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## **The Impact of the Companions' Approach on Ensuring the Quality of Thought among Muslims: *Musannaf* Ibn Abi Shaybah as a Model**

Taleb ibin Ahmad Al-Hammami

Department of Sharia, Sharurah Branch, College of Sharia

The University of Najran, Arab Saudi

Email: taalhmami@nu.edu.sa

**Abstract:** The study aims to explain the Companions' approach to achieving intellectual security and the quality of sound thought. Also, it clarifies the error of extremists and their violation of the Companions' approach. The study followed the inductive, deductive, and descriptive approaches to achieve the study objective. The study concluded that the Companions' approach is a true benchmark by which the moderation or deviation of thought is measured. Also, the greatest immunization of thought deviation is to adhere to the Book and the Sunnah according to the Companions' understanding. This study is distinguished from previous studies in that it collected the impact of the Companions from *Musannaf* Ibn Abi Shaybah in achieving intellectual security. It set standards for the quality of thought among the Companions to serve as a beacon for scholars and preachers in protecting Muslim societies from thought deviations and refuting misleading suspicions to preserve the integrity of future generations and their ideas.

**Keywords:** Approach, quality of thought, companions, *musannaf* ibn abi shaybah

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**Abstrak:** *Kajian ini bertujuan untuk menjelaskan pendekatan para sahabat dalam mencapai keamanan intelektual dan kualitas pemikiran yang sehat. Juga, menjelaskan kesalahan para ekstremis dan pelanggaran mereka terhadap pendekatan para Sahabat. Penelitian ini menggunakan pendekatan induktif, deduktif, dan deskriptif untuk mencapai tujuan penelitian. Kajian tersebut menyimpulkan bahwa pendekatan para sahabat adalah tolok ukur yang benar untuk mengukur moderasi atau penyimpangan pemikiran. Juga, imunisasi terbesar dari penyimpangan pemikiran adalah berpegang pada Kitab dan Sunnah menurut pemahaman para Sahabat. Kajian ini berbeda dari kajian-kajian sebelumnya karena mengumpulkan pengaruh para Sahabat dari Musannaf Ibn Abi Shaybah dalam mencapai keamanan intelektual. Ini menetapkan standar kualitas pemikiran di antara para Sahabat untuk menjadi mercusuar bagi para ulama dan mubaligh dalam melindungi masyarakat Muslim dari penyimpangan pemikiran dan menyangkal kecurigaan yang menyesatkan untuk menjaga integritas generasi mendatang dan ide-ide mereka.*

**Kata Kunci:** *Pendekatan, kualitas pemikiran, sahabat, musannaf ibn abi shaybah*

## **Introduction**

Praise be to Allah, who made Muhammad a guide to people, a caller to Allah by His permission. May Allah blesses him, his family, and his Companions, and may Allah bless him and grant him peace. The Companions were the first generation who did not deviate from wrong ideas, and their approach remained pure to be followed by all those whom Allah guided. However, with the abundance of strife and sectarian conflicts, some features of the right approach were hidden. Therefore, the author intended to clarify this approach through the Companions' narrations of the hadith “Athar” that they wrote and transmitted to us by the righteous predecessors, who follow the path of the believers whom Allah called them in the Holy Quran, Allah Almighty said, “And whoever defies the Messenger after guidance has become clear to them and follows a path other than that of the believers, We will let them pursue what they have chosen, then burn them in Hell—what an evil end!” (The Holy Qur’an, An-Nisa’: 115). This study comes at a time when we need more than ever to return to the correct belief that the companions of Muhammad - may Allah bless him and grant him peace - were upon.

The problem of the study lies in the emergence of extremist ideas represented by violent terrorist groups that violated the Companions' approach - may God be pleased with them - in thought and behavior. The Companions' approach was hidden from them, and they did not refer to it, which caused them to go astray and deviate. The study attempted to answer the main question: How can through be immunized through the impact of the Companions' approach? The

sub-questions of the study are: 1) What effect do the Companions' narratives have on the consolidation of moderation? 2) What effect do the Companions' narratives have in advising against exaggeration and atonement methods? 3) How can we use the Companions' narratives in our modern world to reach intellectual security and escape seditions?

The study aims to explain the approach of the Companions in achieving intellectual security through their works, which ensured sound thinking for those who followed their approach. It also sought to clarify the error of what the groups of violence and extremism are doing intellectually and their violation of the methodology of the honorable companions.

The significance of the study is highlighted in that it collected the impact of the Companions on intellectual immunization and treatments that clarify the approach of the honorable Companions - may God be pleased with them - from *Musannaf* Ibn Abi Shaybah - may God have mercy on him. In which, he refutes the groups of extremism and violence from the impact of the Companions - may God be pleased with them.

This study followed the inductive approach by extrapolating and tracking the impact of the Companions in thought immunization through *Musannaf* Ibn Abi Shaybah. It also employed the deductive approach to deriving lessons and lessons and the descriptive approach in stating the problem of the study and developing solutions to it.

The study includes the introduction in which the study context, objectives, and significance are set. Also, the first chapter includes the narrated impact of the Companions in consolidating the moderation approach and warning against the extremism approaches. The second chapter contained the ways of benefiting from the Companions' approach to the quality of thought among Muslims in the contemporary world. In addition, the study concluded with the most important results and recommendations.

### **Key Terms of the Study and their Importance**

Intellectual security: Researchers differed in defining the concept of intellectual security as a term. Perhaps, this definition introduced here is the closest to the current study. Intellectual security is “an expression of the integrity of man’s thought, mind, and understanding from deviation and departure from moderation in his understanding of religious and political matters, and his perception of the universe in what may lead to extremism or atheism.”<sup>1</sup>. The reality of intellectual security stems from two things: the perceptions and values that represent the maintenance and preservation of thought and the belief concepts

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<sup>1</sup> Al-Wadaei, Saeed Misfer. 1997. “Islamic Intellectual Security, Its Importance and Building Factors.” *Security and Life Journal, Naif Arab University* 17 (187), p. 50–53.

and cultural principles that spread safety and reassurance in society and protect it from the factors of fear and terrorism and the causes of danger<sup>2</sup>. The importance of intellectual security for Muslim societies in our contemporary time is evident that it affects human thought and behavior. It is also closely related to other forms of security to represent the aspect of life necessities through which national gains are protected and legitimate purposes are achieved.

