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Philosophical Aspects of the Historical Development of Islamic Civilization and the Interest in the Teachings of Ibn Taymiyyah (1263-1328)

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Abstract---The purpose of the paper is to analyse the philosophical aspects of the historical development of Islamic civilisation. Special attention is paid to the socio-cultural and socio-political crises that accompany the development of the Muslim world and the regularity of turning to the radical ideas of the Syrian religious figure Ibn Taymiyyah during the period of instability at the turn of the 13th-14th centuries. Theoretical basis: In the course of the study the author did not find any works, devoted to the influence of Ibn Taymiyyah on the establishment of the ideology of modern radical groups and the interest in the Islamic world to his ideas. Therefore, the scientific novelty of the study lies in the possibility to investigate the features of the historical development of the Islamic world and the appeal in times of crisis to the teachings of this medieval religious leader. In the course of the study the author came to the conclusion, the development of Islam was greatly influenced by the peculiarities of tribal relations in the Arab society in particular, and in the Islamic society as a whole. It was noted, that the development of this religion was influenced by the attitude of Muslims to Imam Ali, the son-in-law of the Prophet Muhammad and Muawiyah, one of his companions. One of the lines of dissent in the Islamic world, which has manifested itself up to our time and which in many ways served as the basis for the establishment of Sunnism, Shiism and Kharijism, was the positive or negative attitude of people to these historical and religious figures.

Keywords---extremist groups, historical development, Islamic civilization, Kharijites, Muslims, shiites, sunnites, teachings.

Introduction

The relevance of the research topic is due to the constantly growing activity of various extremist groups, which cover their activities with Islamic religious slogans, considering this religion, first of all, as a political system. Many of the radical organisations, including the Islamic State of Iraq and the Levant (ISIS), were strongly influenced by the teachings of Ibn Taymiyyah, which, as a rule, were in demand at critical moments in the history of the Islamic world. At the turn of the 13th-15th centuries in Damascus, the famous medieval religious leader Ibn Taymiyyah propagated his teachings (Umarova, 2021). A feature of his views was extreme radicalism, both in relation to representatives of other confessions and to Muslims who belonged to various sects and movements that did not support his views. When studying the views of Ibn Taymiyyah, we came to the conclusion that most of the postulates relate to issues of accusation of disbelief (takfir) and waging jihad. His attitude to the state, in general, and to the judiciary, in particular, was borrowed by him from various sects of the Kharijites. In addition, the author draws attention to the fact that the ideas of these sects, which were reconsidered by Ibn Taymiyyah, gained particular popularity during periods of difficult socio-political situation and historical crises that befell Islamic civilisation (Yahyaee & Mahini, 2012; Ahmad, 1995). The emergence of Ibn Taymiyyah and the popularity of his ideas was due to the fall of the Arab Caliphate and the conquest of many states of the Middle East by the Mongols, which gave rise to another deep social crisis.

The study of the philosophical aspects of the historical process was carried out by Udaltsov & Mrochko (2017). To this subject was studied in thesis research by Musaelyan (2006); Ahlskog (2018); Harootunian (2015); Bouzarinejad et al. (2018); Gilchrist (1994); Thum (2019); Kenney (2006); Sonn & Farrar (2010). Separately, the work of A. Toynbee "Comprehension of history" should be noted (2019). The early history of the Arab Caliphate was studied by the Soviet researcher Bolshakov (2002), in his work he analysed the reasons for the appearance of radical ideas in the early period of Islamic history. Ignatenko (2000), addressed the same topic in his paper "Endogenous radicalism in Islam". The Azerbaijani researcher A. Ali-zade devoted his paper to the influence of the Kharijites on the early history of Islam (Ali-zade, 2007).

The novelty of the study lies in the analysis of features of the historical development of Islamic civilisation. The study also proves that the development of radical ideas in modern Islamists factions was greatly influenced by the ideas of Kharijism, which reached later generations of Muslims through Ibn Taymiyyah. The author also came to the conclusion that his ideas, as a rule, were in demand during the hard times of the history of Islamic civilisation. The aim of the study is to examine the features and patterns of the development of the Islamic world. Also, it is shown that the surge of various terrorist acts is usually associated with social and socio-political crises. The author will also study the role of Ibn Taymiyyah, whose teachings were the basis for the development of various radical concepts in Sunni Islam after the 14th century (Purrostami, 2012).

