



REASONS FOR THE ORIGIN OF KHAVORIJ

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ABSTRACT

The period of emergence. This period covers the period from the emergence of Islam to the caliphate of Uthman in 34 A.H. The origin of Khavorij can be attributed to the category of secularists. Because this category is the category where religious sects were formed in the following centuries. Sufi ascetics (tobakatul-quroi) and Kharijites emerged from this category. Because the historians who have studied their character and history say that the Khawarij pray to a level that fills you with exhaustion, wake up to the point of drying your skin, perform a lot of prostration, and the Prophet (pbuh) said about them, "before their prayer, your prayer, before their fasting they say that your fast will be fulfilled.

KEY WORDS: Al-Khawarij, Battle of Siffin, Kharijism, Ali and his followers, Haruris, Hidden Age, Abdullah bin Saba', Shayyaites, caliph, fitna.

Al-Khawarij (the dissenters) is the first religious-political group to break away in the history of Islam. 12,000 people left his army saying that "only God can judge" in the battle of Ali Siffin in protest of his acceptance of the verdict of the neutral side. They went to a place called Harura, not far from Kufa, that's why they were originally called "Haruris".

Kharijiyyah is a common name for a faction that does not recognize the true Imam, with which the Islamic Ummah is united at any time.

Khavorij are those who accuse criminals of blasphemy and consider them to be apostates.

In historical literature, they are given the following names:

- 1) **Khawarij**
- 2) **Al-Muhakkima al-ula**
- 3) **Al-Haruriyya**
- 4) **Bugot**
- 5) **Morika**
- 6) **Ash-Shurot**
- 7) **People of Nahravan**
- 8) **Mukaffira**
- 9) **Nawasib**

Khawarij - (the plural form of the Arabic word "foreigner" "separate") - a name used to refer to any category that fought against the "legal" authority.

Al-Muhakkima al-ula - the first to accept the invitation of Muawiya's people to judge with the book of God, and when he saw that Ali agreed with the judges, he did not recognize such a verdict and for several years "only God can judge" They used the word as a slogan.

Al-Haruriya is the name given to the village of "Harura" in Iraq, where the Kharijites separated from Ali and the Companions.

Bugot is a word used by Ali and his supporters against Khavorij because they disbelieved people, unjustly considered their wealth and lives to be theirs, and opposed the ruler. They got this name from Surah Hujurat verse 9.

Ahli Nahrawan is used in relation to the name of the place where the battle between Ali and Kharijites took place.

Ash-Shurat is the name used by the Khawarij against themselves, by which they considered themselves as those who bought the obedience of God or sold their souls to God (Tawba, 111).

Morika - this name was used by historians because they were described by Muhammad (pbuh) as a group that came out of religion like an arrow from a bow.

Mukaffira - (ar. disbeliever) who disbelieves those who have committed great sins and those who are against them. This name is used generically for all groups that follow this path.

Nawasib - (plural of the word nasibi-enemy in Ar.) This name is used because they are hostile to Ali and his family.

In the book "Al-khawarij fi mizani fikr al-islami" the author divides the emergence of Kharijism into 2 stages. These are:

1. Secret period

2. Announcement and public display period

The name "Khavorij" was not used for this community before the "Tahkim" incident in 37 AH and the Battle of Siffin. The fact that the name was used after Siffin does not mean that the course was born after this event. Maybe they appeared long ago. Their separation from Ali and the community of believers was only the impetus for the transition from the 1st stage to the 2nd stage. The Battle of Siffin marks the historical boundary between these 2 phases.

The first stage is the period of formation of the main rules of this direction, scientific-theoretical views, and it includes 2 periods. These are:



- **Emergence and rooting period**
- **The advanced stage of sectarianism and theories**

In the second stage, the method of his sect is formed, and the leaders who will support the further actions and ideas of the direction emerge from among them, and it also includes 2 periods. These are:

- **The period of ripening (maturity).**
- **The period of fading and extinction**

Secret period - includes the period before the event "Tahkim" in 37 AH. As we noted above, this stage is divided into 2 periods:

1. The period of emergence. This period covers the period from the emergence of Islam to the caliphate of Uthman in 34 A.H. The origin of Khavorij can be attributed to the category of secularists. Because this category is the category where religious sects were formed in the following centuries. Sufi ascetics (tobakatul-quroi) and Kharijites emerged from this category. Because the historians who have studied their character and history say that the Khawarij pray to a level that fills you with exhaustion, wake up to the point of drying your skin, perform a lot of prostration, and the Prophet (pbuh) said about them, "before their prayer, your prayer, before their fasting they say that your fast will be fulfilled.