The Companions' approach: The Companions, may Allah be pleased with them, are the true believers, as the Qur'an described them in the Almighty's saying: "*It is they who are the true believers*" (The Holy Qur'an, Surat Al-Anfal: 4). They are companions whom Allah chose for the company of His Prophet and the conveyance of His religion. They are the best among his Ummah, the purest in heart, the deepest in knowledge, and the farthest from the false display of piety. Indeed, many have gone astray by following their whims, sanctifying people, and turning away from the true faith. The first Kharijites went astray, was confused and turned away from the paths of truth. And there are still groups of people of misguidance on the same path in our present time, including ISIS and others, as if they do not listen to the Almighty words: "*Whoever Allah allows to be deluded, you can never be of any help to them against Allah.*" (al-Ma'idah: 41).

The greatest approach that must be adhered to is what the Companions understood from the texts of hadith; their understanding of the texts is considered a criterion for understanding the Sharia and its rulings. The companions of the Messenger of Allah, Peace be upon him, hurried to obey all that Allah has in the Qur'an and Sunnah, and they raced to apply it. The generation of the Companions was distinct from the following generations because their nature was not corrupted by ideas, methods, and philosophical theories. Al-Tirmidhi said, "They are superior in every knowledge, jurisprudence, religion, and guidance, and in every case by which knowledge and guidance are obtained, and their opinion is better than ours."<sup>3</sup>

Allah Almighty commanded us to follow their path, for it is the guidance and the path of truth, and He forbade us from straying from His path. He said, "*And whoever defies the Messenger after guidance has become clear to them and follows a path other than that of the believers, We will let them pursue what they have chosen, then burn them in Hell—what an evil end!*" (Al-Nisa:115).

Al-Bashir al-Ibrahimi said in the merits of the Companions, "If the earth had spoken, it would have told that it has not witnessed people like the Companions since Allah created a nation. They are upright upon the truth and

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<sup>2</sup> Al-Hafzi, Abd al-Latif bin Abd al-Qadir. 2008. "Deferment in Faith and Its Impact on Security." In Yearbook of the Teachers College, King Khalid University, p., 99–145.

<sup>3</sup> Ibn Taymiyyah, Abu al-Abbas, Ahmad. 1416. *Menhaj Al -Sunnah. Investigation: Muhammad Rashad Salem.*

guided by it. Since Allah created it, a group of Adam's children whose secrets and appearances were united to goodness has not been witnessed, like those people. It has not witnessed a people who began to establish the law of justice themselves and benevolence to others like the first people of this nation. Man has not witnessed a true example of full humanity since Allah sent Adam. The first people of this nation, and no nation worships Allah have witnessed united people before this first group of this nation. This testimony of the earth is performed silently, so its silence is more indicative than the utterance of all the speakers, then reality explains it, and it is explained by the eye that has been veiled by a few centuries."<sup>4</sup>

The Prophet, peace be upon him, commanded us to follow them. He said, "Take as examples the two after me from my Companions, Abu Bakr and 'Umar."<sup>5</sup> The obligation to emulate them is evidence of the perfection of their religion, and that they are on the true path that has not been corrupted by whims, philosophies, and suspicion. The Prophet, peace be upon him, made it clear that the Companions were protection for this nation from the emergence of heresies in the religion and temptations. The Prophet, peace be upon him, said, "The stars are a source of security for the sky, and when the stars disappear there comes to the sky, i. e. (it meets the same fate) as it has been promised (it would plunge into darkness). I am a source of safety and security to my Companions, and when I would go away, there would fall to the lot (of my Companions) as they have been promised, and my Companions are a source of security for the Umma. They would go there would fall to the lot of my Umma as (its people) have been promised".<sup>6</sup>

### **Determinants of Correct Thought in the Companions' Athar**

By examining the Companions' Athar, it became clear that their methodology guarantees the security of the quality of thought for those who follow it, which can be summed up in the following points:

1. Correct understanding of legal texts: The greatest approach that must be adhered to is what the Companions - may God be pleased with them - understood from the texts of the two revelations, for they are the deepest in understanding, abundant in knowledge, and the most correct way. The saying of the Companions - may God be pleased with them - and their understanding of the texts is considered a criterion and criterion for sound understanding to receive the

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<sup>4</sup>Muhammad Bin Bashir Al-Ibrahimi, *Ather of Imam Muhammad Al-Bashir Al-Ibrahimi*. 1st ed. Tunisia: Islamic West House, 1997.

<sup>5</sup>Al-Tirmidhi, Muhammad, bin Issa Al-Tirmidhi, *Sunan Al-Tirmidhi*. Edited by Ahmed Mohamed Shaker. 2nd ed. Cario: Mustafa Al-Babi Al-Halabi Press, 1975.

<sup>6</sup>Abu Al-Hussein, Muslim, bin Al-Hajjaj al-Nisaburi, *Almusnad Alshyh Almkhtasar (Sahih Muslim)*. Edited by Muhammad Fouad Abdel-Baqi. 1st ed. Beirut: House of Revival of Arab Heritage, n.d.

news of the Sharia and its rulings. The era of the Message is a valuable foundation to be a criterion for measurement and judgment, and a beacon for emulation in attacking challenges<sup>7</sup>.

2. Quick response to God and His Messenger - may God's prayers and peace be upon him: The Companions of the Messenger of God - may God's prayers and peace be upon him - are the nation's most responsive to hearing and obedience in everything that came to them about God and His Messenger - may God's prayers and peace be upon him. Therefore, they raced to apply what came to them from the revelation. The generation of the Companions was distinguished from the generations that came after them in their quick response to the non-corruption of its instinct by ideas, methods, and philosophical theories. Al-Shafi'i - may God have mercy on him - said: "They are above us in every knowledge, jurisprudence, religion, and guidance, and in every case that attains knowledge and guidance, and their opinion of us is better than our opinion of ourselves"<sup>8</sup>.

