



The Most Prominent Principles of Belief in Which the Interpreters of the Kharijites Differed from the Approach of the Salaf

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Abstract:

This research discussed the most prominent principles of belief in which the interpreters of Kharijites differed from the approach of the righteous predecessors in their interpretation of the texts of the Holy Quran, and interpreted them to agree with their whims, then cited them as evidence for what they believed, This research came in an introduction, three topics, and a conclusion. The introduction dealt with the importance of the subject and the reasons for choosing it. Topic one dealt with the basic concepts in defining Kharijites, predecessors, and interpretation. Topic two discussed the foundations on which Kharijites relied in interpretation. Topic three dealt with the doctrinal principles that differed from the approach of the predecessors in interpretation. The research concluded with a conclusion in which the most important results were mentioned.

Keywords: Kharijites, Kharijites interpretation, Kharijites doctrine

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Introduction

Praise be to Allah alone, and prayers and peace be upon the one after whom there is no prophet. After that:

Sects appeared early in the history of Islam, and each sect sought to consolidate its pillars and establish its structure by calling to its belief and composing its thought. You rarely find a sect that did not make the interpretation of the Qur'an a book in which it decides its belief and what it believes in. As a result, what is called the doctrinal interpretation appeared.

Among the sects that split off from the approach of Salaf is Kharijites sect, which is considered the first sect to appear in Islam, as it appeared during the time of Uthman - may Allah be pleased with him - it rebelled against the nation with the sword, and declared all Muslims to be infidels; and the common people were tempted by it, because of the worship, piety and asceticism that its people were characterized by, so it harmed the Muslims greatly, and sought to inflict punishment and corruption on the Muslims.

Then the situation developed with it, and other branches came out from it that go back to its origin, and among them emerged interpreters who interpreted the verses of Allah to agree with their doctrine, and what they could not interpret they rejected and refused.

In this study, we will examine the most important foundations that Kharijites interpreters relied on in their interpretation of the Book of Allah, and the most prominent principles in which they differed from the approach of Salaf.

The importance of the topic and the reasons for choosing it:

The importance of this research lies in the following:

- Unveiling the Kharijites approach that differs from the approach of Salaf in interpreting the Qur'an texts.
- Identifying the most important doctrinal principles on which Kharijites approach revolved, and the effect of their belief in them appeared in their interpretation of the Book of Allah Almighty.
- Clarifying the approach of Salaf in the doctrinal issues in which Kharijites differed from them.
- The urgent need for students of knowledge to identify the approaches that differ from the doctrine of the righteous Salaf.

Previous studies:

Previous studies have been numerous in studying the doctrinal principles of Kharijites, and what they differed from the approach of Salaf in terms of rulings and transactions, and I have not found any study that is interested in identifying the impact of their doctrine on what they interpreted from the Book of Allah Almighty, and how those beliefs affected on the texts to conform to their doctrine.

Research Problem:

This study sought to answer the following problems and questions:

- Who are Kharijites? What is their approach to interpretation?
- What are the foundations of interpretation among Kharijites?
- What are the doctrinal principles in which Kharijites interpreters differed from Salaf's approach to interpretation?

Research objectives:

- Identify Kharijites approach to interpretation.
- Explain the foundations that Kharijites relied on when interpreting the Book of Allah.
- Know the doctrinal principles in which Kharijites differed from Salaf's approach to interpretation.

Research plan:

The plan of this research consists of an introduction, three topics, and a conclusion.

In the introduction, I talked about the importance of the topic and the reasons for choosing it, previous studies in it, the problem of the research, its objectives, methodology, and its plan.

Topic one : Basic concepts and it contains two requirements:

Requirement one : Definition of Kharijites in language and terminology.

Requirement two : Definition of Salaf in language and terminology

Topic two : Foundations of interpretation among the Kharijites.

Topic three : The doctrinal principles that contradict the approach of Salaf in interpreting Kharijites.

Conclusion: It included the most important results.

TOPIC ONE : Basic concepts

Requirement one: Definition of the Kharijites in language and terminology:

The Kharijites in terminology: The plural of Kharija, meaning a sect, and they are an innovating people who were called that because they left the religion and rebelled against the opinion of the Muslims (¹). It was said: Everyone who rebelled against the true Imam who the group agreed upon is called a Khawariji,

¹ Ibn Hajar al-Asqalani, Ahmad ibn Ali, edited by: Muhibb al-Din al-Khatib, Fath al-Bari, Explanation of Sahih al-Bukhari, (Beirut; Dar al-Ma'rifah, 1379 AH) 283/12.

whether the rebellion was during the days of the Companions against the rightly-guided Imams, or after them against the followers with excellence, and the Imams in every era (²).