The concept of the history of Islam: periods of crisis

First of all, let us emphasise that the philosophy of history has always been in a mutually conditioning relationship with historical consciousness. The very existence of a philosophy of history is inconceivable outside the context of historical consciousness. At the same time, the philosophical understanding of history had a largely formative effect on historical consciousness and, accordingly, on socio-historical life itself. Finally, the philosophy of history has had a significant impact on the process of forming modern social and scientific knowledge, in particular on the process of sociological theory establishment. Note that critical philosophy of history is asserted as a respectable branch of epistemology (Ahlskog, 2018). It is noted that the structure of world history, according to Kozhin Karatani, seeks to save the philosophy of history and restore in it the connection between philosophical reflection and historical practice (Harootunian, 2015). However, the more ancient theorist of the philosophy of history, according to A. Toynbee, was the Arab historian Ibn Khaldun, who put into this a concept of “human community” (Tojnbi, 2019).

Now let us briefly analyse what is meant by the concept of “history of Islam”. R. Soum devoted his research to this issue. He points out that attempts to define the terms “Islam” and “history” have generated much debate (Rinartha et al., 2018). The definition of “Islamic history” is rather broad (Maevskaya & Aga, 2021). The main problem is to establish what exactly from the past is actually Islamic and which concepts are properly Islamic and which are not. He examines and analyses in detail the issues of identification and self-identification of Muslims (Thum, 2019). Researcher of the early history of Islam and the Arab Caliphate, O. Bolshakov, quite rightly notes in his fundamental research “History of the Caliphate” (Bolshakov, 2002), that the history of the Arab Caliphate has become an important component of the history of all mankind, without which it is impossible to understand its regularities. A philosophical understanding of the historical processes that took place in the early Islamic period helps a more accurate understanding of the origins and essence of many socio-political phenomena that occur in the modern Muslim world (Mursidi et al., 2021).

In the course of the study, the author drew attention to the fact that a rather strong imprint on the historical development of the Islamic world was left by the attitude of people, or individual religious groups, to two well-known companions of the Prophet Muhammad – Ali and Muawiya. The contradictory attitude towards these religious and historical figures led to the formation of a number of movements and sects, which took a diametrically opposite position in relation to them (Ambrosini, 2000; Bockheim et al., 2005). And, if the Shiites in some cases love the companion Ali without measure and fiercely hate Muawiya, then the Kharijites and some representatives of the Sunni Hanbali madhhab take the opposite position on this issue.

The early period of Islamic history laid the foundation for the emergence of a whole chain of religious-philosophical and socio-political crises, which up to our time lead to the emergence of more and more waves of radical ideas, mainly based on the teachings of Ibn Taymiyyah. The concept of periodic crises is largely consistent with the philosophy of returning history. The well-known Islamic

scholar A. Ignatenko in his paper “Endogenous Radicalism in Islam” ([Ignatenko, 2000](#)), draws special attention to the fact that the propensity for periodic manifestations of radicalism lies in the history of the development of the Islamic world and is based on the peculiarities of the legislative system that Muslims have been using for many centuries, namely, that the Shariah regulates all spheres of human and communal life ([Al-Romi, 2000](#); [Adams et al., 2008](#)). The accusation of opponents of non-observance of Sharia law properly, at a very early period, launched the process of politicisation and radicalisation of Islam. The inevitable consequence of this process was the emergence of a number of groups of adherents of the ideology of radical Islamism, who set themselves the goal of creating an Islamic state living according to Sharia law. This feature of the historical development of the Islamic world drew attention to the researchers J. Buzarinjad, Sh. Zarpeima, M. Jahanshahi, E. Marandi. They highlighted a number of global crises in the Islamic world that went literally one after another. They designated the first crisis as a succession crisis (632-661), the second (661-750) was closely associated with the rise and fall of the Umayyad caliphate, the third – the establishment, development and fall of the Abbasid Caliphate (750-1258) under the onslaught of the Mongols, and the fourth – fall of the Ottoman Empire at the beginning of the 20th century ([Bouzarinejad et al., 2018](#)). This crisis continues to this day. In addition, a number of smaller crises were noted that affected certain regions of the Islamic world.

