

## Shaykh al-Islām Ibn Taymiyyah and the Foundational Principles of the Khārijite Renegades (J): The Khārijites Made Takfīr of ‘Uthmān and ‘Alī , Alleging They Did Not Judge by Allāh’s Law

In the various works of Shaykh al-Islām Ibn Taymiyyah (728H) is a very insightful, detailed and elaborate analysis of the Khārijite doctrine and the underlying reasons for its appearance. The Khārijites accused ‘Uthmān and ‘Alī (رضي الله عنه) of disbelief upon the charge of not judging by what Allāh revealed.

Ibn Taymiyyah (رحمته الله) said: “Those Khārijites have labels, it is said of them: Ḥarūrītes because they [departed and] congregated at a place called Ḥarūrā. It is also said of them: People of al-Nahrawān, because ‘Alī fought them there. From their factions are the ‘Ibādītes, the followers of ‘Abd Allāh bin ‘Ibād, the Azāriqītes, followers of Nāfi‘ bin al-Azraq and the Najadītes, followers of Najdāh, the Ḥarūrīte. They were the first to declare the people of the qiblah to be disbelievers on account of sins, rather on account of what they presumed to be sins. They declared lawful the spilling of the blood of the people of the qiblah as a result of that. Thus, they, as the Prophet (صلى الله عليه وسلم) described them, ‘Kill the people of Islām and leave alone the polytheists.’ They declared ‘Alī, ‘Uthmān and whoever allied with them disbelievers. They killed ‘Alī, declaring his murder to be lawful, he was killed by ‘Abd al-Raḥmān bin Muljam al-Murādī who was amongst them. He and others from the Khārijites were diligent in worship, but they were ignoramuses who split from the [people of] Sunnah and Jamā‘ah. They said: ‘People are only believers or disbelievers, and the believer is only the one who performs all of the obligations and abandons all of what is unlawful. Thus, the one who is not like that is a disbeliever who will remain eternally in the Hellfire.’ [Further], anyone who opposed this statement was treated the same

[as a disbeliever]. They said: “‘Uthmān and ‘Alī and their likes judged by other than what Allāh revealed, they were unjust and thus became disbelievers’.”<sup>1</sup>

The Khārijites’ takfīr of ‘Uthmān and ‘Alī was on the basis that ‘Uthmān abandoned judging by Allāh’s law and that ‘Alī associated partners with Allāh by granting men the right to judge, challenging thereby, Allāh’s law. These are the very same considerations upon which the activities of the modern-day Khārijites are founded and their books are replete with this. The writings of the Khārijite, Abū Muḥammad al-Maqdisī, are very explicit in this regard. The religion of Abū Muḥammad al-Maqdisī is based upon exaggeration in matters pertaining to ḥukm, ḥākimiyyah and obedience (in legislation) and similar affairs. This has led ignorant Khārijites like him to make takfīr on account of matters that are not justified or warranted. From them is the issue of legislation in matters of broad public interest to help fulfil Sharīah objectives and goals. Examples being road regulations, customs, border controls and what is like that to maintain safety and security. The result of this is that they make takfīr on account of what is permissible, praiseworthy and not a sin at all, let alone what is a sin, as alluded to by Ibn Taymiyyah when he said, “They were the first to declare the people of the qiblah to be disbelievers on account of sins, rather on account of what they presumed to be sins... but they were ignoramuses who split from the [people of] Sunnah and Jamā‘ah.”

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<sup>1</sup> Majmū‘ al-Fatāwā (13/30-31).