be the best of the hearts of His slaves. So He chose him for Himself and sent him with His Message. Then Allaah looked into the hearts of His worshippers after the heart of Muhammad -sallAllaahu alayhi wa sallam- and He found that the hearts of Muhammad's Companions were the best of the hearts of His worshippers, so He made them the ministers for His Prophet, and they fought for His religion.'

[Narrated by Imam Ahmad in al-Musnad 1/379, Tayyalisi in al-Musnad p.23, Ibn al-Arabi in al-Mu'jaam 2/84, Khateeb al-Bagdadi in 'al-Faqeehi wal-Mutafaqihi' 2/100 & al-Bayhaaqi in 'al-Itiqaad' p.208. Narrated by Ibn AbdulBarr in 'Jamia Bayaan al-Ilm wa Fadleehi' 2/97. Graded Hasan Mawqoof by Al-Albaani in Sharh at-Tahawi]

Hudayfah -RadhiAllaahu anhu- said:

اتقوا الله يا معشر القراء، وخذوا طريق من قبلكم، فوالله
لئن اتبعتموه لقد سبقتم سبقاً بعيداً، ولئن تركتموه يميناً
وشمالاً لقد ضللتهم ضلالاً بعيداً

'O reciters of the Qur'aan fear Allaah
and take the path of those before you,

I swear by Allaah if you did indeed follow it then indeed you would be greatly triumphant, and if you left that path going to the right and the left, you would be greatly misguided.'

[Collected in Jamia Bayan wal ilm & the origin of this narration is in Saheeh al-Bukhari]

Imam at-Tahawi said:

وَنَعُوذُ بِاللَّهِ مِنْ خِلَافِ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَالْخُرُوجِ عَنْ مَذَاهِبِهِمْ، فَإِنَّ ذَلِكَ كَالِاسْتِكْبَارِ عَنْ كِتَابِ اللَّهِ وَمَنِ اسْتَكْبَرَ عَنْ كِتَابِ اللَّهِ، وَعَنْ مَذَاهِبِ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَتَابِعِيهِمْ فِيهِ كَانَ حَرِيًّا أَنْ يَمْنَعَهُ اللَّهُ فَهَمَّهُ

'We seek refuge with Allaah from opposing the Companions of the Messenger of Allaah sallAllaahu alayhi wa sallam and found against their Madhab, since indeed that is like being arrogant against the Book of Allaah, so, whoever is arrogant against the book of Allaah and the Madhab of the Companions of the Messenger of Allaah sallAllaahu alayhi wa sallam and those who followed them, then it is only appropriate that Allaah will prevent him from understanding the Qur'aan.'

[at-Tahawi in Sharh Mushkill al-Aathaar]

The Text of the Great Debate of the Noble
Companion Ibn Abbas -RadhiAllaahu anhu-
with the Khawarij

It is narrated from Abdullaah bin Abbas that he said:

When the Hurooreeyah rebelled, they isolated themselves in a place. There were 6000 of them and they were united in rebelling against Ali.

Continuously people would come to Ali and say: *O Ameer ul-Mu'mineen!* Verily these people are rebelling against you.

He said: 'Leave them, verily I will not fight them until they fight me and [they will fight me] that's what they will do.'

So, when it came to that day, I came to Ali before the *Zuhr* prayer and I said to him: '*O Ameer ul-Mu'mineen!* Delay the prayer

until it is cooler, perhaps I will speak to these people.

إني أتخوَّفُهُم عليك.

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 and I combed my hair. Then, I visited them at midday whilst they were taking a nap.

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 *Sujood* (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 salaams to them and they said, 'Welcome O Son of Abbas! And what is this cloak you are wearing?'

I said, 'What deficiency do you see from me? Indeed, I saw the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- 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 Allaah, which He has produced for His slaves, and the good things He has provided>>

Then they said, 'What has brought you here?'

I said to them, 'I have come to you from amongst the Companions of the Prophet - *sallAllaahu alayhi wa sallam*- the Muhaajiroon and the Ansaar and from the son of the uncle of the Prophet -*sallAllaahu alayhi wa sallam*- (Ali), who is his son-in-law – and upon them descended the Qur'aan; 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 Allaah, *Azza wa Jaal*, says

﴿ بَلْ هُمْ قَوْمٌ خَصِمُونَ ﴾

<<Nay! But they are a quarrelsome people>>,'

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 grudge you have against the Companions of

the Messenger of Allaah – and his uncle's son (Ali).'

They said 'Three points.'

I said, 'And what are they?'

[First Point]

They said: 'Then one of the points is that Ali had men judge in a matter of Allaah, whilst Allaah said:

إِنَّ الْحُكْمَ إِلَّا لِلَّهِ

<<The judgment is for none but Allaah>>

What have men got to do with the *Hukm* (ruling)?'

I said, 'This is one point.'

[Second Point]

They said, 'As for the second point; then he fought and he did not take captives nor did he take the gains of war, if they were *Kuffaar*, 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?' Or he said something similar.

[Third Point]

They said: 'He should remove the title of *Ameer ul-Mu'mineen* and if he is not the

Ameer ul-Mu'mineen then he is the *Ameer ul-Kaafireen.*'

I said, 'Do you have any points other than this?'

They said: 'This is sufficient for us.'

I said to them: 'Do you understand, that if I read to you from the Book of Allaah, *Jalla wa thanaa'ahu*, and from the Sunnah of His Prophet - *SallAllaahu alayhi wa sallam* – that which refutes what you say; will you return (back)?'

They said: 'Yes.'

[Reply to the First Point]

I said: “As for your statement That Ali had men judge in a matter that was for Allaah; then I will read to you from the Book of Allaah, where Allaah has delegated His *Hukm* (ruling) to men regarding the price of a quarter of a Dirham. Allaah, *Tabaraka wa Ta'aala*, commanded the people to judge in this matter.

Do you not understand the saying of Allaah, *Tabaraka wa Ta'aala*:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ ، وَأَنْتُمْ حُرْمٌ ، وَمَنْ
قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِثْلُ 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 ihram, 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.>>

It is from the *Hukm* of Allaah that He delegated men to judge in this matter, if Allaah willed, He could have judged in this matter, but He allowed men to judge.

I ask you, for the sake of Allaah! Are men judging in reconciling in disputes and in preventing bloodshed or judging regarding hunting a rabbit better?"

They said: 'Of course, this is better.'

Ibn Abbas 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 wife, appoint two arbitrators, one from his family and the other from hers >>

Is not men judging in reconciling disputes and in the prevention of bloodshed better than men judging regarding the private parts of a woman?

Have we finished with this point?'

They said, 'Yes.'

[Reply to Second Point]

Ibn Abbas said: 'As for your statement, that Ali fought but did not take captives and did not take the gains of war, then would you take your mother, Aa'ishah, as a captive, making her permissible for yourselves for that which you make permissible from other than her whilst she is your mother? If you say: "We make *Halaal* (permissible) from her that which we make *Halaal* from other than her," then you have committed *Kufr*. And if you say that, "she is not our mother," then you have also made *Kufr*:

النَّبِيِّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَأَزْوَاجَهُ أُمَّهَاتِهِمْ

<<The Prophet is closer to the believers than their own selves, and his wives are their mothers >> and so you are between the two ill judgements. So, which of them do you want to take?

Have we finished with this point?'

[Reply to the Third Point]

They said: 'Yes.'

Ibn Abbas said: 'As for Ali removing the title of *Ameer ul-Mu'mineen*, then I will give you something that will please you: Verily, the Prophet of Allaah – made an agreement/contract with the *Mushrikeen* on the Day of Hdaybeeyah, and the Prophet -*sallAllaahu alayhi wa sallam*- said

to Ali: “Write, O Ali! This is what Muhammad, the Messenger of Allaah, -*sallAllaahu alayhi wa sallam*- agrees with.”

They, the *Mushrikeen*, said, “If we knew you to be the Messenger of Allaah, we would not have fought you.” So, the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- said: ‘Erase it, O Ali! O Allaah, Indeed You know that I am the Messenger of Allaah, erase it O Ali! And write this, “This is what Muhammad ibn Abdullaah -*sallAllaahu alayhi wa sallam*- makes an agreement/contract upon.”’

I swear by Allaah, that the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- is

better than Ali and even he erased his own name and erasing his name does not erase his Prophet hood.

Have we finished with this point?’

They said: ‘Yes.’

‘2000 of them came back while the rest of them rebelled and fought, based upon their misguidance, and the Muhaajiroon and Ansaar fought them.

Explanation of the Great Debate of the
Noble Companion
Ibn Abbas
-RadhiAllaahu anhu-
with the Khawarij

It is narrated from Abdullaah bin Abbas³ that he said:

³ The great knowledgeable Companion Abdullaah bin Abbas

Abdullaah bin Abbas -Radi Allaahu anhu

The great companion of the Messenger of Allaah -*sallAllaahu alayhi wa sallam*-, his name is Abdullaah bin Abbas bin AbdulMuttalib, the son of the uncle of the Messenger of Allaah -*sallAllaahu alayhi wa sallam*. He was 13 years of age when the Messenger of Allaah passed away, he was known as the scholar of the Ummah. He died in 70 A.H. in Taif.

It is authentically narrated that the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- embraced him and supplicated 'O Allaah teach him the wisdom.'

Ibn Umar said of him:’ He was the most knowledgeable from the *Ummah* of Muhammad about what was revealed to Muhammad.’

[Siyaar ‘Alaam an-Nubalaa & Thahdheeb at-thahdheeb]

Beautiful Fragrance

‘If Ibn Abbas -RadhiAllaahu anhumma- were to walk by on a pathway the people used to say: ‘Did the fragrance of Musk just pass by or was it Ibn Abbas?!’

[Seera alam Nubala 3/337]

When the Hurooreeyah⁴ rebelled, they isolated themselves in a place.⁵ There were

4 Who were the Hurooreeyah?

After presenting the narration about the person who accused the Prophet -*sallAllaahu alayhi wa sallam* of not being just, Ibn al-Jawzi Rahimahullaah said:

'This person was known as Dhul Kahawasiria at-Tameemi and in another wording he said to the Prophet 'be just!' and the Prophet replied to him 'Woe be to you, who will be just if I am not just' .