This is a general definition that includes every Khariji in every time and place, whether those who rebelled against Ali (may Allah be pleased with him) or those who came after them until the Day of Judgment or those who adopted their principles and followed their path.

Requirement Two

Definition of the Salaf in language and terminology.

The Salaf in terminology: Historically, they mean: the people of the preferred centuries from the Companions, the Followers, and those who followed them, whom the Messenger of Allah (blessings and peace of Allah be upon him) testified to as being good (³). This is in Hadith that narrated on the authority of Imran bin Husayn (may Allah be pleased with him) that the Prophet (blessings and peace of Allah be upon him) said: "The best of my nation is my generation, then those who come after them, then those who come after them" (⁴).

TOPIC TWO

The foundations of the Kharijites in interpretation:

Kharijites are considered one of the sects that relied on the reprehensible interpretation of the Book of Allah Almighty as a way to establish their doctrine and express their beliefs; even though they were less than others in this regard, and evidence of that is what the interpretive library contains of complete interpretation books for this sect; Because what they have classified in interpretation does not match what other sects have classified; and the reason for that is that they are preoccupied with going out and fighting rather than sitting for knowledge and caring for it. Sheikh al-Islam - may Allah have mercy on him - said: "We only know the statements of the Kharijites from what people have transmitted from them. We have not come across a compiled book for them, as we have come across the books of the Mu'tazila, the Rafidah, the Zaydis, the Karramis, the Ash'aris, the Salamiyyah, the people of the four schools of thought, the Dahirrya , the schools of thought of the people of hadith, the philosophers, the Sufis and the like of these.(⁵)

² See: al-Shahrastani, Muhammad ibn Abd al-Karim ibn Abi Bakr, al-Milal wa al-Nihal (Cairo; al-Halabi Foundation; 1387 AH-1967 AD) 114/1

³ See: Ibn Taymiyyah, The Tadmuri Epistle, 2nd ed. (Egypt; Cairo; Al-Salafiyah Press, 1397 AH/1977 CE), p. 236, Al-Safarini, Muhammad ibn Ahmad ibn Salim Al-Hanbali, The Shining Lights of the Bright Lights and the Brilliant Secrets of the Archaeological Scriptures for the Explanation of the Shining Pearl in the Contract of the Mardhiyyah Firqat, 2nd ed. (Damascus; Al-Khafaqayn Foundation and its Library; 1402 AH - 1982), 20/1, and Ibn Abi Al-Izz Al-Hanafi, Muhammad ibn Ala' Al-Din Ali ibn Muhammad, edited by: Shu'ayb Al-Arna'ut - and Abdullah ibn Al-Muhsin Al-Turki, Explanation of the Tahawi Creed, 10th ed. (Beirut; Al-Risalah Foundation, 1417 AH - 1997 AD), p.28

⁴ Narrated by Al-Bukhari in his Sahih, Book of the Virtues of the Companions, Chapter on the Virtues of the Companions of the Prophet, may God bless him and grant him peace, and may God be pleased with them, (2/5) No. (3650).

⁵ bn Taymiyyah, Ahmad ibn Abd Al-Halim Al-Harrani, Achieved ed.: Abdul Rahman bin Muhammad bin Qasim, Collection of Fatwas (Kingdom of Saudi Arabia; Medina; King Fahd Complex for the Printing of the Holy Qur'an 1416 AH/1995 AD) 49/13.

The Kharijites based their interpretation of the texts on several foundations, the most important of which are:

1. Extreme sincerity and reprehensible fanaticism for the school of thought
2. Adopting reason and giving it precedence over transmission
- 3-Adherence to the apparent meaning of the text without paying attention to the narrated events from the Prophet, may God bless him and grant him peace.