Imam Malik narrates from Muhammad (pbuh) in Muwatta. He said: "A people will emerge from you. You will see your prayer before their prayer, and your deeds before their actions. They read the Qur'an, but their recitations do not pass through their throats. They leave religion as quickly as arrows from a bow. You look at the tip of the arrow and you see nothing (blood). You look at the shaft of the arrow and you see nothing. You look at Pat, you see nothing..."

Shahristani in "al-milal wa an-nihal" quotes some phrases of this hadith with other words and says that the first of them is Zu-l-Khuwaisira. There are many narrations about this man who says that he did injustice to the Prophet (pbuh) in the distribution of booty during the Battle of Khaybar. Then Umar tried to kill him. Then Rasulullah (s.a.w.) said: "A people will emerge from this man's essence, who will consider your prayer before their prayer, your fast before their fast, and your recitation before their recitation. They read the Qur'an, but their recitations do not pass through their throats..." . And they say that they don't want it to be said that the prophet killed his companion, so they turn Umar away from this work.

Ibn Javzi says: "Zu-l-Khuwasira was the first foreigner." His misfortune is that he relied on his own opinion, because if he had relied on knowledge, he would not have had such an opinion about the Messenger of Allah (pbuh). Those who followed him were the Kharijites, who opposed Ali in the incident of Siffin and later fought with him.

2. The advanced stage of sectarianism and theories.

This period includes the period from 24 to 37 A.H., that is, the caliphate of Uthman and 2 years of Ali's caliphate, approximately 13 years. At this stage of the history of Khavorij,

signs of an ideological sect with a religious method and a political basis began to appear. The position of Khavorij in this period reveals the basis of what we want to talk about. The most important of these is that they were among those who organized a conspiracy against Caliph Usman. Their enmity towards Usman was caused by the following:

a) **Al-Hakam bin Abu-l-As**, who was expelled from Medina by Muhammad (pbuh) and was also in exile during the caliphate years of Abu Bakr and Umar, was allowed to stay in Medina by Uthman. With this, he opposed Rasulullah (s.a.w.) and the Companions

b) **Uthman** made his relatives governors and governors of Islamic lands. He appointed Walid bin Uqba as governor of Kufa, even though he was one of those who were informed of his death by Muhammad (pbuh). Again, he made Abdullah bin Abu Saroh governor of Egypt, Muawiya bin Sufyan of Sham, and Abdullah bin Amir of Basra.

c) **Uthman** harmed several Companions. Among them, he forbade Abdullah bin Mas'ud, Ammar bin Yasir and Abu Zar al-Ghifari to go to Makkah.

g) **Uthman** was not an entrepreneur in politics and state affairs, but was subordinate to his uncle's son Marwan bin Hakam. He was a person who was angry with people.

Abu Bakr al-Baqilani doubts the opinions expressed by the Kharijites against Uthman. Especially in the matter of his harming the Companions and appointing a governor. He says that his case was ijihad and that a mistake in ijihad does not lead to disbelief and execution.

We will suffice to say that Osman was one of the 10 people who were given the prophecy of paradise.

In 33 AH, a conspiracy was organized against Uthman in Kufa. Abdullah bin al-Kawa (who later became a prominent representative of the Kharijites) was also one of its organizers. Uthman gave them to his governor in Kufa, Said bin al-As

The governor of Syria orders Mu'awiya to send and sends a letter to Mu'awiya saying that they are going to Syria and that he will accept them if they reform, and if they don't, he will send them back to Kufa. Mu'awiya meets them according to the order of the caliph, and there is an argument between the two. Seeing their enmity towards Quraysh, Ali and Uthman, Mu'awiya aims to send them to their desired destination and sends the following letter to Uthman. "A people came to me who had neither reason nor religion. Islam was difficult for them and justice made them angry. They don't want God at all, they don't speak with documents at all. Perhaps, they are interested in sedition and the wealth of the people..." The people leave Damascus and go to Jazira. Abdurrahman bin Khalid bin Walid, the governor of that land, calls them and treats them rudely. After that, relying on his repentance, they ask for his forgiveness.