So, this was the first Khariji (rebellor) who appeared in Islaam. His grave Mistake was that he was pleased with his own opinion and If he had limited himself he would have known that there is

no opinion above the opinion of the Messenger of Allaah -*sallAllaahu alayhi wa sallam*. The followers of this man were the ones who fought against Ali bin Talib May Allaah honour his face .

When the war between Muwayeeyah and Ali *radhiAllaahu anhumaa* lengthened, the companions of Muwayeeyah raised the Mus'haf and invited the companions of Ali to that which was in the Mus'haf and they said send a man from among you and we will send a person from us then we will take from what they agree upon since they are implementing what is in the Book of Allaah The Most Honoured and Magnificent.

The people said we agree to this. So, they sent Amr bin al-Aas but the companions of Ali said send

Abu Musa, Ali said 'I do not think that I should give that responsibility to Abu Musa here is Ibn Abbas'. They said we do not want a man from among you'.

So, he sent Abu Musa and he postponed the judgement to Ramadan.

Urwa bin Adeeyah, [*Urwa bin Amr bin Hudayr Adeeyah, Adeeyah was his grandmother in jahileeyah and he was ascribed to her. He was the first of the Khawarij to unsheathe his sword. He was killed by UbaydAllaah bin Zeyad and crucified in the Bani Hussan graveyard in al-Basara. [al-Ma'arif by Ibn Qutaibah p. 410, al-Kamil by Al-Mubarrid 3/1097]* said: 'You are allowing men to judge in a matter of Allah, there is no judgement except for Allaah.' This event became known as 'Marika Saffeen.'

Ali - RadhiAllaahu anhu returned from Siffeen, *[Siffeen: Is a place near the North of Syria, this is where the battle between Ali bin Abi Talib and Muwaweeyah radhiAllaahu anhumma took place.]* and entered al-Kufa Al-Kufa is a historic city which was founded by Saad bin Abi Waqqas, it was the residence of the Khilafa of Ali bin Abi Talib radhiAllaahu anhu but the Khawarij did not enter with him, but they went off to a place called Huroora *[A village on the outskirts of al-Kufa]* and twelve-thousand of them camped there. They said, there is no judgment except that of Allah and that was when they first appeared and one of them announced that the leader of the fight will be Shabeeb bin Raba'ee at-Tameemi *[He was the one who gathered the Khawarij and united them.]*

He had participated with Ali bin Abi Talib in fighting Muwaweeyah. It has been said that he was the Muadhin for Seejah the wife of Musaylamah the liar when she claimed prophet hood.] and the leader of the prayer will be Abdullah bin al-Kuwa al-Yashkari, [He was the first leader of the Khawarij when they isolated from Ali and he was one of those who chose Abu Musa al-Ashari in the story of al-Tahkeem (the judgement at Siffeen). He would lead the prayer with those who remained behind from the Khawarij after the debate of Ibn Abbas with them.] [-Tabata Ibn Saad & al-Bidayah wa Nahayaa] the Khawarij worshipped but they believed that they were more knowledgeable than Ali bin Taalib -May Allaah honour him, and that is a problematic illness.'

[From Talbees Iblees by Ibn al-Jawzi vol. 2 p.550 – 553]

The Hurooreeyah were Extremists

From Muadhah: I asked Aeysha: 'how is that a woman who had her menses has to make up fasts which she missed [in Ramadan] and does not make up the prayer?'

Aeysha said: 'Are you a Hurooreeyah (from a sect of the Khawarij)?'

I replied: 'I'm not from the Hurooreeyah (from a sect of the Khawarij), I was just asking.'

Aeysha said: 'Menses would occur to one of us, and we were ordered to make up the fasts but not to make up the prayer.'

[Collected by Muslim]

Shaykh Muhammad bin Salih al-Uthaymeen –
Rahimahullaah- said:

'This Hadeeth also shows the concern the Salaf as-Salih had for the sharia rulings and reasons, this is because this woman had knowledge, that the woman who is on her menses and misses the fasts of Ramadan needs to make up the fasts, but she wanted to ask about the wisdom behind this.

So, Ayesha -RadhiAllaahu anha- explained the wisdom is that, this is how it is presented in the Sharia, that women at the time of the Prophet -sallAllaahu alayhi wa sallam, and he ordered them to make up the fasts and they were not ordered

to make up the prayer and that was sufficient as its wisdom.

However, the souls want to know the reasons, so what is the reason?

The scholars said: The reason for this is that fasting only occurs once in the year and the prayer is repeated regularly so it becomes difficult to make up, that every month seven days a week to make up the prayer along with the current prayer. Therefore, if the prayer is prayed after the menses and after becoming clean, then that dispenses from having to make up the prayer.

As for Aeysha saying: 'Are you a Hurooreeyah (from a sect of the Khawarij)?'

This is proof that the Khawarij hold the view that the woman in her menses makes up her prayer just like she makes up the fasts of Ramadan, that is because of their being harsh in the Deen and them being far from the truth, so that is why they held that opinion.

Hurooreeyah is an ascription to Huroora which is a place on the outskirts of al-Kufa. The Khawarij gathered there to attack Ali bin Abi Talib RadhiAllaahu anhu.'

[Explanation of Saheeh Muslim, Kitab Taharah wal Hayd o8a]

⁵ Shaykh ul Islam Ibn Taymeeyah -Rahimahullaah- said:

‘Bida is connected to separating and division
just like the Sunnah is connected with unity
and being together.’

[al-Isteeqamah 1/42]

6000⁶ of them and they were united in rebelling against Ali.⁷

⁶ 'There are a number of narrations regarding the amount of those who rebelled, it has been narrated that there were twenty thousand, and it has been narrated that there were fourteen thousand, eight thousand and the least amount mentioned were six thousand and most of the narrations mention this amount.'

[From: Sharh Manatharah Ibn Abbas lill-Khawarij p.60]

⁷ 'In another narration: 'rebellling against Ali bin Abi Taalib and the Companions of the Prophet ﷺ who were with Ali -radiAllaah anhu.'

[From: Sharh Manatharah Ibn Abbas lill-Khawarij p.60]

Continuously people would come to Ali and say: O *Ameer ul-Mu'mineen*! Verily these people are rebelling against you.⁸

Abul -Hasan al-Ashaaree said: 'The Khawarij are in consensus on declaring Ali ibn Abee Taalib - *radiAllaah anhu* - to be a *kafir* (disbeliever) because he had men judge in an issue. They differ as to whether his *kufr* (disbelief) is *shirk* or not. However, they are in agreement that every major sin is *kufr*, except for the an-Najdaat (a group of the Khawarij) since they do not say this statement.'

⁸ Allaah Ta'ala said:

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ
عَنْ سَبِيلِهِ ۚ ذَٰلِكُمْ وَصَّيْنَاكُمْ بِهِ ۚ لَعَلَّكُمْ تَتَّقُونَ

<< “And verily, this is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become *Al-Muttaqun* (the pious) >> [Al-An'aam: 153]

Mujahid -Rahimahullaah- explained, <<and follow not (other) paths>> means Bida & Shubahat (doubts).'

[Al-Ibanah un Shariat ul-Firqaat an-Najeeyah by Ibn Batta No. 134]

From advising the ruler is to warn him about the Khawarij:

‘This is from the right of the ruler as Ibn Jama’ (d. 733 A.H.) –Rahimahullaah- in his book ‘Tahreer al-Ahakam’: ‘Warning the ruler against.... the Khariji

who is feared of rebelling against the ruler.’
[Tahreer al-Ahakam p. 63]

From the rights of the ruler and advising him is to warn him about the Khawarij and their plots:

Ibn Katheer (d. 774 A.H.) –Rahimahullaah- said:
‘Ali stood up among the people and addressed them and encouraged them to perform the Jihad, and to have patience when meeting the enemy. Whilst he was determined to battle against the people of Shaam news reached him that the Khawarij were hastily spreading evil on the land, and spilling blood, and committing highway robberies, and they were making halal that which was haram.

From generally those whom they killed was Abdullaah bin Khabbab, a Companion of the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- they took him and his pregnant wife captive.

They said to him: 'Who are you?'

He replied: 'I am Abdullaah bin Khabbab, a Companion of the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- and you have indeed frightened me!'

They said: 'Don't worry about it. Narrate to us what you heard from your father.'

Abdullaah said; 'I heard my father saying, that I heard the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- saying: 'There will occur Fitnah (trials and tribulations), the person stable and remains away from it is better than the one who stands

and takes an interest in it, and he is better than the one who walks towards the Fitnah, and he is better than the one who rushes towards the Fitnah.'

The Khawarij led him by his hand, and as he was going along with them, some of them came across a pig which belonged to some of the people of Dimmah (non-Muslims living under the protection of the Muslims) and one of the Khawarij hit the pig with his sword and wounded the pig's skin, another one of them said to him, 'why did you do that whilst this belongs to a Dhimmi? So, he went to that Dhimmi and made it lawful for himself and appeased him. Also, while Abdullaah bin Khabbab was with them a date fell from a palm tree and one of the Khawarij took it

and threw it in to his mouth, then another Khariji said to him, 'You're eating this without permission and without paying for it?' so he spat it out. However, along with what they had done, they came towards Abdullaah bin Khabbab and slaughtered him, then came to his wife and she said to them: 'Indeed I am a pregnant woman, will you not fear Allaah Azza wa Jal!! But they slaughtered her and cut open her stomach and took out her baby.

[In another narration of this story: When Ibn Khabbab saw the things they were doing he said to them: 'If you are actually truthful in what I saw, then I have worry from you, indeed I am a Muslim I did not commit any innovation in Islaam and you have given me your security, you said: not to worry.' They

forced him down and slaughtered him, and his blood ran into the water. They turned towards his wife and she said: 'I am a woman, will you not fear Allaah!! But they cut open her stomach. [from 'al-Kamil fee Tareekh' by Ibn Aatheer (2/691)]

When it reached the people of what the Khawarij had done, they became concerned that if they went to Shaam and became busy with battle and left these people behind they would do to their families and land what they did to Abdullaah bin Khabbab, and the people feared the Khawarij murdering their families, so they consulted Ali bin Taalib to begin dealing with the Khawarij and when they were free from dealing with the Khawarij, they would go to Shaam whilst the

people will be secure from their evil. So, there was agreement upon this view.