3. Warning against the paths of the people of extremism and misguidance: The Companions warned against the paths of the people of extremism and misguidance for those who have gone astray from guidance by following their whims, and their sanctification of persons and not of the truth.

The right is to be followed. Rather, sanctification is for the right, not the person. The first Kharijites appeared in their era. Therefore, they stood firmly in front of them and refuted their falsehoods with scientific arguments, so many of them returned.

God Almighty has commanded them to follow their path, as stated in the revelation: (And whoever follows other than the path of the believers, we will give him what he has taken and drive him to Hell. What an evil destination) [The Holy Qur'an, An-Nisa: 115]. The diversity of the Companions' positions with the Kharijites, resulted in some of them returning to the truth, stopping their harm, revealing their affairs to the people, and not ambiguating their falsehood with the truth that the Companions were - may God be pleased with them -.<sup>9</sup>

Whoever is entitled to go astray, matters are mixed up for them, and groups of people of misguidance are still following the same path in our present era, from ISIS and others, as if they do not hear their advisors. The Almighty said, "And whomever God desires his temptation, you will not possess anything for him from God) (The Holy Qur'an, Al-Ma'idah: 41). Some recent studies have

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<sup>7</sup>Abdel Qader Bakhush, "Protecting Intellectual Security in the Prophet's Sunnah - Theory and Application," *Al-Myar Journal* 14, No. 1 (2011), p. 73-90.

<sup>8</sup>Abu al-Abbas Ahmad Ibn Taymiyyah, *Menhaj Al-Sunnah. Investigation: Muhammad Rashad Salem*, 1416.

<sup>9</sup>Yasser bin Abdul Rahman Al-Yahya. "The Position of the Companions towards the Kharijites - an Analytical Study." *Journal of Sharia Sciences of Imam Muhammad Bin Saud Islamic University* 52 (2019), p. 13-118.

recommended allocating study materials to discuss the causes of extremism, extremism, and terrorism, and involving students of Islamic peoples to develop their skills in discussing extremist ideas and responding to them with a scientific methodology. There is no more perfect or safer approach than the Companions in correcting and treating.<sup>10</sup>

### **The Scientific Value of *Musannaf* Ibn Abi Shaybah**

One of the greatest works that collected the Companions' Athar is *Musannaf* Ibn Abi Shaybah and *Musannaf* Ibn Abd al-Razzaq al-San'ani. *Musannaf* Ibn Abi Shaybah was chosen because it was not studied in the field of intellectual security, and it has a unique scientific value. Ibn Katheer said, "Abu Bakr bin Abi Shaybah is the author of the compilation that no one has ever composed like him, neither before nor after him"<sup>11</sup>. Al-Ramherzi said, "Abu Bakr bin Abi Shaybah was the only one in Kufa with many chapters, good arrangement, and good writing."<sup>12</sup> The *Musannaf* absorbed the comprehensive books of the sayings of the predecessors.<sup>13</sup> The *Musannaf* contains the endowed Athar of the Companions or the tracks on the predecessors and after them. These endowed Athars amounted to 11,050, and 17,259 discontinuous Athars<sup>14</sup>. In this study, the Athars on intellectual security and intellectual treatment were collected, and more than 2000 Athars were collected from the Companions only. They were also distributed according to the research demands, and the copy of Al-Musanf was approved by Dr. Saad Al-Shathry; the strongest and most correct witness among the hadith scholars was chosen.

## **Chapter One: Al Athar from the Companions in Consolidating Moderation Section 1: The Obligation of Al-Bay‘a and Obedience to the Ruler**

One of the most significant Athar 'Hadith' in this section to achieve intellectual security for every Muslim so that he is not intercepted by whims and heresies, is what is reported by the Companions, may Allah please them. They

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<sup>10</sup>Ahmed Awaisha, "Evaluation of Students of Islamic Peoples at the Faculty of Sharia and the Islamic Cultural Center at the University of Jordan for Their Role in Establishing Legal Knowledge and Intellectual Security in Them." *Journal of Sharia Sciences and Law* 47 (2) (2020), p. 134–49.

<sup>11</sup>Ismail bin Omar Ibn Kathir, *The Beginning and the End*. Edited by Ali Shiri. 1st ed. Beirut: Heritage Revival House, 1408.

<sup>12</sup>Al-Hassan bin Abdul-Rahman Al-Ramherzi, *The Separator between the Narrator and the Conscientious*. Edited by Mahmoud Al-Tanahi and Abdel-Fattah Al-Helou. 2nd ed. Cairo: Dar Hajar for printing and publishing, 1404.

<sup>13</sup>Tajuddin Al-Sobky, *Tabaqat Al-Shafi'i Al-Kubra*. Edited by Mahmoud Al-Tanahi and Abdel-Fattah Al-Helou. 2nd ed. Cairo: Dar Hajar for printing and publishing, 1413.

<sup>14</sup>Samia Said, "Balance between the Workbook of Imam Abd Al-Razzaq and Imam Abi Bakr Bin Abi Shaybah - a Comparative Study." Omdurman University, 2015.

urge the obligation to Al-Bay‘a to the rulers of Muslims and not to break it. Muslims should listen to the ruler appointed over them and obey him with kindness, so their narrations were a beacon. Their narrations were a beacon guiding everyone with insight into the clear truth. What is meant by those in authority: they are the princes and the rulers, because of the authenticity of the narrations taken from the Messenger, peace be upon him, about the obedience of the imams and the rulers<sup>15</sup>.