TOPIC THREE

Doctrinal principles that contradict the approach of the Salaf in interpretation

The later Kharijites agreed with the Mu'tazila sect in most of their theological opinions, and their statements agreed on a group of doctrinal issues such as promise and threat, and the statement about the creation of the Qur'an. I have specifically designated the later ones because the early Kharijites did not have a targeted vision regarding the strife they stirred up, and the opinions they believed in; The first Kharijites were far removed from philosophical views and rational theories, and their statements mostly stemmed from a misunderstanding of the texts of the revelation, and the false projection of the texts onto present events. They were dominated by violence, rebellion, excommunication, and raising the sword against the people of Islam, theology and interpretation of attributes were not known among them until after the appearance of the Mu'tazila and the Shiite theologians, as for their predecessors who were contemporaries of the Companions and the Followers, they preceded these statements attributed to the Jahmites and the Mu'tazila (⁶).

The Kharijites differed from the Salaf's doctrine in a number of issues and doctrinal principles, which represented in their entirety a flawed understanding, extremism and fanaticism in religion, among the most prominent things in which they differed from the Salaf's approach:

First: Disabling Attributes:

The Kharijites went astray in the matter of the unification of names and attributes, and fell into the trap of denial, so their opinion and that of the Mu'tazila in the matter of the unification of names and attributes are the same, which is negation and denial. Al-Ash'ari says: "As for monotheism, the Kharijites opinion on it is like the opinion of the Mu'tazila" (⁷).

This was confirmed by their commentator Muhammad Atfeesh Al-Jaza'iri (⁸) when he said: "Our doctrine and the doctrine of these people - i.e. the Mu'tazila - and those who agreed with them is to interpret the verse from its apparent meaning to what is not permissible to describe God" (⁹).

⁶ Al-Ash'ari (236/1).

⁷ The previous source (108/1) and see: Abu Bakr, Muhammad Zakariya, Shirk in the past and present, 1st edition (Kingdom of Saudi Arabia; Riyadh; Al-Rushd Library for Publishing and Distribution, 1421 AH - 2000 AD) 805/1

⁸ He is: Muhammad bin Yusuf Atfeesh, a mujtahid, one of the most prominent scholars of jurisprudence, literature, language and interpretation, and one of the men of the modern reformist renaissance in Algeria. Among his works in interpretation are "Himyan Al-Zad li-Yawm Al-Ma'ad" printed in six parts, "Al-Taysir" in seven parts, and "Da'i Al-Amal li-Yawm Al-Amal" in four parts, in which he interpreted the Qur'an from Surat Al-Rahman to Surat Al-Nas. He died in the year (1332 AH). See: Al-Zarkali, Khair Al-Din bin Mahmoud bin Muhammad, Al-A'lam, 15th edition (Dar Al-Ilm Lil-Malayin, 2002 AD). (7/156), and Adel Noueihed, Dictionary of Interpreters "From the Beginning of Islam to the Present Era" 3rd ed., (; Lebanon; Beirut; Noueihed Cultural Foundation for Authorship, Translation and Publishing; 1409 AH - 1988 AD) /658/2).

Examples of this in their interpretations include: what came in the interpretation of Hud bin Muhkam (¹⁰) of the words of God Almighty: "God is pleased with them and they are pleased with Him" (Al-Ma'idah: 119) where he interpreted the attribute of pleasure as reward (¹¹) and denied the attribute of pleasure from God. Likewise, what was mentioned in "Himyan Al-Zad" by Atfeesh when interpreting the attribute of coming in the saying of Allah the Most High: "Do they await anything but that Allah should come to them in the shadows of clouds and the angels and the matter has been decided? And to Allah are all matters returned?" (Al-Baqarah: 210) He says: "Except that Allah should come to them in the shadows of clouds": with added deletion, meaning the command of Allah. As evidenced by the saying of Allah the Most High: "Do they await anything but that Allah should come to them in the shadows of clouds and the angels and the matter has been decided? And to Allah are all matters returned." Or the command of your Lord comes) and the result is that our school of thought and the school of thought of these people - meaning the Mu'tazila and those who agree with them - is to interpret the verse from its apparent meaning to what is not permissible to describe God with" (¹²), and he says in his other interpretation "Taysir al-Tafsir" when interpreting the same verse: "The meaning is that His command or His wrath will come to them" (¹³), and in his interpretation of the Almighty's saying: And your Lord will come, and the angels will come, rank upon rank (Al-Fajr/22) The interpreter says in the same interpretation: "And your Lord will come, meaning the command of your Lord, or His judgment, or no deletion but a representation of the manifestation of the signs of His power and its effects, exalted be He above bias and selection" (¹⁴). In both places, he negated the attribute and rendered it ineffective, and he began that with the command or the wrath.