In this opinion there was great goodness for them and also for the people of Shaam and that is because if these Khawarij became strong they would spread evil across the whole earth, also in Iraq and Shaam. They would not leave off a child or a baby, nor a man or a woman. This is because according to them the people have become corrupted, and nothing will rectify them except killing all of them.

Then Ali sent al-Harith bin Murrah al-Abdee and he said to him: 'Inform me about them, and let me know about their plans, and write to me about their matters.'

When al-Harith reached to where they were, they killed him and gave him no consideration, so when

He said: 'Leave them, verily I will not fight them until they fight me and [they will fight me] that's what they will do.'⁹

that news reached Ali, he went out to fight them and left off fighting the people of Shaam.'

[al-Bidayah wa Nihayaa 10/578 – 585]

⁹ Jihad is with the Ruler

Ibn al-Qadamah (d. 620A.H.) -Rahimahullaah- said:

'The matter of Jihad is delegated to the ruler and his Ijtihad (judgement), and it is necessary for the subjects to have obedience to him in what he deems correct.'

[Al-Mughni 9/202]

So, when it came to that day, I came to Ali¹⁰ before the *Zuhr* prayer and I said to him: 'O

¹⁰ The Blessings of Adhering to the Senior Scholars

From Ibn Abbas from the Messenger of Allaah ﷺ who said:

البركة مع أكابركم.

'Blessings are with your senior elders.'

[Collected by Ibn Hibban, al-Hakim, Abu Na'eem in 'al-Hileeyah' and graded Saheeh by Al-Albaani in Saheehah no. 1778]

Abdullaah bin Ma'sood -Radhi Allaah anhu- said:

لا يزال الناس صالحين متماسكين ما أتاهم العلم من أصحاب
محمد ﷺ

ومن أكابرهـم فإذا أتاهـم من أصاغرهـم هلكوا

‘The righteous people will remain, those who adhere to knowledge which comes to them from the Companions of Muhammad - SallAllaahu alayhi wa Salam- and from their senior elders. If knowledge comes from their youth then they will be destroyed.’

[Sharaf As-Habul Hadeeth no. 6, Majma al-Zawaid 1/135, Tabarani & it is authentic]

Returning back to the Scholars

Shaykh Muqbil bin Hadi al-Wada'ee - Rahimahullaah- said:

“The Muslims returning back to the Scholars is regarded as security for them – by the permission of Allaah- from differences, from

Ameer ul-Mu'mineen! Delay the prayer until it is cooler, perhaps I will speak to these people.¹¹

being subjugated by the enemy and from trials.”

[From ijabatatus Sa'il p.81]

¹¹ **Importance of the prayer**

In another narration: ‘delay the prayer so I do not miss the congregational prayer until I have spoken to these people.’

Ibn Abbas -Radhi Allaah anhu- **went with Ali bin Abi Taalib's** -Radhi Allaah anhu- **approval**

In the narration of Abdullaah bin Shaddad bin al-Haad who said:

‘Ali bin Abi Taalib sent Ibn Abbas to them, so I went out with him until we got to the center of their camp, and Ibn al-Kawai addressed the people.’

[Collected by al-Hakim no. 2689]

In another narration: ‘Ali bin Abi Taalib -Radhi Allaah anhu- sent Abdullaah bin Abbas and I went.....’

[Collected by al-Bayhaqi in Sunnan al-Kubra (8/179)]

From Ikrima -Rahimahullaah- from Ibn Abbas that Ali bin Abi Taalib sent him to the Khawarij and said:

‘Go to them and debate them, do not just debate them with the Quraan since it could

have different views but debate them with the Sunnah.'

[Collected by Ibn Saad in 'Tabbaqat' (1/118)]

In another narration: 'Ibn Abbas said: 'O Ameer al-Mumineen, I am more knowledgeable about the Book of Allaah than them, it was revealed in our homes.'

Ali -Radhi Allaah anhu- said:

'You have spoken the truth, however, the Qur'aan has different views, we say something, and they say something else, however, establish the proof against them with the Sunnan since indeed they will not be able to find any form of escape.'

He went out to them and debated them with the Sunnan and they had no proofs left.'

إني أتخوَّفُهُمُ عليك.

He said: 'Verily, I fear for you.'¹²

[Collected by Ibn Saad in 'Tabbaqat' (1/118)]

Imam Ahmad –Rahimahullaah- said:

'Praise is due to Allaah who placed in every time period of Messengers remnants of the people of knowledge calling to guidance and being patient upon harm from them.'

[Radd ala al-Jahmeeyah wa Zinadiqah p.85]

¹² The Prophet said speaking about the Khawarij:

يَقْتُلُونَ أَهْلَ الْإِسْلَامِ، وَيَدْعُونَ أَهْلَ الْأَوْثَانِ

'They kill the people of Islaam and leave alone the people who worship idols.'

[Bukhari & Muslim]

Not allowed to kill Message-bearers

al-Harith bin Murrah al-Abdee was a message-bearer for Ali bin Abi Taalib and there are many Ahadeeth which prohibit killing message-bearers

‘When the two message-carriers of Musaylimah came to the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- he asked them: ‘What do you say?’

They both replied: ‘We are only conveying what he said.’

The Messenger of Allaah said: ‘I swear by Allaah had it not been that message-carriers are not killed, I would have indeed struck your necks.’

[Narrated by Na'eem bin Mas'ood al-Ashja'ai & collected by Abu Dawood & graded Hasan by Al-Albaani in Saheeh al-Jamia no. 1339]

From Abdullaah bin Mas'ood -Radhi Allaah anhu- who said: 'Ibn Nawwhati and Ibn Uthhall the two message-carriers for Musaylimah came to the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- and he asked them:

أَتَشْهَدَانِ أَيِّي رَسُولُ اللَّهِ؟

'Do you both testify that I am the Messenger of Allaah?'

They both replied: 'We testify that Musaylimah is the messenger of Allaah.'

So the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- said:

آمَنْتُ بِاللَّهِ وَرَسُولِهِ، لَوْ كُنْتُ قَاتِلًا رَسُولًا لَقَتَلْتُكُمَا

I said: 'Never! I used to be known as a man of good manners, I never harmed anyone.'¹³

‘Indeed, I have believed in Allaah and His Messengers, if I were to fight message-carriers then I would have killed you both.’

Abdullaah said: ‘Therefore, the Sunnah has been established that message-carriers are not killed.’

[Collected by Ahmad, Tayyalisi and authenticated by Al-Albaani in ‘Hadayyat ar-Rowyyatt’ 4/73]

¹³ [In another narration: ‘I said: Never, In Shaa Allaah.’]

He gave me permission to go. So, I put on a very nice garment,¹⁴ the best of what one could get from Yemen and I combed my hair.¹⁵ Then, I visited them at midday whilst they were taking a nap.

¹⁴ It has been said that the reason for this was to show them that you do not even know about simple matters of dressing and appearance, yet you delve into huge important matters.

¹⁵ The author of 'Al-Wasail fee Sharh ash-Shama'il' said:

‘Having hair on one’s head, whether it is up to the shoulders, or what hangs down to the earlobes or curly is a Sunnah from the

Messenger of Allaah -*sallAllaahu alayhi wa sallam*.

It is not established from the Prophet -*sallAllaahu alayhi wa sallam*- that he shaved his head except in Hajj or Umrah.

The statement of the Prophet -*sallAllaahu alayhi wa sallam*: 'May Allaah have mercy upon those who shave their heads' from Saheeh Muslim in 'Kitab al-Hajj, Chapter the excellence of shaving the head over that of shortening the hair and the permissibility of shortening the hair.'

Here it is not said: 'The lesson is from the general wording and not the particular reason.'

The reason is that the Messenger -*sallAllaahu alayhi wa sallam*- mentioned that shaving the

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 *Sujood* (prostration) and their hands had become rough like camels' feet, wearing recently washed, untidy shirts with very high, raised clothing

head is from the signs of the Khawarij. The Salaf would not shave their heads except for the rituals of Hajj and Umrah or if there was a need al-Kirmani said that the Khawarij took shaving their heads as a regular practice, so it became their sign and were known by that.'

with tired and worn out faces [due to not caring for themselves].¹⁶

¹⁶ Extremism in Worship

- Narrated by Abu Salma and 'Atta bin Yasaar who said:

They visited Abu Sa'eed Al-Khudree and asked him about the Hurooreeya, 'Did you hear the Prophet -*sallAllaahu alayhi wa sallam*- saying anything about them?'

Abu Sa'eed said, 'I do not know who the Hurooreeya are, but I heard the Prophet -*sallAllaahu alayhi wa sallam*-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'aan, but it will not go beyond their throats.

[Ibn Hajr said: What the scholars understood from the context, is that the intent here means Eemaan 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 Bari 9/100]

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.'

[Reported by Bukhari, see Fathul Bari, Kitaab the Repentance of the Renegades & the Rebellious & fighting them, Chapter: Killing the Khawaarij and the Heretics after establishing the proof against them 12/6931/283, & Saheeh Muslim, Kitaab az-Zakaat, Chapter: An Explanation about the Khawaarij & their rulings, (7 / 1065 / 134)]

Narrated by Zaid bin Wahb al-Juhani who reported:

That he was amongst the army which was with 'Alee -*Rahiiallaahu anhu*- and which went out against the Khawaarij. 'Alee -*Radi Allaahu anhu*- said: 'O people, indeed I heard the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- say: 'There would arise from my *Ummah* a people who would recite the Qur'aan, 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'aan thinking that it supports them, whereas it is evidence against them.

Their prayer does not get beyond their throats. They would leave Islaam just as the arrow passes through the prey.

