Flashback of The Khawarij Stream in History: From its Inception to The Distortion of its Teachings

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Abstract: When the Prophet Muhammad was still alive, there were rarely any divisions among Muslims because he was a source of solutions in knowledge and charity when a problem occurred. However, when he died, little by little problems began to emerge that could not be resolved and the culmination occurred in the Siffin War, resulting in the emergence of various theological schools, one of which was the Khawarij. So this research aims to describe the flashbacks of the Khawarij sect in historical history. The method used is qualitative with a literature study approach and then analyzed descriptively. The results of the research show that the Khawarij sect emerged since there was a political conflict between Ali's ranks and Mu'awiyah's troops who held abstruse (tahkim) in the siffin war. Apart from that, in its development, the main doctrines of the Khawarij sect covered the ideological and social fields. From there, several prominent figures were born, including 'Abd al-Karim bin 'Ajrad the founder of the Al-'Ajaridah sect, Nafi'bin Al-Azraq the founder of Al-Azariqah, Ziad ibn Al-Ashfar the founder of Al-Shafariyah, Najdah bin Amir as the founder of Al-Najadat, and Abdullah bin Ibadh as the founder of Al –Ibadhiyyah. The most striking deviant teaching of the Khawarij sect is that it is easy to consider someone who is outside their group as an infidel, even though one creed condemns that person as having committed a major sin so that they deserves to be put in hell.

Keyword: flashback; Khawarij; historical trajectory

Abstrak: Ketika Nabi Muhammad masih hidup hidup jarang sekali terjadi perpecahan diantara kaum muslimin karena beliau merupakan sumber solusi dalam ilmu dan amal saat terjadi sebuah permasalahan. Numun saat beliau wafat, sedikit demi sedikit mulai muncul permasalahan yang tidak dapat diselesaikan dan puncaknya terjadi pada perang siffin sehingga muncul berbagai aliran teologi salah satunya adalah khawarij. Maka tujuan dari penelitian ini adalah untuk mendeskripsikan terkait Kilas Balik Aliran Khawarij Dalam Lintasan Sejarah. Metode yang digunakan adalah kualitatif dengan teknik pendekatan studi pustaka lalu dianalisis secara deskriptif. Hasil penelitian menunjukkan bahwa Aliran Khawarij muncul sejak adanya konflik politik antara barisan Ali dengan pasukan Mu'awiyah yang mengadakan abitrase (tahkim) dalam perang siffin. Selain itu, dalam perkembangannya doktrin- doktrin pokok aliran khawarij mencakup bidang ideologi hingga sosial. Dan dari situ, lahir beberapa tokoh terkemuka

antara lain 'Abd alKarim bin 'Ajrad sebagai pendiri sekte Al-'Ajaridah, Nafi'bin Al- Azraq sebagai pendiri Al-Azariqah, Ziad ibn Al-Ashfar sebagai pendiri Al-Shafariyah, Najdah bin Amir sebagai pendiri Al-Najadat, serta Abdullah bin Ibadh sebagai pendiri Al –Ibadhiyyah. Adapun ajaran menyimpang aliran khawarij yang paling mencolok ialah mudah menganggap kafir seseorang yang berada diluar golongannya meskipun satu akidah bahkan menghukumi orang tersebut telah melakukan dosa besar sehingga pantas untuk dimasukkan ke dalam neraka.

Kata kunci: kilas balik; Khawarij; lintasan sejarah

A. Introduction

The Khawarij first appeared during the caliphate of Ali bin Abi Talib Radhiyallahu'anhu during the Siffin War or civil war that occurred between the followers of Ali Radhiyallahu'anhu as the legitimate caliph, and the rebels led by Mu'awiyah Radhiyallahu'ahu. The war ended with a ceasefire, to hold negotiations between the two sides, but some of Ali Radhiayallahu'anhu's followers did not agree with the ceasefire [1].

They left Ali bin Abi Thalib's group and created their group called Khawarij, namely people who were dissatisfied with the policies of Caliph Ali bin Abi Talib, Radhiyallahu'anhu. This khawarij group ultimately opposed the Ali and Mu'awiyyah Radhiyallau'anhuma groups. Meanwhile, when the Prophet Muhammad SAW was still alive, Muslims were united in everything [2]. There were no schools or schools at that time, whether schools or schools in the field of Fiqhi or the field of Theology.

This is because the Prophet is a unified source of knowledge and deeds, in commands and obedience, uswatun hasanah: a role model in life [3]. If Muslims argue and have different understandings of a problem, then the Prophet's words are the right to decide, where the consequences of the decision must be obeyed and no other opinion is allowed [4]. In the sense that the prophet's words are Haq: the most correct. In the Koran it is commanded, as the word of Allah SWT. in QS an-Nisaa'/4: 59.

$$يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِي ٱلْأَمْرِ مِنكُمْ ۖ فَإِن تَنَٰزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْأَخِرِ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا$$

O you who believe, obey Allah and obey (His) Messenger and the ulil amri among you. Then, if you have different opinions about something, return it to Allah (the Koran) and the Messenger (sunnah), if you truly believe in Allah and the Last Day. That is more important (for you) and the consequences are better.(QS. an-Nisaa'/4: 59).