Let us turn to a more detailed consideration of the development of the Islamic world and note that the first crisis occurred in (632-661), and was associated with the succession of power after the death of the Prophet. It acquired the greatest acuteness in the last years of the reign of Caliph Uthman, who belonged to the ancient and influential Quraysh tribe of the Umayyads (Banu Umayyah). Representatives of this tribe were known in Mecca long before the birth of the Prophet Muhammad, and even then, the large Arab tribe of Quraysh consisted of two rival clans of the Hashemites and Umayyads. The Umayyads were responsible for the city's defences and were more successful traders, while the Hashemites carried out a religious mission, were the guardians of the Kaaba and provided for the needs of the pilgrims. It is from the Hashemites that the Prophet Muhammad and his son-in-law, Imam Ali originate, and from the Umayyads, according to [Gilchrist \(1994\)](#), were the fiercest enemies of the Prophet. When the Prophet, who belonged to the Hashemites, took power in Mecca, the centuries-old rule of the Umayyads was defeated. When the representative of this clan named Uthman was appointed Caliph, they constantly feared to lose their newfound power and authority (the previous rulers were not from the Umayyad). Therefore, the Caliph began to appoint representatives of his clan to influential posts and give them rich salaries and allotments.

During the reign of Uthman, there was also the rise of the representative of the Umayyads, one of the companions of the prophet – Muawiyah, who would later become the Caliph. Caliph Uthman appointed him governor in Syria, giving him a rich salary. There he was able to acquire a large number of supporters, since at that time there were not many companions of the prophet in this region, as, for example, in Iraq. This practice of Uthman caused discontent among ordinary members of the Islamic community who did not belong to this clan. It should be emphasised that most of them were companions of the Prophet, and saw the

situation and relationships in the community that reigned during his lifetime. In the new situation, they found themselves out of work, and could not receive the privileges that the relatives of the Caliph had because of their clan affiliation. During the reign of Uthman, the beginning of social stratification in the Islamic community was marked, which was little noticeable in an earlier period, since the previous rulers sought to control and smooth out the inter-clan and social contradictions. The reign of Caliph Uthman became a turning point in the history of Islam, when the government, formerly based on God-fearing believers, was held hostage by people who did not share these principles. On the part of the Caliph, the persecution of people who disagreed with his policies began and, as a result, there is historical evidence that some of the Prophet's companions were expelled from their homeland (Ryzhkov, 2020).

As a result, the companions of the Prophet, dissatisfied with the power of Uthman, relied on Imam Ali, the son-in-law of the Prophet Muhammad. There was a hope that he would become the protector and spokesman for their interests, and the government in the community would return to that religious-philosophical and socio-political ideal which existed during the life of the Prophet. Therefore, among the representatives of those who were in opposition to Uthman, there were some noble companions from other clans, as well as students of Imam Ali, who sought to return the form of existence of the Islamic community that existed during the life of the Prophet. As a result, they became the first renovationists in history who called for a return to “pure Islam”.

Researcher A. Ali-zade notes that a characteristic feature of crisis situations that arose in ancient societies is the emergence of religious and philosophical groups that considered themselves defenders of the purity of faith and fighters for the true ideals of religion, lost by the ruling circles and a significant part of society (Ali-zade, 2007). Moreover, their ideas were almost always radical. Islam was no exception, and the growth of tension, as a result, led to the emergence of the first sect, which was called the Kharijites (rebels, who left the community), the postulates of which became a decisive factor in the process of religious, philosophical and political development of the Islamic world up to the present days. The manifestations of the teachings of this sect became especially strong in difficult and critical stages of development. For centuries, the term Kharijites has surfaced every time a militant opposition has emerged in the arena of Islamic history (Kenney, 2006).

A well-known Islamic historian, one of the students of Ibn Taymiyyah – Ibn Kasir – calls the assassins of Caliph Uthman – Kharijites (Ibn Kasir, 1997). Most of the researchers believe that the Kharijites were the first of the sects that formed after the death of the Prophet Muhammad. This opinion, for example, is shared by researchers Sonn & Farrar (2010). It follows that the first crisis was largely caused by the peculiarity of the Arab ethnos, due the fact that at that historical period it was not consolidated, and each tribe, of which it consisted, was governed according to its own customs and relations with other clans were built according to their discretion. Therefore, the Arab, first of all, considered himself a representative of his clan and only then an Arab. Note that the echoes of such a structure of society have survived to this day and have a direct impact on socio-political processes in individual countries.