Tabari quotes the text of the conversation between them and Muawiya. In this conversation, it can be learned that Kavo and his associates accuse Usman of blasphemy and support the



revolution. Their participation in this conspiracy was the first political action of Khavorij in the history.

While narrating the events of 35 AH, Tabari writes about Abdullah bin Saba'. Abdullah bin Saba', originally a Jew, converted to Islam during the Caliph Uthman's reign and traveled to Islamic lands to mislead Muslims. He starts this work first from Hejaz, then goes to Basra, Kufa and Sham. In the evening, he is expelled from there without being able to reach his goal. Then he went to Egypt and said to the inhabitants of the land: "Wow, they say that Jesus will return - they are lying about the return of Muhammad (pbuh)!" After all, Allah the Exalted says: "(O Muhammad,) verily, the One who made (this) Qur'an obligatory for you, is the one who will return you to the place of return (Makkah)..." (Al-Qasos, 85). Muhammad (s.a.v.) is more worthy of return than Jesus (a.s.), A thousand prophets have passed. Every prophet has an heir. And Ali was the heir of Muhammad (pbuh).

Muhammad (pbuh) is the last prophet, so Ali is the last heir. Then Uthman started them to act, saying that he had taken the caliphate unjustly. His call passed from one country to another and finally reached Medina and ended with the death of Uthman. The participation of the Khavorij in this conspiracy was their first political act, indicating the foundations of their madhhab, and their war against Aisha, Talha and Zubair in the ranks of Ali's army in Jamal (Camel) was the declaration of the second "foundation" of their madhhab. is counted. That is, "Aisha, Talha and Zubayr did not follow the 59th verse of Surah Nisa and became disbelievers by fighting against Ali."

After Jamal (Camel) won the battle, Ali and Kharijites started another battle. It is known that at this time Muawiya did not pledge allegiance to Ali and intended to take revenge for the execution of Usman. This battle was one of the manifestations of the Khawarij sect in this period. Because Muawiya was considered more dangerous for Islam than Ali.

In 37 AH, both sides tried to come to an agreement. However, when the discussions did not help, both sides started appointing generals to their soldiers. Ali commanded al-Ashtar al-Nakhai to the Kufa cavalry, Sahl bin Hanif to the Basra cavalry, Ammar bin Yasir to the Kufa people, and Mas'ar bin Fadaqi al-Tamimi to the ascetics of the Basra.

The appointment of Mas'ar bin Fadaqi al-Tamimi, who declared Kharijism after the "Tahkim" event and was one of their leaders, as a commander shows that until then the Khawarij were in a hidden state and that Ali regarded them only as a class of ascetics. .

Knowing that he would be defeated after a three-month long battle, Muawiya used a trick. He tied the pages of the Qur'an to the tip of a spear, held them up high, and demanded that the word of God pronounce judgment.

Ali reluctantly accepted the arbitration. This event played a key role in the transition to a new stage in the history of Khawarij, i.e. to the stage of open activity.

A period of open activity. This stage started with the arbitration event and continued until 138 Hijri. This stage, in turn, includes two periods:

- the period of ripening (maturity).
- the period of fading and extinction

The period of ripening (maturation) includes 38-130 Hijri. The second period lasted until the end of this phase in 130 Hijri.

The period of ripening (maturity). At this stage, they became stronger as a "religious sect" that followed the first political ideas of Islam, not as a "community of ascetics" in the previous two stages. This power manifests itself to us in the following 3 forms:

First of all, the views, opinions and fundamental principles (whether they were decided in advance or arise during the events of the period) were openly stated, and it was manifested by openly challenging the ruling system and its leaders. These resistances began with Ali and continued in the form of debates, sermons, treatises, face-to-face meetings with the caliphs and governors against the later caliphs from Mu'awiya and Bani Umayyad.

Secondly, they began to spread takfir and with it other ideological bases to other Islamic countries, both secretly and openly, without taking into account the danger that threatens them.

Thirdly, the idea that every member of this faction has settled in their hearts and minds that they are Mujahideen who put their wealth and life in the way of God, and in their eyes, this sect has either victory or martyrdom as their goal. It is characterized by eating.