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[1] Ilham Ilham, "ALIRAN-ALIRAN KHAWARIJ DAN PEMIKIRANNYA", *Jurnal Mimbar: Media Intelektual Muslim dan Bimbingan Rohani* 5, no 2 (2019): 117–126.

[2] Andi Nova, "Implementasi Pendidikan Islam Masa Nabi Muhammad SAW.", *Al-Madrasah: Jurnal Pendidikan Madrasah Ibtidaiyah* 6, no 1 (2022): 116–133.

[3] Linna Susanti et al., "The Reality of Tarbiyah, Ta'lim, and Ta'dib in Islamic Education", *SUHUF* 35, no 2 (2023): 11–19.

[4] Abid Nurhuda en Nur Aini Setyaningtyas, "Nilai-Nilai Edukatif Dalam Surat Al Kautsar Beserta Implikasinya dalam Kehidupan (Tela'ah Tafsir Al Qurthubi)", *Social Science Studies* 1, no 3 (2021): 162–176.

After the Prophet died, in Islamic history it has been recorded that the problems that first emerged were political, not in the field of theology, even though it was this political problem that started the theological problem [5]. The political problem which later turned into a theological problem began with the departure of a group of Ali Bin Abu Talib's supporters who separated themselves from Ali's troops because they were dissatisfied with receiving tahkim, arbitration carried out by Ali and Muawiyah in the Siffin war, they became known as the Khawarij [6].

According to them, resolving disputes (wars) using Tahkim is contrary to what God has determined, and therefore the people involved in it include Ali, Muawiyah, Abu Musa Al Asyari, Amr Bin Ash, and people who have agreed to Tahkim. have become infidels. From this background, the author is interested in discussing the Flashback of the Khawarij Sect in the History of History to know the history of its emergence, the main points of Khawarij teachings, the influence of Khawarij teachings, and the sects that emerged from this sect.

The method used in this research is qualitative with a library study approach model, which means collecting various relevant sources from previous studies in the form of books, articles, journals, websites, ebooks, magazines, or other documentation [7]. After everything is collected, a reduction process is carried out, namely by sorting and choosing which things can answer the problem and are by what is contained in the discussion. Then it is presented by validating its truth by matching what is found with the theory used, and if it is appropriate then conclusions are drawn with full responsibility to form a structured and systematic study [8].

B. Understanding Khawarij

Etymologically, the word khawarij comes from the Arabic word kharaja, which means to come out, emerge, arise, or rebel. This name was given to them because they came out of Ali's ranks[9]. The Khawarij believe that it is not justified, Ali as the caliph or imam who has taken allegiance to the people is legally willing to submit to the decision of the two arbitrators in resolving the dispute between him and the Mua'wiyah rebels [10].

Meanwhile, what is meant by khawarij in the terminology of kalam science is a sect/group. As for the sect or followers of Ali bin Abi Talib who left the ranks because they

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[5] Anis Anis, "Al-Khawarij dan al-murjiah (sejarah timbulnya dan pokok-pokok ajarannya)", *Jurnal Mimbar: Media Intelektual Muslim Dan Bimbingan Rohani* 2, no 1 (2016): 26–41.

[6] Harun Nasution, *Teologi Islam Aliran-aliran Sejarah Analisa Perbandingan* (Jakarta: Universitas Indonesia, 2010).

[7] Syukron Ni'am, Fachrurizal Bachrul Ulum, en Abid Nurhuda, "Hakikat Metodologi Pembelajaran Dalam Pendidikan Islam", *JIS: Journal Islamic Studies* 1, no 3 (2023): 282–310, http://qjurnal.my.id/index.php/jis/article/view/456.

[8] Yasin Syafii Azami, Abid Nurhuda, en Murjazin Murjazin, "Terminologically of Tasawuf : An Introduction", *Advances in Humanities and Contemporary Studies* 4, no 2 (2023): 160–166, https://penerbit.uthm.edu.my/periodicals/index.php/ahcs/article/view/13666.

[9] Rubini Rubini, "Khawarij Dan Murji'ah Perspektif Ilmu Kalam", *AL-MANAR: Jurnal Komunikasi dan Pendidikan Islam* 7, no 1 (2018): 95–114, https://www.journal.staimsyk.ac.id/index.php/almanar/article/view/85.