As noted above, the first turning point in the history of Muslims was the assassination of the Caliph Uthman and the accusation of the Caliph Ali, who came to power, of refusing to find and punish the murderers. This led to inter-clan confrontation, and a little later, interconfessional transitions in Islam (Jamal & Shukor, 2014; Mir et al., 2015). As a result, in (656-661) this led to the first civil war, during which the companions of the prophet and their descendants took part on both sides. Ali, his sons Hasan and Hussein, like Uthman, were killed, and representatives of the Umayyad clan came to power (661-750). The first ruler of the dynasty was the irreconcilable enemy of Ali – Muawiyah. It is known that he took the oath of office in Jerusalem in 659 or 660, that is, during the life and reign of Imam Ali. Therefore, he is classified as usurper and schismatic. The researchers emphasise that one of the greatest fears of Muawiyah was the fear of losing power, therefore, when he built his relationship with Byzantium, he did everything possible so that they did not recognise Imam Ali as the legitimate ruler of the Muslims (Haidari, 2017). Note that the murder of Imam Hussein – the grandson of the Prophet Muhammad – Ibn Abbas connects with inter-clan enmity and writes in his letter to Yazid Ibn Muawiyah, calling him an illegitimate child, and accusing him of murdering Hussein and other young men of the Banu Hashim clan (Ridwani, 2014). In the Umayyad Caliphate, for the first time in the history of Islam, the transfer of power by inheritance was established, which was of a rather secular nature. Muawiyah converted to Islam actually before the death of the Prophet and was one of the freed people who were pardoned during the capture of Mecca in 630. However, the preconditions for this type of transfer of power arose somewhat earlier. The researcher Shaaban in his work “History of Islam” notes that the second caliph – Umar was appointed the ruler of the Muslims by the first Caliph – Abu Bakr. This method of transferring power has become an innovation for the Islamic community. However, it should be emphasised that this appointment was made as a recommendation to the community to accept this candidacy, and it could be rejected (Shaban, 1978). However, over time, this transformed into the transfer of power by inheritance. In addition, the researcher points to a pivotal transformation of the methods of governance in the Caliphate and writes that the Umayyad Caliphs introduced a style of government to the Islamic Caliphate that was common for the Sassanian and Roman kings (Haidari, 2017).

As a result, the main reason for the first civil war that took place in the Islamic community was the struggle for power between the Quraysh tribes of the Hashemites and Umayyads, and not from religious conflicts. The brutality shown on both sides in this war is impressive. According to various estimates, Muslims killed 20 thousand of their fellow believers, which gave a powerful impetus for the emergence and further development of extremist and radical views of the Kharijites.

Origin and characteristics of Kharijism

Kharijism was distinguished by the following conceptual features: accusation of disbelief (takfir) of all who did not share their views and committed any, even a minor sin; jihad, and, in fact, political murders of all those who did not belong to their sect, that including with their families, the denial of the judiciary not under

Sharia law, and the accusation of disbelief on all those who apply to the court under other laws. They were the first to express the idea of the inadmissibility of a court that does not comply with Sharia, which they called the Taghut court. Further, this concept was developed by representatives of various extremist groups and is actively discussed today (Frissen, 2021; Smith et al., 2020). They also developed a specific concept of state power, which considered it permissible for any Muslim to remain in the post of Caliph and allowed the overthrow and even murder of an unwanted ruler. In Sunni Islam, the priority of state power is given to the Quraysh clan. Before the advent of Kharijism, the ideas of the radical Jewish sects of the Zealots and Essenes were prevalent in the region. The latter, like the Kharijites, proclaimed all those who disagreed with their teachings as apostates (Ali-zade, 2007; Eka et al., 2021). There was also a group of Christians with similar beliefs and they were called Donatists. They mainly lived in North Africa, where after some time the ideas of the Kharijites spread. Note that the Caliph Muawiyah, who seized power, hated Imam Ali to such an extent, and attributed to him the death of his relative Uthman, that he ordered to kill all babies named Ali, and to defame him during Friday sermons. This hatred aggravated the crisis in the Islamic world of that time and the Kharijites gained quite considerable popularity, especially in the outlying regions of the state.