[Saheeh Muslim, Kitaab az-Zakaat, Chapter: An Explanation of the Khawaarij & their rulings, (7 / 1066 / 139)]

From Anas who said:

It was mentioned to us that the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- 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 *Deen* just like the arrow leaves the prey.’

[Silsilah Ahadeeth as-Saheehah by Shaykh al-Albaani (vol 4/ 1895)]

Imam Nawawi –Rahimahullaah- said:

‘The Khawarij are strict and intense in the religion where they should not be strict and they exaggerate in the prayer and recitation, and they do not establish the rights of Islaam, in fact they exit from the religion.’

[Sharh Muslim 7/166]

Shaykh ul Islaam Ibn Taymeeyah –Rahimahullaah-
said:

‘They are a people who have worship,
simplicity and Zuhud, however it is without
knowledge.’

[Majmoo al-Fatawa 28/580]

Imam ad-Dhahabi –Rahimahullaah- said:

‘They were worshippers, recitors, they exited
from Islaam, and extremity in the Deen
caused them to make Takfeer
(excommunicate) of the Muslims due to
them sinning and it caused them to kill men
and women.’

[Seer al-Khulafa ar-Rashideen min Seer ‘alaam an-
Nubala p.283]

Ibn Hajr –Rahimahullaah- said: ‘They would go to extremes in Zuhd, Khushoo (humility) and other matters.’

[Fath al-Bari 12/283]

Imam ad-Dhahabi –Rahimahullaah- said:

‘Everyone who does not rein in his soul in regard to him worshipping and drinking from the Prophetic Sunnah will have regret and will be intimidated and will have an evil temperament, and will lose out on a lot of goodness of following the Sunnah of his Prophet who is full of pity, kind and merciful for the believers.’

[Seer ‘alaam an-Nubala 3/85]

The Consequences of Bida' & Extremism in the Religion

By the *Muhaddith, Shaykh, Allamaa'* Muhammad Nasir uddeen al-Albaani –Rahimahullaah- in *Silsilah Saheehah* No. 2005

The Prophet said:

إن قوما يقرءون القرآن، لا يجاوز تراقيهم، يمرقون من الإسلام كما

يمرق

السهم من الرمية

‘Indeed, there are a people who read the Qur’aan, but it does not go pass their throats, they leave Islaam just like the arrow leaves the prey.’

Collected by ad-Darmi

From 'Amr bin Salamah: We were sitting by the door of Abdullaah ibn Mas'ood before the mid-day prayer, so that if he came out, we could walk with him to the *Masjid*.

Abu Moosaa al-Ash'aree came and said: Has Abu Abdur-Rahmaan 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 Moosaa said:

'O Abu Abdur-Rahmaan! Previously I saw something in the *Masjid* which I disliked. But, *Alhamdulillah*, what I saw, was nothing but good.'

He said: What was it?

Abu Moosaa said, 'If you live, you will see it.'

Then Abu Moosaa 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 *Allaahu Akbar* 100 times' and they would say '*Allaahu Akbar*' 100 times. Then, he would say, 'Say *laa ilaha ilAllaah* 100 times' and they would say '*laa ilaha ilAllaah*' 100 times and he would say, 'Say *SubhaanAllaah*' 100 times and they would say '*SubhaanAllaah*' 100 times.'

Abdullaah ibn Mas'ood said, 'So what did you say to them?'

He said: 'I did not say anything to them, rather I waited for your opinion [or 'I waited for your 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-Rahmaan! These are nothing but small stones with which we are counting, saying 'Allaahu Akbar, laa ilaaha illAllaah and SubhaanAllaah.'

He said, 'Count your sins; I guarantee that you will not lose anything of your good deeds! Beware, O *Ummah* of Muhammad! How quick you are 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 or you are opening the door of misguidance.'**

They said; 'We swear by Allaah, O Abu Abdur-Rahmaan, we did not intend anything but good.'

He said: 'How many people intend good but never achieve it. Verily the Messenger of Allaah –

narrated to us, 'Indeed there will be a people who read the Qur'aan but it does not pass beyond their throats.' I swear by Allaah, I do not know. Perhaps most of them are from amongst you.'

Then he went away.

'Amroo bin Salamah said, 'We saw some of those sitting in those circles fighting on the Day of *Nahrawaan*, along with the Khawaarij.'

Shaykh al-Albaani mentions in the *Takreej* (research) of the above narration:

'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 – *sallAllaahu alayhi wa sallam*-, otherwise why would Ibn Masood –*Radi Allaahu anhu*– 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 *Sharia'* 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 *Allaah Ta'ala!*

<< Or do they have partners with Allaah, who have instituted for them a religion which Allaah has not allowed. >>

To add to this, the Sunnah which is established by the Messenger –*sallAllaahu alayhi wa sallam*- verbally and practically is to perform the *Tasbeeh* (remembrance of Allaah) on your fingertips, as it is clear in ‘The refutation against al-Habshee’ and in other places.

From the benefits which can be reaped from the hadeeth 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 *Bida'*.

Ibn Masood –*Radi Allaahu anhu*– also indicated to this point in his saying: ‘sticking to the Sunnah is better than striving in *Bida'*.’

And another benefit is: that a small *Bida'* leads to a greater *Bida'*. Do you not see that those people from these gatherings afterwards became from the Khawaarij who were killed by the rightly guided *Khalifah* Ali bin Abu Taalib? So, is there anyone who will take heed?!

[Taken from *Silsilah Ahadeeth as-Saheehah* by Shaykh al-Albaani (vol 5/2005)]

So, I gave salaams to them and they said,
'Welcome O Son of Abbas!¹⁷ And what is
this cloak you are wearing?'

¹⁷ Shaykh Abdullah bin Abduraheem al-Bukhari
mentioned that they did not return the Salam to
him.

[See Miraath.net @ <https://bit.ly/3VarfJp>]

Returning the Salam is an Obligation

Allaah said:

وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا ۗ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ
شَيْءٍ حَسِيبًا

<<When you are greeted with a greeting, greet in
return with what is better than it, or at least
return the greeting equally.>> [Nisa: 86]

Qurtubi said: 'The scholars are agreed upon that returning the salam is obligatory.'

[Tafseer Qurtubi 5/298]

The Khawarij made Takfeer upon the Companions

From Mus'ab bin Saad bin Abi Waqqas who said: 'Saad passed by a man from the Khawarij, and the Khariji said: this person is from the leaders of Kufr (disbelief).'

Saad said: 'You have lied, in fact I fought against the leaders of Kufr.'

[Tafseer Ibn Katheer 4/116]

Ibn AbdulBaar –Rahimahullaah- described the Khawarij saying:

‘They are a people who made permissible the blood of the Muslims by interpolating the Book of Allaah Azza wa Jal. They made Takfeer of them due to their sins, and carried the sword against them and they opposed the Jammah of the Muslims.’

[al-Istidhkaar 2/499]

Ibn Taymeeyah –Rahimahullaah- said:

‘The origin of their misguidance is their belief about the Imams of guidance and the Jammah of the Muslims that they are not establishing justice and that they are misguided.... also, they regard oppression as Kufur (disbelief). Then they innovated rulings as a consequence of this kufur.’

The second part about the Khawarij is that they make takfeer due to sins and mistakes, and as a result of them making Takfeer due to sins they make permissible the blood of the Muslims and their wealth, and that lands of the Islaam are lands of war, and that their own lands are the lands of Eemaan.'

[Majmoo al-Fatawa 28/497 & 19/73]

Not knowing What is Actually Good & Evil

Ibn Taymeeyah said:

'Those who take care of enjoining good and forbidding evil is none other than the scholars, those who have knowledge of the rulings of the Sharia, and the levels of gaining reward. Since indeed he who does not know these matters will perhaps end up enjoining

evil and forbidding good. He will be strict and harsh when it comes to being gentle and be gentle when the need is to be strict and will criticize the one who does not need increase in being criticized except that it will be make him continuous in evil and give up.'

[Risalat al-Hisbaa p.20]

Abu Bakr al-Aajuree (d. 360 AH) said:

'Neither the scholars of old nor of the new, ever differed about the Khawaarij. They regarded them as an evil people who were disobedient to Allaah -*Azza Wa Jaal*- and His Messenger -*sallAllaahu alayhi wa sallam*- even though they prayed, fasted and exerted themselves in worship, and all of this was of no benefit to them, even though they were

I said, 'What deficiency do you see from me? Indeed, I saw the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- dressed in

apparent in enjoining the good and forbidding the evil, and that did not benefit them because they were a people who interpret the Qur'aan upon their desires.'

[Kitaab Sharia' by al-Aajuree / Chapter : Rebuking the Khawaarij, and their evil Madhaab, the permissibility of killing them, and the reward for killing them and the one killed by them (vol. 1/ 325)]

the best of what you can find in Yemeni clothing,¹⁸ then I recited this verse:

¹⁸ A Decorated Garment

From Anas ibn Maalik who said:

“The most liked of clothing to the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- which he wore was al-Hibrah (any clothing of more than one colour with decoration/pattern).”

[collected by Bukhari, Muslim, Abu Dawood, Tirmidhi, Nisa'ee & Mukhtasir ash-Shamail al-Muhammadeeyah p.48]

[al-Hibrah]

Al-Albaani said:

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ
الرِّزْقِ

<<Say, who has forbidden the adornment
given by Allaah, which He has produced for
His slaves, and the good things He has
provided>>¹⁹

Then they said, 'What has brought you
here?'

'It is a garment from a Yemeni sheet like a
shawl (worn as a top piece) taken from linen
and it was decorated.'