Umar, May Allah please him, said, “O community of the Ansar, oh community of Muslims, the one closest to the command of the Messenger, peace be upon him, “*only one of two. While they both were in the cave*” (The Noble Qur’an, At-Tawbah: 40), which means Abu Bakr, then I took his hand out to pledge loyalty to him, and a man from Ansar came and took his hand before I do, then I took his hand out, and the people followed by example. Then we left. Then, Muslims appointed Abu Bakr successor by the will of Allah.”<sup>16</sup> This act indicates the keenness of the Companions to pledge allegiance to Abu Bakr, May Allah please him, for the unity of Muslims. Rather, Umar, May Allah please him, denied Fatima, the daughter of the Messenger not rushing to pledge allegiance. On the authority of Suwaid bin Ghafilah, he said, Omar, May Allah please him, said, "O Abû Umayyah, by Allâh, I know not if we will meet again after today. Fear and obey Allâh your Lord until the Day of Resurrection, as if you see Him, and obey the ruler (imâm) even if he is a cut-nosed Abyssinian slave: if he beats you, be patient; if he robs you, be patient and if he belittles you, be patient. If he tells you [to do something] to the detriment of your religion (to sin), say, “I hear and obey, [but] my blood goes before my religion.” Never leave the Main Muslim Body (*Al-Jamâ‘a*). Through the rightly guided approach that the Companions were upon, the Muslims united, security was established, and their lives became stable. Ali bin Abi Talib, May Allah please him, said, "The Imam must judge by what Allah has revealed, and he has to fulfill the trust "al-amanah" that has been assigned to him.<sup>17</sup> Also, he, May Allah please him,) said in the best forms of hearing and obedience to the imam, “If Uthman were to lead me to Sarar (a thread that is pulled above the udder so that the child would not nurse him)<sup>18</sup>. I would have listened to him and obeyed.”<sup>19</sup> The wisdom of obeying the rulers and the

<sup>15</sup> Abu Jafar Al-Thabari, *Jami` Al-Bayan on the Interpretation of the Verse of the Qur’an*, Edited by Abdullah Al-Turki and Abdel Fattah Al-Helou. 2nd ed. Cairo: Dar Hajar for printing, 1413.

<sup>16</sup> Abu Bakr Abdullah bin Muhammad Ibn Abi Shaybah, *Al-Musanaf*. Edited by Saad bin Nasser Al-Shathri. Riyadh: House of Treasures of Seville, 2015.

<sup>17</sup> Abu Bakr Abdullah bin Muhammad Ibn Abi Shaybah, *Al-Musanaf*. Edited by Saad bin Nasser Al-Shathri. Riyadh: House of Treasures of Seville, 2015.

<sup>18</sup> Muhammad Ibn Manzur, *Lisan Al Arab*. 1st ed. Riyadh: Dar Alam Al-Kutub, 1424.

<sup>19</sup> Abu Bakr Abdullah bin Muhammad Ibn Abi Shaybah, *Al-Musanaf*. Edited by Saad bin Nasser Al-Shathri. Riyadh: House of Treasures of Seville, 2015.

obligation of allegiance to them is to maintain the agreement and prevent separation.<sup>20</sup>

The Companions, May Allah please them, described the virtue of pledging allegiance to the ruler. It is the unquestionable route of truth, and Al-Bay'a is a reply to the misguided sects that contravened the subject of the Imamate and the Caliphate. Ali bin Abi Talib, May Allah please him, remarked, "If you are ruled by an imam who treats everyone justly and gives equitably, listen to him and obey. People are not reformed until they are reformed by a pious imam or an immoral imam." If the imam is just, his righteousness will be mirrored on him and his people; if he is immoral, the believer will worship his Lord "in terms of being patient for his immorality," while the immoral one will enjoy till his death. And you will be invited to insult me and repudiate me, so whoever abuses me is free from my insults; nevertheless, do not disavow my faith, for I am a Muslim. The narratives of the Companions, May Allah please them, confirmed the correct guide they were upon in hearing and obedience to those in authority. Abu Huraira (RA) said in the interpretation of the Almighty's saying, "*O believers! Obey Allah and obey the Messenger and those in authority among you,*" (The Holy Qur'an, An-Nisa: 59). He said princes. They induce advising rulers, listen, and obey them but do not cheat or hypocrisy them or incite people against them. Hudhaifah and Abu Masoud al-Ansari, May Allah please him, said, "By God, you will not be on the Sunnah until the leader has compassion and the people advise him."<sup>21</sup> The honorable predecessors followed the right path, Al-Nawawi, May Allah please him, said for advice to the imams of the Muslims, is assisting them to do the right thing, obeying them in it, enjoining them to do it, admonishing them and reminding them gently."<sup>22</sup>

## **Section 2. Adherence to the Holy Qur'an**

By reviewing the narratives of the Companions in this section, it is found that the greatest characteristic of the Companions' generation is their adherence to the Noble Qur'an and the Sunnah literally. Umar, peace be upon him, said, "Oh Allah, be my witness, that I have only sent the leaders to the cities to teach its people their religion and the Sunnah of their Prophet, peace be upon him, share the Fay' "taxation of conquered peoples" among them equally, and to treat their people fairly and whenever one of them has a dispute that he is unable to resolve, he refers to me." Also, he, peace be upon him, said, "You must adhere to the Qur'an, for you will not go astray if you follow it."

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<sup>20</sup>Ahmad bin Ali Ibn Hajar, *Fath Al-Bari: Syarah Sahih Al-Bukhari*. Edited by Muhammad Fouad Abd al-Baqi. 1st ed. Beirut: Dar al-Maarifa, 1379.

<sup>21</sup> Abu Bakr Abdullah bin Muhammad Ibn Abi Shaybah, *Al-Musanaf*. Edited by Saad bin Nasser Al-Shathri. Riyadh: House of Treasures of Seville, 2015.

<sup>22</sup> Abu Zakariya Al-Nawawi, *Al-Manhaj Sharh Shahih Muslim Bin Alhajaj*. Edited by Hassan Abbas. 1st ed. Riyadh: Dar Alam Al-Kutub, 1424.

Amer bin Matar said, "I was with Hudhaifah, and he said, "You are about to see people relinquish their religion... So, hold on to what you are on today, for it is the clear path! What will you do, Amer bin Matar if people took one way, and the Qur'an was another?! Which one would you be with?! I said, With the Qur'an; I will live with it, and die with it too! He said, "You are then as you are now."<sup>23</sup> This is one of the strongest instructions for holding fast to the Noble Qur'an, for it is the firm rope of Allah and His most faithful creed. The Almighty said, "So hold firmly to what has been revealed to you 'O Prophet'. You are truly on the Straight Path" (The Noble Qur'an, Az-Zukhruf: 43). This is the approach of the Companions who acted according to what was commanded by the Qur'an and firmly adhered to it; it is the main reason for intellectual and doctrinal stability in their preferred eras.