The burden of the philosophy of hatred, which has its origins in Kharijism, is borne by the Islamic community to this day. From here we see how one person, who pursued the protection of the interests of his clan, had a decisive influence on the establishment of religious and philosophical concepts that spread in the Islamic world. Since that time, Kharijism has become an internal component of the Islamic world, which manifests itself every time when unfavourable socio-political conditions arise. It should be borne in mind, that it was during the reign of the Umayyads that the Islamic community was divided into Sunnites and Shiites. As a result, during this historical period, three directions in Islam were formed – Sunnism, Shiism and Kharijism. Also, during this period, a large number of false hadiths were thrown into circulation, where “allegedly in the name of the Prophet” the right to rule of one or another group was proclaimed. From this it can be seen that inter-clan contradictions prevailed over the religious unity of Muslims, already mythical by that historical period, which gave rise to deep contradictions in the Islamic community. The author emphasises once again that inter-clan contradictions have been inherited by the Islamic Arab society since ancient times, and even the presence of legends about inter-tribal enmity was noted, which bore the name Ayam al-Arab (Gorjaeva, 2018). In addition to intra-Arab animosities, during the Umayyad rule, conflicts constantly arose between Arabs and newly converted Muslims, as a result, a deeply conspiratorial opposition was formed, which aimed to bring the Hashemites to power. This is how the Abbasid Caliphate was established, where Muslims of all ethnic groups were equal in rights.

During another deep crisis that befell the Islamic world in the 13th-14th centuries, the concept of the Kharijites was brought together by a religious figure from Harran, Ibn Taymiyyah (1263-1328). The reason for this third global crisis was the recent crusades and the conquest of the Middle East by the Tatar-Mongols, which happened during the life of Ibn Taymiyyah. Shortly before his birth in 1258, the capital of the Abbasid Caliphate, Baghdad, fell, and in 1270 the

Mongols ravaged his hometown, Harran, which at that time was in northern Syria. At the age of seven, literally in one evening, he had to leave his home and flee to Damascus, where pro-Umayyad positions were strong for a long time. These circumstances left a negative imprint on the emerging worldview of Ibn Taymiyyah and, possibly, planted in him a craving for radicalism.

Note that already in his youth, he participated in actions of disobedience to the ruler, in military campaigns against his compatriots – the Alawites, who did not share his religious beliefs. In addition, he travelled to Cairo, the capital of the Mamluk Sultanate, to push the Sultan to adopt anti-Christian laws ([Shestopalec, 2008](#)). However, his first anti-Christian speech occurred in 1293, when he intervened in a court case against the Christian Asaf from the village of Suweida, who was accused of insulting the Prophet Muhammad. However, one of the emirs named Ibn Ahmad ibn Haji saved him from the trial. Together with one of the sheikhs, he went to the governor of the Sultan in Damascus, Izuddin Aibek al-Hamawi. By order of the emir, a Christian was brought, accompanied by a Bedouin, at that time many people were present there, and they threw stones at them. For this offense, Ibn Taymiyyah went to prison for the first time, and the Christian “converted to Islam” to avoid further legal proceedings. This circumstance greatly angered Ibn Taymiyyah, left an imprint on the attitude towards Christians and gave impetus to the writing of the book “As-Sarim al-maslul ala shatim ar-rasul”, as well as “The correct answer to those who distorted the religion of the Messiah” ([Shestopalec, 2008](#)). And, if the first book does not yet contain a criticism of Christianity, then the second is one of the polemical works of Ibn Taymiyyah, as evidenced by the title of the work. This book is clearly anti-Christian in nature and is the most radical work of the Arab Middle Ages on this matter. Also, researchers believe that polemicism is one of the main features of most of Taymiyyah's works.

Let us emphasise a rather curious fact, that while criticising the Kharijites for intransigence, he borrowed their concepts that relate to takfir, jihad, rejection of the Taghut court and some aspects of state power. This was especially evident in his anti-Mongolian fatwas, where he accused the Muslim Mongols of disbelief for the fact that they, along with Sharia, applied their traditional legal code “Yassa”. In the 20th-21st centuries Ibn Taymiyyah's anti-Mongolian fatwas are used against the authorities of Islamic and Arab countries, which are not guided by the Sharia. They call for the assassination of government officials and the elimination of the secular judicial system of the state. As for jihad, he set forth his views on this issue in a number of his works, including one of the tomes of the collection “Al-Fatawa Kubra” entitled “Kitab al-Jihad” ([Ibn Tajmija, 1987a](#)). Note that Ibn Taymiyyah was one of those who had a negative attitude towards the companion Ali and, according to some statements, did not even consider him a Muslim, but spoke with special warmth and love about another companion of the Prophet Muhammad – Muawiyah from the Umayyad clan. Most likely, his pro-Umayyad sympathies were influenced by life in Damascus, where a pro-Umayyad lobby began to form since the time of Caliph Uthman. Adherents of Shia Islam report one letter that Ibn Taymiyyah sent to the followers of Adi ibn Musafir (1073-1163) known as Alawites (Yazidis), where he is proud that they belong to the Umayyads. The book of Ibn Taymiyyah “Al-Wasiyya al-Kubra” indicates that Sheikh Adi ibn Musafir, the founder of the group, is a God-fearing ascetic and his lineage goes