second: Denying the believers' seeing their Lord on the Day of Resurrection in the Hereafter:

Kharijites went to deny the believers' seeing God Almighty with a false and weak suspicion, and they decided that in their books and interpreted the verses of vision according to their belief in the impossibility of the believers seeing their Lord on the Day of Resurrection; thus contradicting the approach of the Salaf who agreed to prove that the believers will see their Lord on the Day of Resurrection and in Paradise, their basis for that being the clear evidence from the Holy Qur'an and the successive hadiths. Examples of their interpretation of the verses of vision: What Hud bin Muhakam mentioned when interpreting the words of God Almighty: {Some faces, that Day, will be radiant, looking at their Lord}, meaning: smooth (looking at their Lord), meaning: waiting for the reward, and they are the faces of the believers. Muslim Al-Wasiti told me: I heard Abu Salih say about His words: {Some faces, that Day, will be radiant, looking at their Lord}, meaning: waiting for the reward from their Lord. Abu Salih

⁹ Atfeesh, Muhammad Yusuf, Hayman Al-Zad ila Dar Al-Ma'ad, 2nd ed. (2nd edition; Sultanate of Oman; Ministry of National Heritage and Culture 1413-1993 AD) (106/2).

¹⁰ He is: Hood bin Muhakam bin Hood Al-Hawari, an interpreter from the scholars of the Khawarij. His father was a judge in Tiaret, according to the Khawarij doctrine, an interpreter in the chapter of attributes. He has an interpretation called: (Interpretation of the Noble Book of God) which he abridged from the interpretation of Yahya bin Salam, and it is the first complete interpretation of the Khawarij, and his method died in the eighth or ninth decade of the third century AH. See: Adel Noueihed, (713/2).

¹¹ Al-Hawari, Hood bin Muhakam, Interpretation of the Noble Book of God (, Beirut; Dar Al-Gharb Al-Islami; 1990 AD) 12/1.

¹² Al-Hawari (160/3).

¹³ Tayseer Al-Tafseer, by Muhammad Yusuf Atfeesh, edited by: Ibrahim Talai, first edition. 1425-2004 AD. 13/2),

¹⁴ The previous source (216/6)

said: No one has seen it and no one will see him ⁽¹⁵⁾. Al-Khalili (¹⁶) said in his interpretation of the Almighty's saying: (Some faces, that Day, will be radiant, looking at their Lord); he interpreted his saying (looking) as meaning: waiting.

Third : Denying intercession:

Kharijites also believe that intercession is only for the pious believers on the Day of Resurrection. As for the sinners and those who commit major sins from the nation of Muhammad and the people of the position , they have no share in it. A servant does not enter Paradise unless he knows the status he has reached through his belief, acknowledgement, and actions. So if he enters his status, he will never leave it.⁽¹⁷⁾ What indicates this is what came in the interpretation of Hud bin Muhkam, when interpreting the words of God Almighty: "And fear a Day when no soul will suffice for another soul at all, nor will intercession be accepted from it, nor will compensation be taken from it, nor will they be aided." Al-Baqarah Where he said: "Because intercession is only for the believers" (¹⁸), and the Almighty's saying And fear a Day when no soul will suffice for another soul at all, nor will compensation be accepted from it, nor will intercession benefit it, nor will they be aided. Al-Baqarah: That is, no one will intercede for them with God, because intercession is only for the believers in particular (¹⁹). Al-Khalili said in his interpretation, when interpreting this verse: "This verse - as you see - is a ruling that intercession will not be accepted on that Day, which is what its sister verse 123 requires, even though it is expressed in it with (intercession will not benefit her), because benefit is the fruit of acceptance and its consequence. If it is accepted, it will benefit, just as if it is not accepted, it will not benefit. This is a general principle of the true Islamic faith that Qur'an has brought in multiple verses to prove that on that Day, man will be subject to his work and will only reap what he has sown. In doing so, it cuts off the ropes of hope for the lazy, who hope for harvest without planting, and comfort without toil, so they give themselves their desires, and do not prevent them from a sanctity, nor burden them with a duty, hoping for happiness through the intercession of the intercessors."⁽²⁰⁾