[Mukhtasir ash-Shamail al-Muhammadeeyah
p.48]

¹⁹ Soorah Al-A'raf :32

I said to them, 'I have come to you from amongst the Companions of the Prophet - *sallAllaahu alayhi wa sallam*- the Muhaajiroon and the Ansaar²⁰ and from the

²⁰ Allaah praised the Muhajiroon and the Ansaar saying:

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ
فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ ۗ أُولَٰئِكَ هُمُ
الصَّادِقُونَ ۝ ٨

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا
يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِّمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ
كَانَ بِهِمْ خِصَابَةٌ ۗ وَمَنْ يُوقِ شُحَّ نَفْسِهِ ۗ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝ ٩

<< (And there is also a share in this war gains) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties

son of the uncle of the Prophet -*sallAllaahu alayhi wa sallam*- (Ali), who is his son-in-law

from Allaah and to please Him. And helping Allaah (i.e. helping His religion) and His Messenger. Such are indeed the truthful (to what they say);-

And those who, before them, had homes (in Al-Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their chests for that which they have been given (from the booty of Banî An-Nadîr), and give them (emigrants) preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful.>>

[Surah Hashr : 8-9]

– and upon them descended the Qur'aan; and they are more knowledgeable about it than you and there is not one of them amongst you.²¹ I have come to convey to

²¹ Allaah the Most High said:

وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ
الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ ۖ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا

<<And whoever contradicts and opposes the Messenger after the right path has been shown clearly to him and follows other than the believers' way. We shall keep him in the path he has chosen, and burn him in Hell – what an evil destination.>> [Nisa': 115]

Benefits

From this great speech there are many benefits:

- 1 – An explanation that there not a single one from the Companions of the Messenger of

Allaah *-sallAllaahu alayhi wa sallam-* among the people of Bida'.

2 – There is not a single one from the Companions among every sect or group or Madhab (school of thought) – nor the Madhab of the Companions in religion -

So these sects gathered upon misguidance and formed Bida'.

3 – Adhering to the path of the Companions – meaning: their Madhab, sticking to their path is the specification of success and the foundation of salvation.

4 – The evidence of being upon the way of the Companions is used has evidence against everyone and not the other way round.

5 – The Companions were the most knowledgeable of the interpretation of

the Qur'aan, this is because they witnessed it being revealed, and the development of their great qualities. Their understanding of the Qur'aan and their Fiqh about it is given precedence above everyone from those who are less than them.

6 – The people of Bida' are those who separated away from the Jama'ah on the truth, and they are those who keep away from the people.'

[Al-Mukhtasir al-Hatheeth fee Bayan Usool Manhaj as-Salaf Ashaab al-Hadeeth p. 65]

al-Awaaz'aaee said:

'Knowledge is that what came from the Companions of the Messenger of Allaah –

you what they say, and to convey to them, what you say.²²

sallAllaahu alayhi wa sallam- and that which did not come from them is not knowledge.'

[Jamia' Bayan wal Ilm 1/1067]

The Salaf did not Unite with the Khawarij Ahl-ul-Bida

22 In another narration:

'I came to narrate to you from the Companions of the Messenger of Allaah -*sallAllaahu alayhi wa sallam*, the revelation descended and they were the most knowledgeable of its explanation.'

Suyooti –Rahimahullaah- said:

A narration collected by Darmi and by al-Laalka'ae in 'as-Sunnah' from Umar bin al-

Khatab who said: A people will come who will debate you with the doubts of the Qur'aan so debate them with the Sunnan, since the companions of the Sunnan are more knowledgeable of the Book of Allaah.'

[Miftah al-Jannah fee al-Ihtijaj bi-Sunnah p. 59]

Ibn Hazam –Rahimahullaah- said:

'The predecessors of the Khawarij were Bedouins they read the Qur'aan before they understood the affirmed Sunnan of the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- and the Khawarij did not have a single scholar from the Fuqaha among them, nor did they have anyone from the companions of Ibn Mas'ood, or from the companions of Amr, or from the companions of Ali, or from

the companions of Aeysha, or from the companions of Abu Musa, or from the companions of Mua'dh bin Jabal, or from the companions of Abu Darda, or from the companions of Salman, or from the companions of Zaid, Ibn Abbas, Ibn Umar and this is why you find that they make Takfeer of each other when the slightest calamity which befalls them from the most minute Fatwa and smallest of them, and with this appears the weakness of these people and the strength of their ignorance.'

[al-Fassal fee al-Millal wal-Ahwa al-Nahal 4/121]

Accepting the Consensus of the Companions

It has been narrated by Khateeb al-Baghdaadee:

'A man from the Khawaarij was brought before the *Khaleefah* Ma'moon and he asked him: What has caused you to oppose us?

The man said: An *Aayah* in the Book of Allaah *Ta'ala*.

He said: And what is it?!

The man said: 'His saying:

<< And who ever does not judge with what Allaah has revealed then they are Kuffar>>

Soorah Maidah: 44

So, Ma'moon said: Are you certain upon the knowledge that this *Ayaah* was revealed?

He said: Yes.

Ma'moon said: And what is your evidence?!

The man said: The consensus of the *Ummah*.

He said: **Since you have accepted their consensus about this *Aayah* being revealed,**

then accept their consensus about its explanation.

The man said: You have spoken the truth...

As-Salaamu 'Alaykum O Ameer-ul-Mu'mineen!'

[It has been narrated in Tareekh Baghdaad – khatteeb al-Bagdadi (10/186) & Seera alaam 10/280]

Narrated by Abu Salma and 'Atta bin Yasaar who said:

They visited Abu Sa'eed Al-Khudree and asked him about the Hurooreeya, 'Did you hear the Prophet *-sallAllaahu alayhi wa sallam-* saying anything about them?'

Abu Sa'eed said, 'I do not know who the Hurooreeya are, but I heard the Prophet *-sallAllaahu alayhi wa sallam-*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’aan, but it will not go beyond their throats. 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.’

[Reported by Bukhari, see Fathul Bari, Kitaab the Repentance of the Renegades & the Rebellious & fighting them, Chapter: Killing the Khawaarij and the Heretics after establishing the proof against them 12/6931/283, & Saheeh Muslim, Kitaab az-

Zakaat, Chapter: An Explanation about the Khawaarij & their rulings, (7 / 1065 / 134)]

The Ignorance of the Khawarij of the Qur'aan

From Bukayr bin Abdullaah bin al-Ashaja that he asked Nafa': What was Ibn Umar's opinion about the Hurooreeyah?

'Ibn Umar held the opinion that they were the vilest of the creation of Allaah, and he said: 'Indeed they rushed to the *Ayaat* that were revealed about the *Kuffar*, and they applied those *Ayaat* to the believers.'

[Bukhari reported it without a complete chain in his Saheeh, and it has also been reported in 'Fathul- Bari', but it has been reported with a connected chain by at-Tabari in 'Tahdeeb al-

Aathaar', Ibn Wahb in is 'Jaima' 'like it is mentioned in 'Tagleek at-Taleek' by Ibn Hajr.]

²² Ibn Taymeeyah –Rahimahullaah- said about the foundation of their Bida':

‘Indeed, the foundation of their Bida’ is that they did not understand the Qur’aan and they were mistaken in its understanding.’

[Majmoo al-Fatawa 17/447]

Ibn Hajr said:

‘They would interpret the Qur’aan not in a way it was meant to be, and they singled out their own opinion.’

[Fath al-Bari 12/283]

Ibn Hajr said:

‘Indeed, when the Khawaarij 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 *Ahl-ul-Dhimma* (*Kuffar* living in the Muslim lands who pay tax to the Muslims).

The Khawaarij said: ‘Their contract has been cancelled because they left fighting the *Mushrikeen* 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

A group amongst them said, 'Do not debate with the Quraysh because verily Allaah, *Azza wa Jaal*, says

﴿ بَلْ هُمْ قَوْمٌ خَصِمُونَ ﴾

<<Nay! But they are a quarrelsome people>>²³,

Allaah's command and ascribed injustice to him. We ask Allaah for security.'

[Fath ul Bari 12/301]

²³ Soorah az-Zukhruf :58. This Ayaah was revealed about the Mushrikoon of the Quraish.

How the Ahl ul Bida misuse the Proofs from the Book & Sunnah

Shamsuddeen Muhammad bin Abee Bakr Ibn Qayyim aj-Jawzeeyah (d. 751 A.H.) - Rahimahullaah- said:

‘Indeed, these people who turn away from the revelation with their intellects commit four major evils:

The first is – their rejection of the texts (books) of the Prophets.

The second is – having evil assumptions of the revelation and that Allaah made it negate the intellect.

The third is – their crime against the uncorrupted intellect.

The fourth is, their making Takfeer (excommunicating), or declaring someone as

a person of Bida, or being misguided for the one who opposes their principles.'

[Sawaaiq al-Mursala 2/988]

Opposing the Tafseer of the Salaf & Ibn Abbas with the Ayaat of Ahkaam

Shaykh Rabee bin Hadi Al-Madkhali said:

‘There is no doubt that it is the path of the khawarij which is to oppose the Imams of Tafseer and at the head of them is Ibn Abbas and they oppose the Imams of Hadeeth and Sunnah, and the Imams of Aqeedah and Manhaj in the matters of dangerous rulings and great principles.

There is no doubt that they have chosen other than the path of the Ahl ul Sunnah wal Jamma, and a Manhaj other than the Manhaj

of the Ahl-ul-Sunnah wal Jamma and other than the Manhaj of those who are firmly established upon knowledge.

It is obligatory upon them to repent to Allaah Ta'ala.

Ibn Abbas was the explainer of the Qur'aan and the scholar of the Ummah. The senior companions submitted to him and they accepted that he was an Imam and his understanding of the Deen of Allaah Azza wa Jal. The Messenger of Allah SallAllaahu alayhi wa sallam made Dua for him to have understanding of the Deen. The recognised Imams of Islam followed his methodology but were opposed by the Khawarij in the Tafseer of the Ayaat.'

Then a group of them turned towards me and two or three of them said: 'Verily, we will speak to him.'²⁴

[Majmoo muallifaat wa Fatawa ash-Shaykh 14/ 416
-417]

²⁴ **How the Khawarij Attack the Scholars**

In the narration of Abdullaah bin Shaddad bin al-Haad who said:

'Ali bin Abi Taalib sent Ibn Abbas to them, so I went out with him until we got to the center of their camp, and Ibn al-Kawai addressed the people, and said: O carriers of the Qur'aan, indeed this is Abdullaah bin Abbas those of you who do not know him, then I will acquaint you with him from the Book of Allaah. This Ayaah was revealed about his people:

﴿بَلْ هُمْ قَوْمٌ خَصِمُونَ﴾

<<Nay! But they are a quarrelsome
people>>,'

So, return him to his companion Ali and do not humble him with the Book of Allaah.'