back to the cousin and secretary of Caliph Uthman – Marwan ibn al-Hakam (623-685) and his grandson Marwan al-Himar (688-750) ([Ibn Tajmija, 1987b](#)). The text says “... his message is addressed to Muslims who follow the tradition of the Prophet, true adherents of the sect of Sheikh Arif bil Barakat Adiyi ibn Musafir Umavi, those whom the Almighty has blessed on this path. Peace and blessings of Allah be upon you” (The True Face of Ibn Taymiyyah..., 2021). An interesting fact is that Adi ibn Musafir is a controversial person and one of the reformers of Yezidism, the ancient religion of the Kurds. There is also information that his mother was from the Kurds of Harran.

At the same time, his extremely negative attitude towards the Alawites and Shiites was noted, which resulted in a number of theological discussions and several military campaigns against the Alawites. The teachings of Ibn Taymiyyah have become the basis of hostility towards Shiites on the part of his followers in the modern world. The anti-Alawite fatwas of Ibn Taymiyyah are currently being actively used by opponents of Syrian President Bashar al-Assad for political purposes. The pro-Umayyad position was also held by the most famous disciples of Ibn Taymiyyah: Ibn Qayyim, Ibn Kathir, Az-Zahabi, who were also of Syrian origin. It follows from this that their sympathy for the Umayyad clan prevailed over general Islamic unity. Therefore, the history of the Islamic world, as we have already indicated, is based on constant competition, and sometimes on open confrontation between the adherents of the Umayyads and the supporters of Imam Ali. In a later historical period, this resulted in enmity between Sunnis and Shiites, and in the modern world it has become one of the factors in the confrontation between Saudi Arabia and Iran and Yemen. Today, most of the Wahhabis and representatives of Islamic extremist sects, based on the teachings of Ibn Taymiyyah, also sympathise with Muawiyah, and are hostile to Shiites in general, and Alawites in particular. The most striking example of a negative attitude towards Shiites is the modern extremist group ISIS. The last protracted crisis in the Islamic world began to manifest itself in the 18th century, and reached its climax in 1922-24. It is associated with the socio-political processes that led to the fall of the Ottoman Empire, and the loss of most of the Muslims of the customary world order that had existed for many centuries.

In the 18th century the teachings of Ibn Taymiyyah became the basis for the establishment of Wahhabism by Muhammad ibn Abd al-Wahhab, and the emergence of the first and second states of the Saudi nationals, and already in the 20th century – the Kingdom of Saudi Arabia. The socio-political nature of the first two Saudi states is in many ways resembles the activities of the modern ISIS rebel group on the one hand and the ancient Kharijites who fought the Umayyads and Abbasids on the other. Note that both Saudi states also fought against the Islamic state – the Ottoman Empire, which became one of the factors in the destruction of this country. In the second half of the 19th century, Ibn Taymiyyah's ideas began to go beyond Wahhabism and take on a global character. In the 20th century, they resonated with many Islamic extremist groups, whose roots lie in the colonial past and partly the colonial present of certain regions. It is known that one of the ideologues of the Muslim Brotherhood party, Sayyid Qutb, the founder of the Islamic Jihad group Abdussalam Faraj, actively addressed the legacy of Ibn Taymiyyah. They used in their works his provisions on takfir, jihad, the judiciary and state power. The activities of such

groups marked another return of Kharijism, reflected in the teachings of Ibn Taymiyyah, in the history of Islamic society.