They used this verse as evidence to deny intercession for those who commit sins, and this contradicts the doctrine of the Salaf in establishing intercession for the people of the position , for the sinners, for the believers, and for those who enter the Fire from among the sinners of the believers, and that the people of

¹⁵ The previous source (444/4)

¹⁶ He is: Ahmad bin Hamad bin Sulaiman Al-Khalili Al-Ibadi, the Mufti of the Sultanate of Oman, a contemporary, he wrote a book in which he defended his doctrine called {The Damning Truth} in which he denies seeing God on the Day of Resurrection, and the belief in the creation of the Qur'an, and the belief in the eternal damnation of the wicked in Hell, and he denies the individual hadiths in the field of belief, and other deviations, and he also wrote a book in interpretation called Jawahir Al-Tafsir Anwar min Al-Bayan wa Al-Tanzil. See: Walid Al-Zubairi and others, The Simplified Encyclopedia of Biographies of the Imams of Interpretation, Recitation, Grammar and Language "From the First Century to the Contemporary with a Study of Their Beliefs and Some of Their Methods, 1st ed. (Britain; Manchester; Al-Hikma Magazine; 1424; AH - 2003 AD) 185/1).

¹⁷ See: Al-Jaabiri, Farhat bin Ali, The Civilizational Dimension of the Belief of the Khawarij (Algeria; Al-Qarara; Published by the Heritage Society; 1408 AH, 1987 AD) (2/701), Sa'ad and Ghayshi, The Methodology of Hood bin Muhakam in Interpretation (Algeria; Batla; University of Hajj Lakhdar, 1427 AH - 2006 AD) (p. 167)

¹⁸ Al-Hawari (103/1).

¹⁹ The previous source (142/1).

²⁰ Al-Khalili, Ahmad bin Hamad, Jawahir Al-Tafsir Anwar min Bayan Al-Tanzil 1st ed. (Oman; Al-Istiqamah Printing Press, Sultanate of Oman; 1404 AH) (259/3)

major sins will receive intercession (²¹). “There are many hadiths of this type, and knowledge of that was hidden from Kharijites and the Mu’tazilah, so they disagreed with that, out of ignorance of the authenticity of the hadiths, and out of stubbornness from those who knew that and continued in their innovation” (²²).

Fourth: Denying the scale of deeds and records:

Denying the scale is the business of innovators, and the scale is established by the texts of the Book and the Sunnah, so they do not believe that the scale that Allah sets for the account of his servants is a scale with two pans and a tongue, in which the records of good deeds and records of bad deeds are weighed, rather they believe that the scale is intended to distinguish and detail deeds and reward them; because the deeds of the servants, according to their belief, are accidents and not bodies (²³).

Therefore, Kharijites interpreted the verses and hadiths of the balance with an interpretation that contradicted the approach of the Salaf, and in which they agreed with the Mu’tazila and the Shi’a, and they applied their minds to the verses of God, and they diverted the hadiths of the Messenger of God, may God bless him and grant him peace, in a way other than their intended meaning, and thus they departed from the approach of the Salaf.

An example of this is what came in the interpretation of the Almighty’s saying: “And the weighing on that Day will be the truth. So those whose scales are heavy - they who will be the successful.” (Al-A’raf: 7) Atfeesh said: “Weighing: judgment and justice, and this is a depiction of the rational in the form of the tangible for the sake of clarification, and many of our later people are on this, and likewise we interpret what was mentioned in the hadiths about the balance of the column and the pans and the rashness of the pan and its weight as the preponderance of good and bad deeds and vice versa, without rational, and those hadiths are subject to fabrication, and this is our school of thought and the school of thought of the Mu’tazila.”(²⁴)

Fifth: Atonement for major sins and the belief in eternal damnation in Hell:

Kharijites believe that whoever commits a major sin is an unbeliever who will remain in Hell forever - if he does not repent from it - and accordingly, they believe that everyone who enters Hell will not leave it, and for this reason they denied the path as they denied the praised station and the intercession of the Prophet for the sinners of his nation (²⁵).

This is their ruling in the afterlife, but their rulings in this world are the rulings of the unbelievers, and their abode is the abode of unbelief, and by doing so they made permissible the blood, wealth, of the Muslims (²⁶).