### Section 3. Sticking with the Muslim Jama'ah and not separating.

Being keen on keeping the nation together and not separating is the approach of the Companions, peace be upon them. Abdullah bin Masoud, peace be upon him, said, "Commit to this obedience and Al-Jama'a, for it is the rope that Allah has commanded us to stick to, and what you hate in Al-Jama'a is better than what you love in the division."<sup>24</sup> Hudhaifah, May Allah please him, said, "He who separates from Al-Jama'a by an inch has separated from Islam."<sup>25</sup> Al-Hasan bin Ali, May Allah please him, applied this approach through his position, which he wrote with the ink of light, in his abdication of the caliphate after the murder of his father, due to his keenness to unite his nation, and not separate it. The Prophet, peace be upon him, said: "*This son of mine is a Saiyid (i.e. chief) and perhaps Allah will bring about an agreement between two sects of the Muslims through him.*"<sup>26</sup>

Hence, it becomes clear to us that the Companions, peace be upon them, choose the interest of religion and the nation over their benefits and whims. Their narrations confirm the severe disapproval of those who leave Al-Jama'a and abandon obedience to leaders. Abu Saeed Al-Khudri, peace be upon him, said, "Beware of fighting with blindness and the death of ignorance. He said: I said: What is the fight with blindness? He said: If it is said: O son of the tribe, he said: I said: what is the death of ignorance, he said: if you die without having imam to

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<sup>23</sup> Abu Bakr Abdullah bin Muhammad Ibn Abi Shaybah, *Al-Musanaf*. Edited by Saad bin Nasser Al-Shathri. Riyadh: House of Treasures of Seville, 2015.

<sup>24</sup> Abu Bakr Abdullah bin Muhammad Ibn Abi Shaybah, *Al-Musanaf*. Edited by Saad bin Nasser Al-Shathri. Riyadh: House of Treasures of Seville, 2015.

<sup>25</sup> Abu Bakr Abdullah bin Muhammad Ibn Abi Shaybah, *Al-Musanaf*. Edited by Saad bin Nasser Al-Shathri. Riyadh: House of Treasures of Seville, 2015.

<sup>26</sup> Muhammad bin Ismail al-Bukhari, *Jamia Al-Musnad Al-Sahih Mosque (Sahih Al-Bukhari)*. Edited by Muhammad Zuhair Al-Nasser. 1st ed. Riyadh: Dar Touq Al-Najat, 1422.

follow.”<sup>27</sup> Ibn Taymiyyah - may God have mercy on him - said, “Everything that necessitates sedition and division is not part of the religion, whether it is in word or deed...and heresy is associated with division just as the Sunnah is associated with the group.”<sup>28</sup> This is why the nation was united in the Companions era, even if the fighting occurred between them, their hearts were united, and no generation or century like them passed on this earth.

#### **Section 4. Dealing well with Others**

The Companions set the most examples in dealing with the violators of the Jews, Christians, and polytheists. In the chapter on the tribute and taking it on the people of dhimmi (Christian and Jewish), they explained the complete and just approach of Islam and benevolence with them. On the authority of Aslam, the servant of Umar, May Allah please him, he said, "Umar wrote to the tax lords: Only impose the tax on those who have reached maturity and do not place the tax on women, nor boys.”<sup>29</sup> What human rights are greater than these! Which takes into account childhood and preserving their right. Rather, the Companions emphasized that by not imposing the tribute on Christian monks and scholars devoted themselves to worship.

On the authority of Ibn Tawus, on the authority of his father, Ibrahim bin Saad, May Allah please him, asked Ibn Abbas "What is taken from the money of the people of dhimma? He said, “Forgiveness.”<sup>30</sup> The Sharia of Islam did not bring shackles, restrictions, and wrongfully taking people’s money, except for what exceeded their needs, from which the jizya (tribute) was taken in exchange for protection and security, for this is the ultimate in justice and fairness! In their positions with other nations, there is evidence and response to the orientalist who say that Islam was spread by sword and force. Khalid bin Al-Walid, May Allah please him, wrote to them a letter in which he said, “In the name of Allah, the Compassionate, the Merciful, from Khalid bin Al-Walid to Rostam, Mahran, and the people of Persia. Peace be upon those who follow guidance, for I praise Allah, who is no Lord but Him. As for what follows: I offer you Islam if you embrace Islam, then you have what is owed to the people of Islam, and you have what is owed to the people of Islam. And if you refuse, then I offer you the tribute, and if you agree to the tribute, you have what is due to those who pay the tax, and you

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<sup>27</sup> Abu Bakr Abdullah bin Muhammad Ibn Abi Shaybah, *Al-Musanaf*. Edited by Saad bin Nasser Al-Shathri. Riyadh: House of Treasures of Seville, 2015.

<sup>28</sup> Abu al-Abbas Ahmad Ibn Taymiyyah, *Menhaj Al-Sunnah. Investigation: Muhammad Rashad Salem*, 1416.

<sup>29</sup> Abu Bakr Abdullah bin Muhammad Ibn Abi Shaybah, *Al-Musanaf*. Edited by Saad bin Nasser Al-Shathri. Riyadh: House of Treasures of Seville, 2015.

<sup>30</sup> Abu Bakr Abdullah bin Muhammad Ibn Abi Shaybah, *Al-Musanaf*. Edited by Saad bin Nasser Al-Shathri. Riyadh: House of Treasures of Seville, 2015.

have what is due to the people of the tax. And if you refuse, I have men who love to fight as you love a knight of wine.”<sup>31</sup> This position embodies the principles of mercy and justice, for it is from mercy to invite infidels to religion and their entry into it. Allah Almighty said, “Tell the disbelievers that if they desist, their past will be forgiven. But if they persist, then they have an example in those destroyed before them (38), Fight against them until there is no more persecution—and ‘your’ devotion will be entirely to Allah. But if they desist, then surely Allah is All-Seeing of what they do (39) (Al-Anfal: 38-39).