[10] Ajidar Matsyah, *Perjanjian Helsinki 2005 Di Aceh Model Penyelesaian Konflik Abad 21 (Perspektif Siasah Syar'iyah)* (Aceh: Bandar Publishing, 2023).

disagreed with Ali's decision to accept abitrase (tahkim), in the siffin war in 37 AH/648 AD, with the bughat (rebel) group of Mu'awiyah bin Abi Sufyan regarding the caliphate dispute.

According to the Khawarij group's assessment, in this battle, the party led by Ali almost achieved victory. However, the opportunity for victory was missed because Ali accepted Mu'awiyah's cunning peace offer. Although Ali felt that there was deception behind the peace offer made by the Mu'awiyah group, he initially had the intention to reject the peace offer [11].

After accepting the invitation for peace, Ali intended to send Abdullah bin Abbas as a peacemaker delegation (hakamnya), but the Khawarij people refused [12]. They argued that Abdullah bin Abbas came from Ali's group. Then they proposed that Ali send Abu Musa al-Ash'ari and Amr bin As to preach to the Qur'an on 13 Safar 37 H. After seeing what had been

Carried out by Amr bin As and is considered a fraud. This also gave rise to even more deep discord among Ali's followers. Ali's hard-line followers blamed Ali for appointing Abu Musa al-Ash'ari and deeply regretted Imam Ali's decision to accept tahkim. They threatened Ali with death if he did not carry out their wishes. Then they left Ali's ranks and they chose and pledged allegiance to Abdullah bin Wahab Ar-Rasibi, known by his nickname Zu as-Safinat, to be their leader [13]. Ar-Rasibi was a person who strongly opposed the results of the tahkim and demanded that Ali leave the tahkim and continue the war against Mu'awiyah. This group later became the forerunner to the formation of the Khawarij.

The tahkim's decision, namely that Ali was demoted from his position as caliph by his envoy, and appointed Mu'awiyah as Ali's replacement caliph, greatly disappointed the people/forces who supported Ali and ultimately left this sect which was later called the khawarij.

C. History of the Birth of the Khawarij

After the death of the Prophet, divisions in Islam began to appear due to disagreements in determining who would replace his position as leader of the people. This is because, before the Prophet's death, there was no clear appointment or determination regarding his successor [14].

Differences of opinion arose during a meeting at Tsaqifah Bani Saidah, where one group argued that the Prophet's successor should come from the Ansar group, while the other

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[11] Khoirun Nisa Nur'Aini, Abid Nurhuda, en Ali Anhar Syi'bul Huda, "PLURALISM IN THE PERSPECTIVE OF KH ABDURRAHMAN WAHID: AN INTRODUCTION TO MULTICULTURAL EDUCATION", *BIDAYAH: STUDI ILMU-ILMU KEISLAMAN* 14, no 2 (2023): 230–238.

[12] Jansen Rambe, "Problematika Dakwah pada Masa Ali bin Abi Thalib" (Universitas Islam Negeri Sumatera Utara, 2017).

[13] Muhammad Noor, Muhammad Husni, en Muhammad Iqbal, "Strukturasi dalam Kepemimpinan Khalifah Ali bin Thalib", *Syams: Jurnal Kajian Keislaman* 3, no 2 (2022): 198–220.

[14] Abid Nurhuda, "PROPHETIC MISSION AND ISLAMIC EDUCATION IN SURAH SABA': 28 AND AL-ANBIYA': 107", *JURNAL HURRIAH: Jurnal Evaluasi Pendidikan dan Penelitian* 4, no 1 (2023): 108–116.

group wanted the leader to come from the Muhajirin group.[15]. The final decision of this meeting led to the election of Abu Bakr as Caliph. However, Ali bin Abi Talib could not attend the meeting because he was busy taking care of the Prophet's funeral. This creates a third view, that the leader should come from the Prophet's family (in this case, Ali bin Abi Talib). However, the views of this third group did not receive an adequate response, so in the end, they accepted Abu Bakr's caliphate.

When Usman became caliph, Ali's supporters began to become dissatisfied with the government system that was run which was full of nepotism, especially towards the Umayyad family. During the end of Usman's caliphate, there was an underground movement that demanded that Usman step down from the caliphate and hand it over to someone else. Among this group are Ali supporters. When Usman was killed, the majority of Muslims installed Ali as Caliph. This decision was opposed by Talha, Zubair, and Muawiyah[16]. They accused Ali of being involved in the plan to kill Usman, or at least allow Usman to be killed.

Talha and Zubair, who did not accept Ustman's murder, demanded that Khaliah Ali investigate who was behind the caliph's murder. Because they felt that the aspirations of Talha and Zubair were ignored, the Jamal war culminated in the killing of friends who wanted revenge for the murder of Uthman, including Talha and Zubair. Likewise, Muawiyah's group was difficult to conquer because he had a strong army. Ali's confrontation with Mu'awiyah led to the Siffin War. Feeling that defeat was in sight, Muawiyyah carried out peaceful tactics (suggesting a ceasefire) with Ali bin Abi Talib.