²¹ See: Al-Lalakai, Hibat Allah bin Al-Hasan bin Mansour, Explanation of the Principles of Belief of the People of the Sunnah and the Community, 8th ed. (Saudi Arabia, Dar Taybah, 1423 AH / 2003 AD) 1178/6, Abu Al-Izz Al-Hanafi (p. 444).

²² Abu Al-Izz Al-Hanafi (290/1).

²³ See: Al-Jitali, Ismail bin Musa, Qawa’id Al-Islam, 3rd ed. (Al-Istiqamah Library 1416 AH / 1995 AD) 17/1.

²⁴ Atfeesh, Tayseer Al-Tafseer (12/5)

²⁵ See: Ibn Hazm Al-Andalusi, Ali bin Ahmed bin Saeed, Al-Fasl fi Al-Ahwa’ wa Al-Milal wa Al-Nihal (Al-Khanji Library - Cairo) 4/53, Hafez bin Ahmed bin Ali Al-Hakami, edited by: Omar bin Mahmoud Abu Omar, Ma’arij Al-Qubul bi Sharh Lam Al-Wusul ila Ilm Al-Usul, 1st ed. (Dammam; Dar Ibn Al-Qayyim; 1410 AH - 1990 AD) 856/2.

²⁶ See: Ibn Taymiyyah, Ahmad ibn Abd al-Halim, ed. Muhammad Rashad Salim, The Method of the Prophetic Sunnah in Refuting the Words of the Qadari Shiites, 1st ed. (Kingdom of Saudi Arabia; Imam Muhammad ibn Saud Islamic University; 1406 AH - 1986 AD) 243/5.

They built their foundation in this on the fact that there is no middle ground between faith and unbelief; either unbelief or faith, and there is no third; Sheikh Al-Islam said: "They were the first to declare the people of the Qiblah to be infidels because of their sins, or rather because of what they saw as sins, and they made the blood of the people of the Qiblah permissible because of that" (27). He also said: "When the matter of Kharijites became widespread in the nation, the Companions spoke about them, and narrated hadiths about them from the Prophet, may God bless him and grant him peace, and explained what was in the Qur'an in refutation of them, and their innovation became apparent among the common people" (28). He said: "Therefore, the Companions and the Imams agreed to fight them" (29).

Examples of this include: what Hud bin Muhkam interpreted as the saying of God Almighty: "And as for those who are made happy, they will be in Paradise, abiding therein as long as the heavens and the earth endure, except what your Lord wills - uninterrupted. gift" (Hud/108) Hud said: "That is, except what those who entered before them preceded them with." Then he said: "Here he mentioned what the skeptic group fabricated, that some people will enter the fire, then exit it through intercession, for this is its place and the place to respond to them." (30) Atfeesh said in his interpretation of the Almighty's saying: "And whoever returns - those are the companions of the Fire; they will abide therein eternally." [Surat Al-Baqarah/275]: "And the people of major sins from among the people of monotheism will abide eternally." And he said in his interpretation of the Almighty's saying: "And whoever disobeys Allah and His Messenger and transgresses his limits - He will put him into the fire to abide eternally therein, and he will have a humiliating punishment." [Surat An-Nisa': 14] 14]: The verse is evidence of the eternity of the immoral person, there is no conditional evidence for allocating eternity to evil. (31)

Al-Khalili differed from the doctrine of the Salaf in his interpretation of the evil in the statement of Allah the Most High: Yes, whoever earns evil and his sin encompasses him - those are the companions of the fire; they will abide therein eternally. Al-Baqarah / 81) Where he said: "The generalization of the evil here includes every sin, without distinguishing between one type and another; because it is indefinite in the context of the condition.. and many of this nation... began to interpret the threatening verses with far interpretation from their clear meaning, and they distort its meanings so that it agrees with their beliefs that contradict the clear texts, so they limited the evil here to polytheism, with the absence of any legal or situational evidence that restricts its generality, except what they imagined that the Almighty's saying: {And his sins encompassed him} indicates what they went to, and the truth is the opposite of what they said as will come to you its explanation.. (32).

These are three examples of three interpretations by interpreters on Kharijites approach, all of whom decided their belief in the ruling on the one who commits a major sin in the afterlife, and that he will be eternal in the fire, and they contradicted the interpretations of the Salaf and the imams of the interpreters, and even deceived by the hateful imitation, and some of them described them by saying: the doubting sect.