### **Chapter Two: The Benefit of the Companions’ Approach in the Quality of Ensuring Thought among Muslims in the Contemporary World Warning Against Takfir the People of the Qiblah**

The issue of Takfir is one of the serious issues that some sects that have deviated from the approach of Ahlus-Sunnah Wal-Jama’ah have argued about. Through the Companions’ narratives about the Kharijites, their approach was not to Takfir Muslims. Ammar bin Yasir said on the day of Siffin, when a man said, “The people of Syria are disbelieved. Ammar said: “Do not say that because our Prophet is theirs, and our Qibla “the direction of prayer for the prayer” and theirs are the same, but they are a tempted people who deviated from the truth, so we have the right to fight them until they return to it.”<sup>32</sup>. Hence, it becomes clear to us that the people of salvation are the followers of the Companions in understanding and applying the Qur’an and the Sunnah. All those other than them have taken a path of misguidance, and they have violated the legal principle with an innovative one. The Companions do not blaspheme the people of the qibla by mere sin and major sins unless they make it permissible. As stated in the narration of Yazid al-Faqir in the story of the Kharijites who want to kill Ahel al Mauqef (pilgrims) in Mina during the days of Hajj. Jaber, May Allah please him, spoke to and persuade them.<sup>33</sup> The narrator said: So, we came back, but I swear, no one had another opinion from us except one man. All these proofs are indicative of the keenness of the Companions - may God be pleased with them - to clarify the danger of blasphemy and falling into it.

The righteous predecessors of followers and those who follow their approach have followed this approach to this day, and the opinion of the Sunnis

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<sup>31</sup> Abu Bakr Abdullah bin Muhammad Ibn Abi Shaybah, *Al-Musanaf*. Edited by Saad bin Nasser Al-Shathri. Riyadh: House of Treasures of Seville, 2015.

<sup>32</sup> Abu Bakr Abdullah bin Muhammad Ibn Abi Shaybah, *Al-Musanaf*. Edited by Saad bin Nasser Al-Shathri. Riyadh: House of Treasures of Seville, 2015.

<sup>33</sup> Abu Al-Hussein Muslim bin Al-Hajjaj Al-Nasaburi, *Al-Musnad Al-shah Al-Mukhtasar (Sahih Muslim)*. Edited by Muhammad Fouad Abdel-Baqi. 1st ed. Beirut: House of Revival of Arab Heritage, n.d.

has settled on that.<sup>34</sup> Ibn Taymiyyah said, “The most virtuous of Muslims forbade going out and fighting in sedition. Abdullah bin Omar, Saeed bin Al-Musayyib, Ali bin Al-Hussein, and others forbade the year of Al-Hurra from revolting against Yazid. Just as al-Hasan al-Basri, Mujahid, and others forbade going out in the sedition of Ibn al-Ash'ath. For this reason, the opinion of the Sunnis settled on abandoning fighting during the sedition, due to the authentic and established hadiths from the Prophet - may God bless him and grant him peace -. In addition, they began to mention this in their beliefs, and they commanded to be patient with the Imams' oppression and to abandon their fighting.” This great criterion is the reason for ensuring the quality of thought among Muslims and the greatest witness in our time to the seriousness of its violation of the Arab Spring revolutions that left destruction and chaos in the invaded countries.

## Section 2. The characteristics of the Kharijites

For Muslims, today to ensure the quality of their ideas must follow the methodology of the Companions in explaining the characteristics of the people of extremism and extremism so that young generations do not fall into their trap. The Kharijites or Khawarij are a misguided group that has taken the sword and violence as its slogan with the people of Islam.<sup>35</sup> The characteristics of the Kharijites were numerous as they were mentioned in the Prophetic Sunnah, and here we present a clear statement by the narrations of the Companions, May Allah please them, who witnessed the revelation and applied the Holy Qur'an.

1. Rebel against the rulers by the sword: Uthman, May Allah please him, says, “O people, do not kill me and blame me, for by God, if you kill me, you will never fight altogether, and never fight an enemy, and you will disagree until you become like this, and he intertwined his fingers, “*O my people! Do not let your opposition to me lead you to a fate similar to that of the people of Noah, or Hūd, or Šāliḥ. And the people of Lot are not far from you.*” (The Noble Qur'an, Hud: 89). He said, “And he sent to Abdullah bin Salam and asked him to stop their assault, but they came to him and assassinated him<sup>36</sup> And it is proven in the tradition that the Kharijites rebelled against their caliph and took away the mandate, as stated in *Musannaf* bin Abi Shaybah: “Then they came out in Harura’,

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<sup>34</sup>Abu al-Abbas Ahmad Ibn Taymiyah, *Menhaj Al -Sunnah. Investigation: Muhammad Rashad Salem*, 1416.

<sup>35</sup> Ahmed bin Ali Ibn Hajar, *Fath Al-Bari: Syarah Sahih Al-Bukhari*. Edited by Muhammad Fouad Abd al-Baqi. 1st ed. Beirut: Dar al-Maarifa, 1379.

<sup>36</sup> Abu Bakr Abdullah bin Muhammad Ibn Abi Shaybah, *Al-Musanaf*. Edited by Saad bin Nasser Al-Shathri. Riyadh: House of Treasures of Seville, 2015.

those gang of the Kharijites, a few ten thousand, so he sent them - Ali bin Abi Talib - appealing to them to God, but they refused.”<sup>37</sup>

From the aforementioned, we realize that one of the characteristics of the Kharijites is fighting the rulers of the Muslims and revolting against them with the sword, and the Companions stressed the necessity of fighting them to follow the Sunnah and defeat their falsehood and misguidance, as the Messenger, peace be upon him, said, “*If I find them, I would kill them as the Thamud were killed*”.<sup>38</sup> Examples of the Kharijites in our contemporary world are ISIS, Al Qaeda, Boko Haram, and other groups of violence, takfir, etc. Following the methodology of the Companions protects the Muslim family and society with all its components from this dangerous slope.