As a proof of our above opinion, we present the following: Khavorij and the incident of "arbitration". In the Tahkim event, it became clear that Khawarij is an independent community with its own independent ideological base and opinion. Khavorij accused Ali of treason for agreeing to arbitration. However, they plotted against Caliph Uthman, claiming that Ali was the true heir, they were the first to pledge allegiance to Ali, and they told Ali that he would answer when he was called to the book of God, and if he did not do so, they would do what they did to Ibn Affan.

Later, when Ali represented Abdullah bin Abbas on his behalf in the arbitration, they opposed him and demanded that Abu Musa al-Ash'ari be the representative.

Seeing that Amr bin al-As "betrayed" the mutual agreement of the two arbitrators in the case of arbitration, the Kharijites accused Ali of agreeing to the arbitrator's work and separated from Ali's army saying that "only God can judge" and the village of Haruro near Kufa came and settled in At that time, they had 9 leaders: Abdullah bin al-Kawa, I'tab bin al-Awar, Abdullah bin Wahb al-Rasibi, Ura bin Jarir, Zayd bin Abi Asim al-Muharibi, Harqus bin Zuhayr al-Bajli, Ash'as bin Qays, Mas'ar bin Fadki al-Tamimi and Zayb bin Husain al-Ta'iy. At that time there were 12 thousand Khavorij.



This is when takfir reached its peak. They declared the two judges, Ali, Muawiya, and all the Companions who accepted the ruling to be infidels. As evidence for this, the Qur'an says: "...Those who do not judge by what Allah has revealed (verses), those are the disbelievers." ("Moida", 44) were documented. "... then, until (the aggressor group) returns to the command of Allah, fight with the aggressor (group)!" (Surah Hujurat, verse 9) and declared war against everyone. They said that Ali's leaving the battle against Muawiya is leaving God's order and he is a disbeliever.

Thus, they forgot or pretended to forget that they were the first to agree to arbitration and forced Ali. Ali and Ibn Abbas went to Harura and had a discussion with the Kharijites. But it did not give the expected result.

Khavorij used to gather people here and "test" their belief, especially their attitude to Ali and Muawiya and the events that were happening. If he was in the same position as them, they would let him go, but if he was in a position against them, they would immediately kill him. In particular, they killed Abdullah bin Habbab bin al-Irs and his wife. Knowing this, Ali sent a messenger to them. They also killed the ambassador. At this time he was preparing to march against Muawiya. People asked Ali to march against the Khavorij first. Ali sent an ambassador to the Kharijites asking for the killer of Abdullah. But they told Ali, "We are all his killers." We all consider their and your blood to be halal..." they refused.

After that, Ali decided to wage war against them. Knowing this, the Khavorij march towards Nahravon. They chose Abdullah bin Wahb al-Rasibi as their leader. They wrote letters to their supporters in Basra and called them to join them. The people of Basra set out under the leadership of Mas'ar bin Fadaki.

When the two armies were facing each other, Ali told Abu Ayyub al-Ansari to shout: "Whoever returns from here is safe." Again, he orders his troops not to enter the battle first. Some Khavorij who accepted Ali's invitation returned to their places of origin. Then there was a fierce battle between the two. Most of the Khavorij and their chiefs, Zayd bin Husain, Abdullah bin Wahb al-Rasibi, Abdullah bin Shajaro al-Sulami and Harqus bin Zuhayr al-Bajli were killed.

"...out of 12,000 soldiers, 4,000 were killed, 4,000 surrendered, and the remaining 4,000 scattered throughout the caliphate."

The surviving Khavorij split into several factions and went to different directions. Two of these factions went to Oman, two to Kirman, two to Sijistan, two to Jazira and one to Yemen. They continued their da'wah in those places and gained their supporters.

Defeated in the battle, the Khavorij began to fight harder against their opponents. "They decided to kill all the claimants to the caliphate and used a single method of terror." They appointed Abdurrahman bin Muljam to kill Ali, al-Birak bin Abdullah to kill Muawiya, and Amr bin Bakr to kill Amr bin

al-As. In 40 AH, Muljam killed Ali with a poisoned dagger. The other two did not achieve their goal.

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