Their Khutabah (the speakers from among them) stood up and said: 'No by Allaah we will surely, we will make him humble with the Book of Allaah. If he came with the truth, we would know it and we will give him doubts about it, and if he came with falsehood then we will definitely blame him and condemn him with his falsehood, then we will return him to his companion Ali and humble him with the Book of Allaah.'

[Collected by Ahmad 656 & al-Hakim no. 2657]

The Scholars Clearly Refute the Khawarij

From Yazeed al-Faqeer who said:

‘I was extremely infatuated by an opinion of the Khawarij, so we went out with a group with a number of people intending to do Hajj, then we would rebel and attack the people. We passed by Madina whilst Jabir bin Abdullaah was addressing the people whilst leaning on a pillar, the Messenger of Allaah - *sallAllaahu alayhi wa sallam*- had mentioned about the Jahanameen (they are those Muslims who committed major sins who will enter the Hell-fire and then taken out and placed in to Paradise.)

From Abu Sa'eed al-Khudri that the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- said:

‘When the believers will have finished from the fire on the Day of Judgment and become secure. Then one of you arguing for the truth, in the *Duniya* for his companion will not be more intense than the debating of the believers with their Lord, regarding their brothers whom had been entered into the fire.

He said: they will say: Our Lord! These are our brothers they used to pray along with us, and fast along with us, and perform the Hajj along with us, and you have entered them into the fire.

He said: that Allaah will say: "go and take out those whom you know."

So they will come to them, and they will know them by their faces. The fire would not have eaten their faces. From amongst them there will be, he whom the fire has reached half way up his shins, and he whom the fire has reached to his ankles, and they will take them out.

The believers will say: "We took out those whom You have commanded to take out."

Then Allaah will say: "Take out he who has the weight of a dirham of *Emaan* in his heart. Then the one who has the weight of half a dirham,' until He says: He who has an atom's weight in his heart.

Abu Sa'eed said: whoever does not believe this, then let him read this *Ayaah* : << **Surely! Allaah wrongs not even of the weight of an atom, but if there is any good (done), He doubles it, and gives from him a great reward. >>**

He said: The Believers will say: "O our Lord! Indeed we have taken out those whom You have commanded to take out.' Then there will not remain anyone in the fire who has good in himself."

He said: Then Allaah will say: the Angels have interceded, and the Prophets have interceded, and the believers have

interceded and The Most Merciful of those who shows mercy remains.

He said: Then Allaah will grab a handful from the fire - or He said : two handfuls - of people who never did any good for Allaah at all, indeed they will be burnt so much that they will have become charcoal.

He said: they will be brought to water, which is said to be called the water of life. It will be poured on them they will sprout out like the seed sprouts after what is left over by the torrential floods, they will come out of their bodies like pearls, and they will have a stamp on their necks, saying: those freed by Allaah.

He said: it will be said to them: Enter into Paradise, whatever you wish for or anything you see then it is for you, and I have something with Me which is better than that.

He said: They will say: Our Lord! What can be better than this?

He said: Allaah will say: My being pleased with you; I will never be angry with you."

[Collected by AbdurRazzaq in 'al-Mussannaf', Nisa'ee, Ibn Khuzaimah, Tirmidhi Ibn Majah, also collected with other wordings by Bukhari, Muslim & Ibn Hibban and Al-Albaani said it was agreed upon, in Silsilah as-Saheehah no. 3054]

1661- "Indeed Allaah *Azza wa Jal* will take out a people from the fire after nothing remains of

them except for their faces and Allaah will enter them into Paradise."

The hadeeth is in 'Saheeh al-Bukhari' (4/463-464) by a different narration on the authority of Abu Sa'eed in a narration ascribed to the Prophet - *sallAllaahu alayhi wa sallam*, and he mentions the whole of the hadeeth of the intercession; and in it, is stated:

"Allaah *Ta'aala* will say: Go to those whom you find in their hearts the equivalent to a *dinar* of *Emaan* and take them out of the fire, Allaah prohibits the fire from their faces..."

1450 - "Take out of the fire whoever has in his heart the equivalent of an atom worth of *Emaan*."

1451- "Some people from the people of *Tawheed* will be punished in the fire, until they will be like charcoal, then mercy will reach them. They will be taken out and thrown at the doors of Paradise. He said: then the people of Paradise will sprinkle water upon them, they will sprout like seeds left over, sprouts after the torrential floods, then they will enter paradise."

[Silsilah as-Saheehah no. 3054]

Yazeed al-Faqeer said, I said to Jabir bin Abdullaah: 'O Companion of the Messenger of Allaah what is this that you are saying? Allaah says:

رَبَّنَا إِنَّكَ مَنْ تُدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

<<Our Lord, verily, whom You admit to the Fire, indeed You have disgraced him, and never will the Zalimoon (Mushriks & wrong-doers) find any helpers.>>

[Ala-Imraan : 192]

And

كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا

<< every time they wish to get away therefrom (the Hell-Fire), they will be put back thereto, >>

[as-Sajda: 20]

So, what is this that you are saying?'

Jabir said: 'Do you read the Qur'aan?'

I answered: 'Yes.'

Jabir said:

‘Have you heard of the Maq’aam (a station of praise and glory & intercession) of Muhammad -*sallAllaahu alayhi wa sallam*- which Allaah will place for him?’

I answered: ‘Yes.’

Jabir said:

‘Indeed, it is the Maq’aam (a station of praise and glory & intercession) of Muhammad -*sallAllaahu alayhi wa sallam*- with which Allaah will take out of Hell-fire with the intercession of the Prophet who He wills.’

Yazeed mentions that Jabir then described the bridge over hell-fire which the people will cross, - Yazeed add that I worry I did not memorise what he said – but he did believe that a people will be taken out of the hell-fire after having been in

So, I said, 'Come forward, what is the grudge you have against the Companions of

there, they will come out like charcoal. Then Jabir said: 'They will then enter a river from the rivers of Paradise, they will be washed in this river and will come out as if they were a clean sheet.'

We returned back from the opinion of the Khawarij and said:

'Woe be to you, do you think that this old man would lie against the Messenger of Allaah - *sallAllaahu alayhi wa sallam?*'

so, we returned and I swear by Allaah no one from us rebelled except one man.'

[Collected by Imam Muslim no. 191]

the Messenger of Allaah – and his uncle's son (Ali).'²⁵

They said 'Three points'.

I said, 'And what are they?'

[First Point]

²⁵ [In another narration:

I said, 'Come forward, what is the grudge you have against the cousin of the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- and his son in law, who was the first to believe in the Messenger, and the Companions of the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- are with him?']

They said: 'Then one of the points is that Ali had men judge²⁶ in a matter of Allaah, whilst Allaah said:

²⁶ 'The first people, who began *Takfeer* unlawfully, were the Khawarij. There were a lot of them in the army of Ali -*radiAllaahu anhu* - in the battle of Siffeen and when Ali and Muwayeeyah - *radiAllaahu anhum* - agreed upon arbitration between them, which took place in the month of Ramadan in the 37th year after the *Hijra*, the Khawarij rejected it. They exaggerated in their condemnation of Ali and they said to him: 'You had men judge in the matter of the Book of Allaah. There is no *Hukm* (rule) except for Allaah,' and then they openly declared *Takfeer* of him.'

إِنَّ الْحُكْمَ إِلَّا لِلَّهِ

<<The judgment is for none but Allaah>>²⁷

What have men got to do with the *Hukm* (ruling)?²⁸

[From '*at-Takfeer & its principles*'. Refer to '*al-Farq bayn al-Firaq*' by al-Baghdadi p.74-76, '*al-Bidayya wa Nihiyyah*' by Ibn Katheer 10/577 & '*Majmoo al-Fatawa*' by Shaykh ul-Islam Ibn Taymeeyah 13/208]

²⁷ Soorah an-Anaam: 57 and Soorah Yusuf: 40 & 67

²⁸ [The foundation of the misguidance of the Khawarij

The Khawarij Terrorists Not Judging with what Allaah has Revealed

No.1 - Allaah Ta'ala said:

وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ

« And whosoever does not judge by what Allah has revealed, such are the Kafirun (i.e. disbelievers – of a lesser degree as they do not act on Allah's Laws). » Maidah:44

'The Khawarij use this Ayaah as evidence and they say: 'Whosoever does not judge by what Allah has revealed then he is a Kafir, but Ahl ul Sunnah say: a person does not become a Kafir if he leaves an Islamic ruling.'

[Sama'aneer in his Tafseer 2/42]

No.2 - Isma'eel bin Saad said: I asked Imam Ahmad about:

وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ

And whosoever does not judge by what Allaah has revealed, such are the Kafirun (i.e. disbelievers – of a lesser degree as they do not act on Allaah’s Laws). » Maidah:44

I asked: ‘What is this type of Kufr?’

He said: ‘The Kufr that does not take a person out of the Ummah.’

[Swalaat Ibn Hani 2/192]

No.3 - Ibn al-Jawzi said:

‘That whoever did not judge with what Allaah has revealed obstinately rejecting it then he is a Kafir and the one who did not judge with what Allaah has revealed inclining to

following desires without obstinately rejecting it then he is an evil oppressive person.'

[Zaad al-Maseer 2/366]

No.4 - Imam Shatabee said about:

وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ

« And whosoever does not judge by what Allah has revealed, such are the Kafirun (i.e. disbelievers – of a lesser degree as they do not act on Allah’s Laws). » Maidah:44

‘This Ayaah and the two Ayaat after it were revealed about the Kufar and about those who changed the judgement of Allaah from among the Jews.

It has nothing to do with the people of Islaam whatsoever, because if a Muslim – even if he committed a major sin – it cannot be said about him that he is a Kafir.’