Sixth: The statement that the Qur'an is created:

²⁷ Ibn Taymiyyah, Ahmad ibn Abd al-Halim, The Middle Faith, 1st ed. (Riyadh; Dar Taybah for Publishing, 1422 AH) p. 27, Ibn Taymiyyah, Majmu' al-Fatawa (481/7).

²⁸ Ibn Taymiyyah, Majmu' al-Fatawa (483/7).

²⁹ The previous source (481/7).

³⁰ Al-Hawari (250/2).

³¹ Atfeesh, Himan Al-Zad (412/3).

³² Al-Khalili, Jawahir Al-Tafsir (508/2).

As the case with the Mu'tazila, and examples of that include: what came in the interpretation of the saying of God Almighty: "Whatever verse We abrogate or cause to be forgotten, We bring forth [one] better than it or similar to it" (Al-Baqarah/106). Al-Khalil said: "Abrogation is evidence that the Qur'an is an event that is created, and we do not establish psychological speech, let alone that it is said: Abrogation is one of the accidents of what psychological speech is related to, which are the actions in commands and prohibitions, and the informative relations in news, and in establishing psychological speech, establishing that God is a circumstance and a localized entity, and if that goes back to knowledge, it is necessary that everything He knows is eternal, and the Qur'an is these words and nothing else" ⁽³³⁾.

In the interpretation of the Almighty's saying: "Indeed, We have made it an Arabic Qur'an that you may understand." (Al-Zukhruf:3) Hud bin Muhakam said: "His saying: (We made it) means: We created it." ⁽³⁴⁾

The first claimed that the occurrence of abrogation in the Qur'an is evidence of the occurrence and creation of the Qur'an, and the second used this verse as evidence that the Qur'an is created, thereby contradicting the evidence of the revelations and the consensus of Salaf that the speech of God Almighty is revealed and not created ⁽³⁵⁾.

Seventh: Their position on the Companions:

What Kharijites agreed upon was loyalty and acceptance of Abu Bakr and Umar, may God be pleased with them, so no group of them deviated from that. As for Uthman ibn Affan and Ali ibn Abi Talib, may God be pleased with them, the Kharijites perished because of them and criticized them for what God absolved them of, so they disavowed them as they disavowed from Talhah, Al-Zubayr, Aisha, Ibn Abbas - may God be pleased with them - and other Companions, may God be pleased with them. Ibn Hazm said in describing them: (And they declare those who disagree with them to be infidels and they consider permissible from them because of their apostasy what they do not consider permissible from the original infidel, as the Prophet - may God bless him and grant him peace - said about them {They kill the people of Islam and leave the people of idols}. For this reason they declared Uthman, Ali and their followers to be infidels; and they declared the people of Siffin - the two groups - to be infidels in similar malicious statements) ⁽³⁶⁾.

The author of the book (Bayan al-Shari'a) said: "We disavow the enemy of Allah, Iblis - may Allah curse him - and his followers from the Pharaohs and others from the imams of disbelief, and the followers of the people of Taghut from the time of Adam until this day.....And we disavow after the Prophet - may Allah bless him and grant him peace - the people of the Qiblah who are from the people of the Qiblah, Uthman bin Affan, Ali bin Abi Talib, Talhah, al-Zubayr, Muawiyah bin Abi Sufyan, Umr bin al-Aas, Abu Musa al-Ash'ari, and all those who were satisfied with the rule of the two arbitrators, and left the rule of Allah to the rule of Abdul Malik bin Marwan, Ubayd Allah bin Ziyad, al-Hajjaj bin Yusuf, Abu Ja'far, al-Mahdi, Harun, Abdullah bin Harun, and their followers and partisans, and those who supported them in their disbelief and injustice from the people of innovations and the people of whims, because Allah the Most High said: And who is more astray than he who follows his desire without guidance than Allah. Indeed, Allah does not guide the wrongdoing people. (Al-Qasas/50): Then he said: "This is the religion of Allah, the religion of His angels, His prophets, and the religion of His saints. To it we call, with it we are pleased,

³³ Atfeesh, Tasee Al Tafseer (216/1).

³⁴ Al-Hawari (107/4).