2. Deviating from the right path by following opinions and doubts: The reason for the deviation of the Kharijites from the truth is that they follow doubts *Shubhat* and interpret texts according to their corrupt desires and beliefs. On the authority of Ibn Abbas - may God bless them - who described what the Kharijites act on in the Qur'an, he said: he said, "What is the reason for those people's fear? They willingly accept what is precise thereof and react ruinously when it comes to what is broadly indicative" (Ibn Abi Shaybah 2015). And following misleading opinions and doubts *about shubhat* as one of the causes of deviation in the nation, Abdullah bin Amr, May Allah please him, said, "The matter of the Children of Israel was still moderate until the sons of the captives of nations grew up in them, and they said about them by opinion, they preferred and led astray.”<sup>39</sup>

Sahl bin Hunaif said, 'O people! Blame your personal opinions on your religion. No doubt, I remember myself on the day of Abi Jandal; if I had the power to refuse the order of Allah's Messenger, peace be upon him, I would have refused it. We have never put our swords on our shoulders to get involved in a situation that might have been horrible for us, but those swords brought us victory and peace, except in this present situation. Saad bin Abi Waqqas, May Allah please him, said when he was asked about the Kharijites, he said, “They are a people who have ‘persistently’ deviated, Allah caused their hearts to deviate.”<sup>40</sup> When he was in the Damascus mosque, they brought seventy of the Haroriya heads and

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<sup>37</sup> Abu Bakr Abdullah bin Muhammad Ibn Abi Shaybah, *Al-Musanaf*. Edited by Saad bin Nasser Al-Shathri. Riyadh: House of Treasures of Seville, 2015.

<sup>38</sup> Abu Al-Hussein Muslim bin Al-Hajjaj Al-Nisaburi, *Al-Musnad Al-Shahih Al-Mukhtasar (Sahih Muslim)*. Edited by Muhammad Fouad Abdel-Baqi. 1st ed. Beirut: House of Revival of Arab Heritage, n.d.

<sup>39</sup> Abu Bakr Abdullah bin Muhammad Ibn Abi Shaybah, *Al-Musanaf*. Edited by Saad bin Nasser Al-Shathri. Riyadh: House of Treasures of Seville, 2015.

<sup>40</sup> Abu Bakr Abdullah bin Muhammad Ibn Abi Shaybah, *Al-Musanaf*. Edited by Saad bin Nasser Al-Shathri. Riyadh: House of Treasures of Seville, 2015.

they were erected on the stairs of the mosque, so he looked at them and said, "The dogs of Hell, the vilest of the dead were killed under the shade of the sky, and those who were killed are the best of the dead under the sky, and he wept and looked at me, and said: O Abu Ghalib, you are from the country of these? I said, "Yes". He said, "May God preserve you". He said, "I think he said: God is one of them. He said, "You read the family of Imran. I said, "Yes, he said, "He is the One Who has revealed to you 'O Prophet' the Book, of which some verses are precise—they are the foundation of the Book—while others are elusive. Those with deviant hearts follow the elusive verses seeking to spread doubt through their 'false' interpretations—but none grasps their 'full' meaning except Allah. As for those well-grounded in knowledge, they say, "We believe in this 'Quran'—it is all from our Lord." But none will be mindful of this except people of reason" (Al-Imran: 7). And he said, "On that Day some faces will be bright while others are gloomy. To the gloomy-faced it will be said, "Did you disbelieve after having believed? So, taste the punishment for your disbelief." (Al-Imran: 7).

He said, O Abu, Umameh, "I saw you in tears." He said, "Yes, as a mercy to them, they were from the people of Islam. He said, "The Children of Israel have split into seventy-one sects, and this nation will add one sect, all of them are in Hell, except for the great majority. Hearing and obedience are better than division and disobedience. A man said to him: O Abu Umamah, is it your opinion that you say, or something I heard from the Messenger of God -peace be upon him - He said, "Do I dare?" He said, "Rather, I heard it from the Messenger of God - peace be upon him - more than once or twice until he mentioned it seven times<sup>41</sup>. Ibn Umar, May Allah please him, used to see the Kharijites as the worst of creation and said. "They took revealed verses regarding unbelievers and applied them to believers<sup>42</sup>. This is an explanation of what the Companions - may God bless them - were upon to strongly deny the people's doubts and react to them with texts and textual arguments from the Qur'an and Sunnah, thus securing the intellectual stability of Muslim communities.

3. Exaggeration in religion: The Kharijites were known for their religious exaggeration; therefore, the Companions warned against them, as evidenced by their narrations. One of the primary causes for their divergence from the true path is their religious exaggeration. When the Kharijites were referenced in one of the scenarios, they highlighted their worship and devotion. Ibn Abbas, May Allah please him, stated, "They are not more diligent than the Jews and Christians, then

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<sup>41</sup> Abu Bakr Abdullah bin Muhammad Ibn Abi Shaybah, *Al-Musanaf*. Edited by Saad bin Nasser Al-Shathri. Riyadh: House of Treasures of Seville, 2015.

<sup>42</sup> Ahmed bin Ali Ibn Hajar, *Fath Al-Bari: Syarah Sahih Al-Bukhari*. Edited by Muhammad Fouad Abd al-Baqi. 1st ed. Beirut: Dar al-Maarifa, 1379.

they pray."<sup>43</sup> This reinforces Islam's rule of moderation and economy in all matters.<sup>44</sup> And the Prophet, peace be upon him, clearly stated that the extremist one who goes beyond the limit in his words and actions will inevitably perish, through his saying, "The extremists perished"<sup>45</sup> Al-Ajri said, "He should not be deceived by his recitation of the Qur'an, nor his long-standing in prayer, nor the permanence of his fast, nor his good words in knowledge if his doctrine is that of the Kharijites."<sup>46</sup>

#### 4. Refuting the doubts of the Kharijites and the people of extremism

The Companions, May Allah please them, stood firm and strong in front of the people of deviation and suspicions, and they explained the approach of the Qur'an and the Sunnah with their actions. On the authority of Tariq bin Shihab said, "Khalid bin Al-Waleed lashed a man as a punishment, and the next day another man was flogged as a punishment. A man was there and said, "A man was subjected to punishment, and today another man was flogged for a punishment. Isn't this a fitnah?" Khaled, "This is not a fitnah, rather fitnah is in a land where he commits sins, and you want to leave from it to a land where no one commits sins, but you will not find it."<sup>47</sup> This is a response to the people of doubt and deviation who see that the application of the legal punishments in it is sedition.