[Al-Muwafaqaat 4/39]

No.5 - Shaykh ul Islaam Ibn Taymeeyah said about:

وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ

And whosoever does not judge by what Allah has revealed, such are the Kafirun (i.e. disbelievers – of a lesser degree as they do not act on Allah’s Laws). Maidah:44

Imam Ahmad – Rahimahullaah – was asked about the type of Kufr mentioned in the Ayaah of judging and he said: ‘this is the Kufr which does not take a person out of the

I said, 'This is one point.'

[Second Point]

Ummah; just as some parts of Eemaan are lesser and the same is for Kufr, until there appears a matter of which there is no difference of opinion in.'

[Majmoo al-Fatawa 7/254]

Ibn Taymeeyah said:

'They are ignorant, they separated from the Sunnah and the *Jamaah* based upon ignorance.'

[al-Manhaj vol. 3 page 464.]

They said, 'As for the second point; then he fought and he did not take captives nor did he take the gains of war, if they were *Kuffaar*, 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?' Or he said something similar.

[Third Point]

They said: 'He should remove the title of *Ameer ul-Mu'mineen*²⁹ and if he is not the *Ameer ul-Mu'mineen* then he is the *Ameer ul-Kaafireen*.'³⁰

I said, 'Do you have any points other than this?'

²⁹ The Leader of the Believers, a title given to the rulers of the Muslims.

³⁰ Imam Ahmad bin Hanbal said commenting about the Ahl ul Bida:

'They use unclear speech and deceive the ignorant people with unclear matters – we seek refuge with Allaah from the Fitn (trials & tribulations) of the misguided ones.'

[Radd ala Zanadiqa]

They said: 'This is sufficient for us.'

I said to them: 'Do you understand, that if I read to you from the Book of Allaah, *Jalla wa thanaa'ahu*, and from the Sunnah of His Prophet - *SallAllaahu alayhi wa sallam* – that which refutes what you say; will you return (back)?'

They said: 'Yes.'

[Reply to the First Point of Asking Men to Judge in matters of religion]

فإني أقرأ عليكم في كتاب الله أن قد صيّر الله حكمه إلى
الرجال في ثمن ربع درهم، فأمر الله -تبارك وتعالى- أن
يحكموا فيه

I said: "As for your statement That Ali had men judge in a matter that was for Allaah;

then I will read to you from the Book of Allaah, where Allaah has delegated His *Hukm* (ruling) to men regarding the price of a quarter of a Dirham. Allaah, *Tabaraka wa Ta'aala*, commanded the people to judge in this matter.

Do you not understand the saying of Allaah, *Tabaraka wa Ta'aala*:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ ، وَأَنْتُمْ حُرْمٌ ، وَمَنْ
قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِثْلُ 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 ihram, 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.>>³¹

It is from the *Hukm* of Allaah that He delegated men to judge in this matter, if Allaah willed, He could have judged in this matter, but He allowed men to judge.

I ask you, for the sake of Allaah! Are men judging in reconciling in disputes and in preventing bloodshed or judging regarding hunting a rabbit better?"³²

³¹ Soorah al-Ma'idah : 95

³² **Hunting while in a state of Ihraam**

If a person in the state Ihram hunts an animal, then he must give a penalty which is slaughtering another animal and giving out the meat.

The following is an explanation.

Imam Tabari narrates in his Tafseer from ad-Dihhak bin Mazahim who said about the statement of Allaah Ta'ala:

مِثْلُ مَا قَتَلَ مِنَ النَّعَمِ

<< the penalty is an offering, brought to the Ka'bah, of an eatable animal (i.e. sheep, goat, cow, etc.) equivalent to the one he killed>>

The complete Ayaah is << O you who believe! Kill not game while you are in a state of *Ihrâm* for *Hajj* or '*Umrah* (pilgrimage), and whosoever of you kills it intentionally, the penalty is an offering, brought to the Ka'bah, of an eatable animal (i.e. sheep, goat, cow, etc.) equivalent to the one he killed, as adjudged by

two just men among you; or, for expiation, he should feed *Masâkin* (poor persons), or its equivalent in *Saum* (fasting), that he may taste the heaviness (punishment) of his deed. Allaah has forgiven what is past, but whosoever commits it again, Allaah will take retribution from him. And Allaah is All-Mighty, All-Able of Retribution.>> [5:95]

Whatever is hunted from the animals on land which does not have the horns of a donkey and an ostrich then the penalty for that is the same as is for the camel. Also, from the animal on land for hunting which has a single horn, like a mountain goat or a deer then the penalty is that of a cow. Also from the antelope is sheep similar to it. Likewise, from

hunting a rabbit then the penalty is a sheep which has back teeth. As for a Jerboa (a small mouse-like rodent) and what is similar to it then the penalty is a small pregnant sheep. As for a locust or what is similar to it then give a fist full of food. As for a bird then give the equivalent of its value in charity, and if you wish then fast for every Saa'aa (a weight for food used at the time of the Prophet) one day. And if you hunted the chick of a bird of the desert or its egg then the value of it is giving food accordingly or fasting like that of a bird. Except that he mentioned that if the person in a state of Ihram hunts the egg of an ostrich, then he should let a stallion camel impregnate a female camel according to the amount of eggs that he hunted, so whatever

it becomes pregnant with then gift it to them and if it does not then there is no penalty upon him.'

[Tafseer Tabari 9819]

From Ibn Abbas about the saying of Allaah: <<O you who believe! Kill not game while you are in a state of *Ihraam* for *Hajj* or *'Umrah* (pilgrimage), and whosoever of you kills it intentionally, the penalty is an offering, brought to the Ka'bah, of an eatable animal (i.e. sheep, goat, cow, etc.) equivalent to the one he killed, as adjudged by two just men among you >> 'So the expiation for the one who kills anything less than a rabbit, then he should give food.'

[Tafseer Tabari 9820]

They said: 'Of course, this is better.'

'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 wife, appoint two arbitrators,
one from his family and the other from
hers >>³³

³³ Soorah an-Nisa: 35

Hafidh Ibn Katheer said:

'Ali bin Abi Talha said from Ibn Abbas:

'Allaah -Azza wa Jal- ordered that a righteous man from the man's family is put forward and a similar man from the woman's family and they both see which one of the two spouses

Is not men judging in reconciling disputes and in the prevention of bloodshed better than men judging regarding the private parts of a woman?

Have we finished with this point?'

was the abuser. If it was that the man was the abuser then his wife is kept away from him and he has to pay her, her expenses. If it was that the woman was the abuser then she is confined to her husband and he does not spend on her. If the opinion of the two judging is in agreement that the husband and wife separate or stay together then it is permissible to take their opinion.'

[Tafseer Ibn Katheer]

They said, 'Yes.'

[Reply to Second Point Of Taking the Companions as Captives]

Ibn Abbas said: 'As for your statement, that Ali fought³⁴ but did not take captives and

³⁴ When Ali bin Abi Talib -RadhiAllaahu anhu- fought against Muwaweeya -RadhiAllaahu anhu- due to a difference of an opinion of whether they should stabilize the Khalafa & the Muslim Ummah or go after the murderers of Uthman bin Affan -RadhiAllaahu anhu.

Muslims fighting each other does not exit them from Islaam as the blood thirsty Khawarij presume.

Allaah The High says:

<<And if two parties or groups among the believers fall to fighting, then make peace between them both, but if one of them rebels against the other, then fight you (all) against the one that which rebels till it complies with the Command of Allaah; then if it complies, then make reconciliation between them justly, and be equitable. Verily! Allaah loves those who are equitable.>> [Hujarat: 9]

From Abul Bakhtari who said that Ali - RadhiAllaahu anhu- was asked about the people in the battle of al-Jaml, are they Mushrikoon, so he replied: 'They ran away from Shirk.'

It was asked: 'Are they Munafiqoon (hypocrites)?' He said: 'Indeed, the Munafiqoon (hypocrites) do

not remember except a little.' It was asked: then who are they? He answered: 'They are our brothers who rebelled against us.'

[Musannaf Ibn Abi Shaybah & Sunnan al-Bayhaqi]

did not take the gains of war,³⁵ then would you take your mother, Aa'ishah,³⁶ as a

³⁵ Shaykh ul Islaam Ibn Taymeeyah - Rahimahullaah- said:

'It has been conveyed in a Mutawatir (form) from the Companions that they judged both of the groups (who fought each other) that they were upon Islam and that they inherited from each other. They did not take each other as captives, they did not capture their wealth which they did not bring to the fight. In fact, they prayed for each other. This was one of the matters which the Khawarij were resentful of about Ali, because a caller announced after the battle of al-Jaml (between Ali RadhiAllaahu anhu and Aeysha - RadhiAllaahu anha): 'Do not chase after the

one who flees from here, do not finish off a wounded person, do not take their wealth and do not take them captives.'

[Minhaj as-Sunnah an-Nabaweeyah]

³⁶ The Status of Aeysha RadhiAllaahu anha the mother of the believers

The most beloved of his wives

From Amr bin al-Aas -RadhiAllaahu anhu- that the Prophet -*sallAllaahu alayhi wa sallam*- sent him with the Army to fight in the battle of Dhat as-Salasil. Amr said I came to the Prophet and asked him: Who of the people is the most beloved to you?

He replied: 'Ayesha.'

So, I asked: 'And from the men?'

He replied: 'Her father.' [Bukhari & Muslim]

Hafidh ad-Dhahabi commented:

'This narration is affirmed in spite of the Rawafid (Shia) the Prophet -alayhi as-Salam- never used to love except the finest, indeed, he said: 'If I were to take a close friend from this Ummah I would have taken Abu Bakr as a close friend, however, the brotherhood of Islam is better.' [Bukhari & Muslim]

He loved the best man from this Ummah, and the best woman from his Ummah. Therefore, whosoever hated the two beloved ones of the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- then he is free to be hated to Allah and His Messenger. The Messenger -alayhi as-

captive,³⁷ making her permissible for yourselves for that which you make permissible from other than her whilst she is your mother? If you say: “We make *Halaal* (permissible) from her that which we make *Halaal* from other than her,” then

Salam- loving Aeysha was a matter which was detailed.’

