

Salafī Imām al-Ḥasan al-Baṣrī (110H): The Khārījites are People Seeking the World

٤٨٠ - أتى رجلٌ من الخوارج الحسنَ البصري فقال له : ما تقولُ في الخوارج ؟ قال : هم أصحابُ دُنْيَا ، قال : ومن أين قُلْتَ . وأحدُهم يمشي في الرُّمَحِ حتى ينكسرَ فيه ويخرجُ من أهله وولده ؟ قال الحسنُ : حدَّثني عن السلطان أيمَنُك من إقامة الصلاة وإيتاء الزكاة والحجِّ والعمرة ؟ قال : لا ، قال : فأراه إِنَّمَا مَتَعَك الدُّنْيَا فقاتلته عليها .

قال إسحاق : فحدثتُ بهذا الحديث الغاضري ، وكان ظريفاً بالمدينة ، فقال : صدَقَ الحسنُ ، ولو أنَّ أحدَهم صامَ حتى يتعقد ، وسَجَدَ حتى يحزَّزَ جبينه ، واتَّخَذَ عَسْقَلَانَ مَراغِه . ما مَتَّعَه السلطان . فإذا جاء يطلب ديناراً أو درهماً لقي بالسُّيُوفِ الحِدادِ والأدرعِ الشَّداد .

A man from the Khārījites came to **al-Ḥasan al-Baṣrī** and said, “What do you say about the Khārījites?” He said, “They are worldly people”. He said, “How are you saying this when one of them walks into a lance until he is slain and leaves behind his family and children?” Al-Ḥasan said, “Tell me about the ruler. Does he prevent you from establishing prayer, zakāh, ḥajj and ‘umrah?” He said, “No”. He said, “Then I can only see that it is [a matter of] the world that has prevented you, and so you fought over it.” Ishāq said: “I narrated this to al-Ghāḍiriyy, and he was a witty person from Madīnah. He said: ‘Al-Ḥasan spoke the truth. If only one of them fasted until he became solid, and prostrated until his forehead became marked and took to ‘Asqalān, the leader would not have prevented him. But when he comes seeking a dīnār or a dirham, he is met with iron swords and firm shields’.”¹

¹ Al-Baṣā'ir wal-Dakhā'ir of Abū Ḥayyān al-Tawḥīdī (Beirut: Dār Ṣādir) 1/56.

In this narration, al-Ḥasan al-Baṣrī has revealed the reality of the Khārijites. He explained that the rulers do not prevent them praying, fasting, performing Ḥajj and other personal obligations or commended actions. As religion cannot be the reason [because they have not been personally hindered therein], it is clear that other motives are in place and are worldly in nature, pertaining to wealth (how it is used) and authority (where it is placed and to whom it is given). In reality, they fight for the world, cloaked in religion. They resemble Marxist revolutionaries raising the banner of “social justice” and the “tyranny of capital”. This was the very same manner in which the Khārijite revolutionaries came out against ‘Uthmān (رضي الله عنه) and eventually assassinated him.

In the 20th century, Abū al-A‘lā al-Mawdūdī and Sayyid Quṭb theorized these stances into a fully-fledged revolutionary ideology – providing the fabric upon which Khārijite movements appeared shortly afterwards. They spoke of political power and lawgiving capacity being the most foundational element of divinity. They both pronounced the slogan of “social justice” in their writings, claiming [as did al-Mawdūdī] that Islām did not come and the Prophets did not come except to establish “social justice”. On the basis of the terms jāhiliyyah and ḥākimiyyah, they provided an ideological justification for every discontent, envious, grief-ridden soul to come out professing the doctrine of the Khārijites and implementing their methodology. Then they wrote works claiming that this methodology was the one every Prophet came with and that the goal of every Prophet was to snatch political power and “give authority back to Allāh”.

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