On the authority of Abdullah bin Umar, he said, "Uthman told me while he was confined in the house: What do you say about what Ali Al-Mughirah bin Al-Akhnas indicated?" I said, "and what he indicated to you, he said, "These people want to depose me, so if I am removed, they leave me, and if I do not They killed me," I said: Do you think that if they remove you, will you be immortal in this world? He said, "No. I said, "Do they possess Paradise and Hell? He said, "No", I said, "Do you think that if you are not removed, will they increase their killing of you?" He said, "No". I said, "Have you considered that in Islam, anytime a people are dissatisfied with a prince, they take him off, therefore do not

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<sup>43</sup> Abu Bakr Abdullah bin Muhammad Ibn Abi Shaybah, *Al-Musanaf*. Edited by Saad bin Nasser Al-Shathri. Riyadh: House of Treasures of Seville, 2015.

<sup>44</sup> Abu al-Abbas Ahmad Ibn Taymiyyah, *Menhaj Al-Sunnah*. Investigation: Muhammad Rashad Salem, 1416.

<sup>45</sup> Abu Al-Hussein Muslim bin Al-Hajjaj Al-Nisaburi, *Al-Musnad Al-Shahih Al-Mukhtasar (Sahih Muslim)*. Edited by Muhammad Fouad Abdel-Baqi. 1st ed. Beirut: House of Revival of Arab Heritage, n.d.

<sup>46</sup> Abu Bakr Muhammad bin Al-Hussein Al-Ajri, *Sharia*. Edited by Abdullah Al-Dumaiji. 2nd ed. Riyadh: Dar Al-Watan, 1420.

<sup>47</sup> Abu Bakr Abdullah bin Muhammad Ibn Abi Shaybah, *Al-Musanaf*. Edited by Saad bin Nasser Al-Shathri. Riyadh: House of Treasures of Seville, 2015.

take off a shirt that God has given you?"<sup>48</sup> This is a beacon that will remain in the book of eternity written by the Companions with their blood to preserve Islam and the purity of Sharia in belief, method, and behavior.

In Ibn Abbas' debate with the Kharijites, a clear statement refutes people's doubts. Where Ibn Abbas, May Allah please him, said in response to the suspicions of the Kharijites, "I adjure you by Allah Who there is no god but Him, which man was Abu Bakr? They said, "Good one and praised me. He said, Umar Ibn Al-Khattab? They said a good man and praised him". He said, "Do you think that if a man went out for a pilgrimage, or Omreh, and hit an antelope, or some vermin of the earth, and one of them judged him alone, would the ruling be his. Allah says, "Whoever kills game intentionally must compensate by offering its equivalence—as judged by two just men among you" (The Holy Quran, Al-Ma'idah: 95). Though what you differ about in the matter of the nation is greater, he says: Do not deny two judgments in the blood of the nation, and God has made two judgments in the killing of a bird, and He has made between the disputes of a man and his wife two judgments to establish justice and fairness between them in what they quarrel about."<sup>49</sup> The common principles between the two parties, which is the imamate of Abu Bakr and Umar - may God be pleased with them both - then refute their suspicion in the issue of the two judgments with what came in the Book of God of the permissibility of that,<sup>50</sup> Rather, the arbitration of men in sparing the blood of the nation is of greater importance, and it is one of the purposes of Islamic Sharia.

Hence, it becomes clear to every Muslim with insight that the quality of thought and behavior is in following the Companions' approach in thought, behavior, and belief. They are the victorious sect and the saved group, and they are the sect of Allah and His Messenger. The happiest is the one who follows their path.

## Conclusion

The study concluded that the Companions' approach is the true criterion by which the moderation or deviation of thought is measured. The greatest quality for ensuring the security of thought among Muslims is to adhere to the Holy Quran and the Sunnah in the way the Companions understood it. Sticking to them is the reason for intellectual stability and correct intellectual treatment. The guarantees of the quality of safe thought are confirmed in the warning against takfir and the

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<sup>48</sup> Abu Bakr Abdullah bin Muhammad Ibn Abi Shaybah, *Al-Musanaaf*. Edited by Saad bin Nasser Al-Shathri. Riyadh: House of Treasures of Seville, 2015.

<sup>49</sup> Abu Bakr Abdullah bin Muhammad Ibn Abi Shaybah, *Al-Musanaaf*. Edited by Saad bin Nasser Al-Shathri. Riyadh: House of Treasures of Seville, 2015.

<sup>50</sup> Al-Tabari, Abu Jaafar Al-Tabari, *Tarykh Al-Rasul Wa Al-Muluk*. 2nd ed. Beirut: Heritage House, 1387.

prohibition of revolting against Muslim rulers: Amirs and rulers only. The command is to adhere to the group, not to divide, to rise with the sword against the Islamic nation, and to strike both the righteous and the immoral. Furthermore, it warns Muslim families to protect the ideas of the youth from extremism and to educate them on the Companions' approach, in which there is stability, security, doctrinal and intellectual consolidation, and the preservation of Islamic property and achievements. The study recommended conducting scientific studies on benefiting from the effects of the Companions and their approach in the books of the Sunnah and applying them in the lived reality to alleviate the burden of division in the nation, and to confirm intellectual stability and the unity of class and word. There is also a need to establish an integrated intellectual, economic, and social system in Islamic countries based on the Companions' understanding of the Sharia texts based on spreading awareness, intellectual immunization, and sound intellectual treatments to immunize Muslim families from extremism and address intellectual deviations.

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