[Seerah Alaam Nubala 2/142]

³⁷ Allah the Almighty said:

<< And it is not (right) for you that you should annoy Allaah’s Messenger, nor that you should ever marry his wives after him (his death). >>

Soorah al-Ahzab : 53

you have committed *Kufr*. And if you say that, “she is not our mother,” then you have also made *Kufr*:

النَّبِيِّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ

<<The Prophet is closer to the believers than their own selves, and his wives are their mothers >>³⁸ and so you are between the two ill judgements. So, which of them do you want to take?³⁹

³⁸ Soorah al-Ahzab: 6

³⁹ Ibn Taymeeyah said:

It has been reported with many recurring narrations from the Companions that they judged between the two warring parties (the war between Ali and Aeysha -RadhiAllaahu anhumma)

Have we finished with this point?'

with the judgement of Islaam. However, still the two parties inherited from each other, and they did not enslave their captives, and they did not take their wealth as a gains of war other than which they brought for fighting. In fact, they would praise each other and behind their backs.

This is one of the matters that the Khawarij were vindictive of Ali, because Ali had told a caller to call out at the 'battle of Jaml' that no one should chase after someone fleeing the battle, or kill a wounded person, and not to take war gains, or to enslave their captives.

Ali sent Ibn Abbas to the Khawarij to debate them about this.'

[Minhaj as-Sunnah an-Nabaweeyah 8/529-530]

[Reply to the Third Point]

They said: 'Yes.'

Ibn Abbas said: 'As for Ali removing the title of *Ameer ul-Mu'mineen*, then I will give you something that will please you: Verily, the Prophet of Allaah – made an agreement/contract with the *Mushrikeen* on the Day of Hdaybeeyah,⁴⁰ and the Prophet -*sallAllaahu alayhi wa sallam*- said

⁴⁰ A small village where the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- took the oath of allegiance to him. Nowadays it is known as Shumaysi, west of Makkah outside the boundary of the Haram. It is approximately 22 km from the Masjid al-Haram.

to Ali: “Write, O Ali! This is what Muhammad, the Messenger of Allaah, -*sallAllaahu alayhi wa sallam*- agrees with.”

They, the *Mushrikeen*, said, “If we knew you to be the Messenger of Allaah, we would not have fought you.” So, the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- said: ‘Erase it, O Ali! O Allaah, Indeed You know that I am the Messenger of Allaah, erase it O Ali! And write this, “This is what Muhammad ibn Abdullaah -*sallAllaahu alayhi wa sallam*- makes an agreement/contract upon.”’

I swear by Allaah, that the Messenger of Allaah -*sallAllaahu alayhi wa sallam*- is

better than Ali and even he erased his own name and erasing his name does not erase his Prophet hood.

Have we finished with this point?’

They said: ‘Yes.’

‘2000 of them came back while the rest of them rebelled and fought, based upon their misguidance, and the Muhaajiroon and Ansaar fought them.’⁴¹

The Takreej for this narration:

⁴¹ Narrated by Abdur-Razzaq in his book ‘al-Musannaf’(18678), Ahmad (1/243), al-Haakim (2/150-152), Ibn Abdul Barr in his Jama' Bayaan Uloom (2/962-964/ 1834) and others.

Narrated by ad-Darmi in his 'Sunnan' (1/68-69) & by Bahshal in 'Tareekh Wasit' this narration is reported on the authority of 'Amr bin Salma. Authenticated by al-Albaani.

There are other narrations of this story. It has been narrated by Abdullaah bin Ahmad in 'Zawaid az-Zuhud' (p.428) & by Abu Na'eem in 'Hileeyat al-Awwleeyah' (4/380-381). Also by Tabraani in 'Kabeer' (9/125-126), by AbdurRazaq in 'al-Mussannaf' (5409). Al-Haythamee narrated it in 'Mua'jam az-Zawaid' (1/181).

As for the narration of AbdurRazaq & Tabraani which has been authenticated by

al-Haythamee in 'Mua'jam az-Zawaid' (1/181).

The narration of Abu Na'eem in 'al-Hileeyah' was reported on the authority of Abu Za'raa.

This story has many other narrations, in 'al-Kabeer' and some of them were authenticated by al-Haythamee.

Taken from 'Silsilah as-Saheehah' (5/12-13), & 'Moonazaraat 'Aimmat as-Salaf' p.89-91

Arabic Text of the Great Debate

يقول عبدُ الله بن عبّاس -رضي الله عنهما:-
لما خرجتِ الحَرورية اعتزلوا في دار، وكانوا ستّة آلاف،
فقلتُ لعلي:

يا أميرَ المؤمنين، أبرد بالصلاة ؛ لعلي أكّلم هؤلاء القومَ.
قال: إني أخافهم عليك.
قلتُ: كلا.

فلبستُ، وترجّلت، ودخلتُ عليهم في دارٍ نصفَ النهار
وهم يأكلون.

فقالوا: مرحبًا بك يا ابن عباس، فما جاء بك؟

قلتُ لهم: أتيتُكم من عند أصحاب النبي صلى الله عليه
وسلم -المهاجرين والأنصار-، ومن عند ابن عمّ النبي صلى
الله عليه وسلم وصهره، وعليهم نزل القرآن، فهم أعلم

بتأويله منكم، وليس فيكم منهم أحد؛ لأبْلَغَكُمْ ما يقولون،
وأبْلَغَهُمْ ما تقولون.

فانتحى لي نفرٌ منهم

قلتُ: هاتوا ما نقيمتم على أصحاب رسول الله صلى الله
عليه وسلم وابن عمّه.

قالوا: ثلاث.

قلتُ: ما هنَّ؟

قالوا: أمّا إحداهن فإنه حكّم الرجال في أمر الله، وقال الله:
{إِنَّ الْحُكْمَ إِلَّا لِلَّهِ} [الأنعام: 57]؛ ما شأن الرجال
والحكم؟!

قلتُ: هذه واحدة.

قالوا: وأما الثانية فإنه قاتلٌ ولم يسبٍ ولم يغنم؛ إن كانوا
كفارًا لقد حلّ سباهم، ولئن كانوا مؤمنين ما حلّ سباهم
ولا قتالهم.

قلتُ: هذه ثنتان، فما الثالثة؟

وذكر كلمةً معناها قالوا: محا نفسه من أمير المؤمنين؛ فإن لم يكن أمير المؤمنين، فهو أمير الكافرين.

قلت: هل عندكم شيءٌ غير هذا؟

قالوا: حسبنا هذا.

قلتُ لهم: رأيتكم إن قرأت عليكم من كتاب الله -جل ثناؤه- وسنة نبيه ما يردُّ قولكم أترجعون؟

قالوا: نعم.

قلت: أما قولكم: "حكّم الرجال في أمر الله" فإني أقرأ عليكم في كتاب الله أن قد صيّر الله حكمه إلى الرجال في ثمن ربع درهم، فأمر الله -تبارك وتعالى- أن يحكّموا فيه؛ رأيت قول الله تبارك وتعالى: {يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِنْكُمْ} [المائدة: 95]، وكان من

حكم الله أنه صيَّره إلى الرجال يحكمون فيه، ولو شاء لحكم فيه، فجاز من حكم الرجال. أنشدكم بالله، أحكم الرجال في صلاح ذات البين وحقن دمائهم أفضل أو في أرنب؟ قالوا: بلى، هذا أفضل.

وفي المرأة وزوجها: {وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِنْ أَهْلِهِ وَحَكَمًا مِنْ أَهْلِهَا} [النساء: 35]. فنشدتكم بالله، حكم الرجال في صلاح ذات بينهم وحقن دمائهم أفضل من حكمهم في بضع امرأة؟ خرجت من هذه؟

قالوا: نعم.

قلتُ: وأما قولكم: "قاتل ولم يسب ولم يغنم" أفْتَسِبُونَ أمَّكم عائشة، تستحلون منها ما تستحلون من غيرها وهي أمُّكم؟! فإن قلتُم: إنا نستحلُّ منها ما نستحلُّ من غيرها فقد كفرتم، وإن قلتُم: ليست بأمنَّا فقد كفرتم: {النَّبِيُّ أَوْلَى

بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ} [الأحزاب: 6]،
فأنتم بين ضلالتين، فأتوا منها بمخرج.

أفخرجت من هذه؟

قالوا: نعم.

وأما "محا نفسه من أمير المؤمنين" فأنا آتيكم بما ترصون:
إن نبي الله صلى الله عليه وسلم يوم الحديبية صالح
المشركين فقال لعلي: «اكتب يا علي: هذا ما صالح عليه
محمد رسول الله»، قالوا: لو نعلم أنك رسول الله ما
قاتلناك، فقال رسول الله صلى الله عليه وسلم: «امح يا
علي، اللهم إنك تعلم أني رسول الله، امح يا علي، واكتب:
هذا ما صالح عليه محمد بن عبد الله.» «والله، لرسول الله
صلى الله عليه وسلم خير من علي، وقد محا نفسه، ولم
يكن مَحُوهُ نَفْسَهُ ذلك محاه من النبوة.

أخرجت من هذه؟

قالوا: نعم.

فرجع منهم ألفان، وخرج سائرهم، فقتلوا على ضلالتهم،
فقتلهم المهاجرون والأنصار
نقله الوادي في الصحيح المسند وحكم عنه بأنه : حسن
أخرجه النسائي في السنن الكبرى (8522)، والحاكم في
المستدرک (7368)، والبيهقي (8 / 309)، وصحح ابن
تيمية إسناده في منهاج السنة (8 / 530)، وقال الهيثمي في
مجمع الزوائد ومنبع الفوائد (6 / 241): "رواه الطبراني،
وأحمد ببعضه، ورجالهما رجال الصحيح." نقله الوادي
في الصحيح المسند وحكم عنه بأنه : حسن

All Praise belongs to Allaah, may His peace
and blessings be upon our final
Prophet Muhammad, his
family, his companions
and all those who
follow his
guidance