³⁵ Ibn Taymiyyah, Collection of Fatwas (144/3)

³⁶ Kindi, Muhammad bin Ibrahim, Bayan al-Shari'a (; Sultanate of Oman; Ministry of National Heritage and Culture; 1408 AH - 1988 AD). (280 – 281/3), (293/3),

upon it we live, and upon it we die. There is no judgment except that of Allah. He declares the truth, and He is the best of judges.” (³⁷)

This is their position on the Companions of the Messenger of Allah, may Allah bless him and grant him peace - may Allah be pleased with them - and their commentators followed it. Atfeesh says in Hemyan Al-Zad in his interpretation of the words of Allah the Most High: “Allah has promised those among you who believe and do righteous deeds that He will surely make them successors upon the earth, just as He made those before them successors.” (An-Nur: 100): “The opponents said on the authority of Ad-Dahhak: Those who believed were: Abu Bakr, Umar, Uthman, and Ali, and that their succession was their great Imamate. What will come will prove the invalidity of the entry of Uthman and Ali into that.” Then he said: “And in the days of Abu Bakr, Omar, Othman, and Ali, and after them came the great conquests, and the establishment of the religion for its people, but there is no evidence in that that Othman and Ali were right, because - even though their caliphate was with the approval of the Companions - they did not die except after they had changed and altered and destroyed... as in the hadiths from him, may Allah bless him and grant him peace, that they were tempted. Then he says, and whoever disbelieves after that - then it is those who are the wicked. An-Nur /55) I say: And Allah knows His unseen: The first one to disbelieve in that blessing, and deny its right was Othman bin Affan, the people made him over themselves and their wealth, so he betrayed them in that.

Conclusion:

After this brief study of the doctrinal principles in which Kharijites differed from the methodology of the righteous predecessors and those who followed them from the people of the Sunnah and the community, it becomes clear Next:

First: One of the best things that has been said in defining Kharijites is the definition of Imam Abu al-Fath al-Shahrastani when he mentioned their descriptions and clarified them by saying: “Everyone who rebelled against the true Imam who the community agreed upon is called Khawarij, whether the rebellion was during the time of the Companions against the Rightly-Guided Imams, or after them against the righteous followers, and the Imams in every era.”

Second: Kharijites based their interpretation of the texts on three pillars: First: extreme sincerity and reprehensible fanaticism in doctrine, second: the arbitration of reason and its precedence over transmission: if the meaning agreed with reason, they accepted it, and if it differed from it, they rejected it, and third: rigidity on the apparent meaning of the text without paying attention to the narrated events from the Prophet, may God bless him and grant him peace, or from the Companions, or from the followers, may God be pleased with them all.

Third: Kharijites declare in many of their beliefs that they follow the Mu'tazila school of thought, especially in the issues of names and attributes, and in the belief in the creation of the Qur'an.

Fourth: Kharijites go to the saying of denying the vision, and interpreting the verses of vision according to their belief in the impossibility of the believers seeing their Lord on the Day of Resurrection.

Fifth: Kharijites believe in the promise and threat that whoever disobeys God Almighty and does not repent before his death, then it is right for God to put him in Hell and to remain in it forever, and likewise for the believer if he dies as a believer, God must put him in Paradise and to remain in it forever, following the Mu'tazila.

Sixth: Kharijites went to invalidate the intercession of the Messenger, may God bless him and grant him peace, for the people of the situation and for the people of major sins, and this is due to their adherence to the principle of the promise and threat.

³⁷ Atfeesh, Himan al-Zad (280/10)

Seventh: Kharijites deny the existence of the scale on the Day of Resurrection and that it is a real scale by which deeds and records are weighed:

Rather, they believe that the scale is intended to distinguish deeds, detail them, and reward them; Because the actions of the servants, according to their belief, are symptoms and not bodies.

Eighth: The Companions, may Allah be pleased with them, were not spared from the insults and slander of Kharijites, especially the great Companions, may Allah be pleased with them, such as Ali ibn Abi Talib and Uthman ibn Affan. Rather, some of their predecessors reached the point of declaring them infidels.

Recommendations:

- Taking care of the interpretation of the Salaf and showing it to the general Muslims so that they are not deceived by these contradictory interpretations that aim to empty the Qur'an wording of its content and turn people away from the correct Qur'an meanings.

- Holding meetings and seminars to explain this Khawarij thought and warn against it.

And may Allah's prayers and peace be upon our Prophet Muhammad, his family, his companions, and those who follow his footsteps until the Day of Judgment.

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