The greatest peak in the development of the concepts of takfir, jihad and disobedience to state authorities among the adherents of Ibn Taymiyyah in the modern world manifested itself in the terrorist activities of the Al-Qaeda and ISIS groups. The course of further confrontation between the supporters of Ali and Muawiya and the influence of the teachings of Ibn Taymiyyah on the development of Islamic civilisation is difficult to predict unambiguously. It depends on many factors and, first of all, is connected with the possibility of getting out of the protracted crisis, or, on the contrary, aggravating the situation. Until the Islamic world enters a stable stage of development, the ideas of Ibn Taymiyyah will remain in demand. In addition, they can receive an even more radical interpretation, as, for example, it happened in the quasi-state of ISIS. His supporters practiced burning their opponents with fire and drowning them in acid, which was not carried out during the life of Ibn Taymiyyah.

Conflicts based on ethnic origin and clan system persist in the Islamic world today. To some extent, they reflect the contradictions and rivalries between modern Arab clans, the roots of which lie in early Islamic history. In the modern Arab world, practically the same socio-political situation is developing that existed under the Kharijites and during the life of Ibn Taymiyyah: this is external aggression, marginalisation of the population, and an identity crisis. All crises gave rise to an identity crisis of the Islamic community: the death of the Prophet, the attack of the Crusaders and Mongols, the fall of the Abbasid Caliphate and the Ottoman Empire, colonialism, Westernisation and the loss of self-identification each time revive the ideas of Ibn Taymiyyah.

As already noted above, the main problem of the development of Islamic civilisation has become internal contradictions, internal competition and the inability to build mutually beneficial relations within the community, which up to the present time leads to a periodic struggle for power, in which inter-clan and interethnic contradictions play a key role. As evidenced by the study, Muslims were the main victims of Kharijite terrorist attacks. It was the internal contradictions that became the main reason for the fall of the Ottoman Empire, which was the last caliphate. Now, these contradictions have been transferred to the activities of modern Islamic communities. The Tatar theologian Rizaitdin Fakhretdin (1859-1936) made a great point regarding this feature of the Islamic world in his work dedicated to the biography of Ibn Taymiyyah: "Especially among Muslims of recent centuries, it has become a custom to harbour envy and anger towards their own kind, giving them excruciating suffering. For this reason, among the adherents of Islam, outstanding minds, owners of genuine talents and virtues, are doomed to live in ordeals because of the discord introduced by their own brothers" (Fahreddin, 2018).

Conclusions

In this study, a concept was developed that states that the philosophy of the historical process of the development of Islamic civilisation is closely related to the confrontation between different Arab clans. Somewhat later, this caused disunity

among Muslims, which led to a confrontation between people who supported either the companion of the Prophet Muhammad – Ali, or Muawiya. Against the background of this confrontation, three branches of Islam were formed – Sunnites, Shiites and Kharijites. The Kharijite teachings, which were of the most radical character, gained popularity in regions where extremist sects of Jews and Christians previously existed. Extremist concepts regarding takfir, jihad, state, and judiciary, developed by the followers of this sect, formed the basis of the teachings of Ibn Taymiyyah, and then were borrowed by Wahhabis and representatives of various Islamic extremist groups. It was they who revived and brought into the modern world the views of the Kharijites, formalised in the form of the teachings of Ibn Taymiyyah. Since the middle of the 20th century, we have seen an active rise and popularisation of the teachings of the Kharijites, the apogee of which fell on the activities of the ISIS group. Also, some forecasts were presented regarding the further possible development of the philosophy of hatred, which is contained in the teachings of Ibn Taymiyyah, along with the conclusion that interest in his views will fade away when the Islamic world achieves stable economic and socio-political development.

The author came to the conclusion that the origins of some peculiarities of the development of the Islamic world lie in the conflict between the Prophet and the Umayyad clan in Mecca. This led to the fact that virtually the entire historical process was associated with the struggle for power between different clans and later grew into enmity between Sunnis and Shiites, which is now manifested in the confrontation between Saudi Arabia and Iran, Saudi Arabia and Yemen. It was also found that most of the extremist groups, which in their activities are guided by the teachings of Ibn Taymiyyah, even at present show more sympathy for the Umayyad dynasty. Islam could not overcome national disunity and became a victim of clannishness, interethnic contradictions and uprisings of socially disadvantaged non-Arabs and new Muslims, which gave rise to the formation of the doctrine of radical Kharijite groups, whose ideological heirs practice terrorist activities in the modern world.

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