

## Shaykh al-Islām Ibn Taymiyyah and the Foundational Principles of the Khārijite Renegades (A): Faulty Understanding of the Texts

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.

Ibn Taymiyyah (رحمته الله) stated: “The very first [heretical] innovations such as the innovation of the Khārijites arose due to their poor understanding of the Qur’ān. They did not intend to oppose it, but they understood from it what it did not indicate. They thought that it obligates the expulsion of the sinners from Islām, since a believer [in their faulty understanding] can only be the one who is righteous and pious. They said: ‘Whoever is not righteous and pious is a disbeliever who will remain eternally in Hellfire.’ Then they said: ‘Uthmān and ‘Alī and those loyal to them are not believers because they judged by other than Allāh’s law.’ Thus, their innovation had two precepts: The first is that whoever opposed the Qur’ān through deed or an errant opinion is a disbeliever. The second is that ‘Uthmān, ‘Alī and those loyal to them had fallen into this (opposed the Qur’ān through deed and errant opinion). Thus, it is obligatory to be wary of declaring Muslims to be disbelievers on account of sins and mistakes. For this is the very first innovation to appear in Islām. The people of this innovation declared Muslims to be disbelievers, made lawful their blood and wealth. Authentic traditions are established from

the Prophet (ﷺ) regarding their rebuke and the command to fight against them.”<sup>1</sup>

## Notes

The Khārijites made false interpretations of verses and made false judgements on the basis of these interpretations because they had no scholars amongst them and were independent in their understanding of the texts. These verses include the ones pertaining to threats (wa‘īd), judgement (ḥukm) and loyalty and disloyalty (walā’, barā’). They made absolutions in these fields and ended up expelling Muslims from Islām and making their blood and wealth lawful. This became one of their most prominent characteristics which is readily apparent today from radical Khārijite ideologues such as **Abū Muḥammad al-Maqdisī** and **Imām bin ‘Abd al-‘Azīz**<sup>2</sup>. They treat permissible matters such as giving gifts to non-Muslims, participating in treaties, legislation in matters of public interest (al-maṣlaḥa al-mursalāh) as invalidators of Islām, let alone treating sin and oppression as invalidators of Islām, and then extend these judgements from the rulers, governments and their institutions to subjects and whole societies.

Abu ‘Iyaad Amjad Rafiq ♦ kharijites.com ♦ @abuiyaadsp  
2 Muharram 1438 / 3 October 2016

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

<sup>2</sup> This vile Khārijite dog assumes numerous names, from them Sayyid Imām and also ‘Abd al-Qādir ‘Abd al-‘Azīz.