At first, Ali did not want to agree to the agreement, but because of suggestions from several leaders on Ali's side, he finally agreed to accept the peace agreement [17]. This decision created a group of people who did not agree with Ali's decision. Abu Musa al-Asy'ari was a representative from Ali's side at the meeting known as the Tahkim Council. Meanwhile, Muawiyan sent Amr bin Ash. The meeting was held somewhere on the banks of the Euphrates River.

The results of the tahkim decided "Ali was dismissed from the caliphate, and Muawiyah was appointed to replace Ali as caliph". This incident caused Ali's group to divide into three groups, namely syi'ah. khawarij, and murji'ah. Syi'ah as a group that fully supports Ali's decision. Khawarij as a group that separated because they did not agree with Ali's decision to carry out tahkim. Murji'ah as a non-aligned group. Starting from this political event, it then spread to the doctrines of theological beliefs.

The followers of the Khawarij generally consisted of mountain Arabs and only a few urban Arabs. When they accepted Islam, their life was very difficult [18]. When Islam came, their natural life did not improve, because the living conditions in the mountains continued

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[15] Hironimus Bandur, "Konektivitas Pemikiran Politik Islam dengan NKRI Berdasarkan Pancasila (Membaca Pemikiran Munawir Sjadzali)", *Jurnal Alternatif-Wacana Ilmiah Interkulutral* 9, no 1 (2020): 149–176.

[16] Anton Minardi, *Politik Islam* (Bandung: Manggu Makmur Tanjung Lestari, 2021).

[17] Achmad Muhibin Zuhri, *Teologi Islam Klasik Dan Kontemporer* (Lamongan: Nawa Litera Publishing, 2022).

[18] Yuangga Kurnia Yahya, "Pengaruh Penyebaran Islam di Timur Tengah dan Afrika Utara: Studi Geobudaya dan Geopolitik", *Al-Tsaqafa: Jurnal Ilmiah Peradaban Islam* 16, no 1 (2019): 44–62, https://core.ac.uk/download/pdf/234030229.pdf.

considering the harshness of their natural environment. Islam entered their hearts alongside their narrow-minded thinking and imagination, as well as their distance from science [19]. Based on several problems, believers and fanatics emerge (because of their narrow-minded mindset), persistent (because they are suited to the fierce nature of the desert), Zahid, or do not love the world (because their living conditions are poor) [20]

D. Influence of Khawarij Teachings

Several things that can be influenced by the presence of khawarij teachings include [21]:

1. Political Field

In the political field there are five important points. First democratic government. The caliph or imam must be elected by a free and legal (democratic) general election by all Muslims. The caliphate can continue as long as it upholds the principles of justice by the Shari'ah and avoids mistakes. If you deviate, you must be overthrown or killed.[22]

Khawarij was the first political party to emerge in Islamic history after the Siffin War. Muslims until Husain's murder were only "Muslims", neither Sunni nor Shi'i. The doctrine of will and imamate, both as a teaching and as a political sect, did not appear except in the Khawarij sect, long before the birth of Shi'ism.

Second, the caliph does not have to be of Arab descent. Those entitled to occupy the position of caliph are not only limited to people of Quraish descent but all Arab and non-Arab nations.

Third, caliph Ali bin Abi Talib was legitimate, but after the arbitration incident, he was deemed to have deviated from their teachings.

Fourth, Muawiyah and Amr bin Ash, as well as Abu Musa al-Ash'ari, were considered deviants and had become Kafirs.

Fifth, jamal's war troops who attacked Ali were also infidels

2. Theological Field

People who sin greatly, regardless of any sin (whether small or large) including something they consider wrong, they punished as infidel [23]. They took the argument from Surah Al-Maidah/5: 44.

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[19] Yassir Lana Amrona et al., "HUMAN NATURE IN THE PERSPECTIVE OF ISLAMIC PHILOSOPHY", *LISAN AL-HAL: Jurnal Pengembangan Pemikiran Dan Kebudayaan* 17, no 2 (2023): 204–216.

[20] Abid Nurhuda et al., "Function And Role Of Technology In Education", in *In Proceeding of International Conference on Education* (Jambi: UIN Jambi, 2024), 266–271.

[21] Achmad Muhibin Zuhri, *Sanad Ideologi Radikal; Jejak Historis dan Pengaruh Doktrin Khawarij dalam Organisasi Teror Dunia* (Lamongan: Nawa Litera Publishing, 2019).

[22] Muhammad Iryanto, "Ahmadiyah Dan Pengaruhnya Di Dunia Barat", *Al-Tadabbur* 8, no 2 (2023): 181–191.

[23] Arif Zamhari, *Konsep Iman menurut Imam Abu Hanifah* (Serang: Penerbit A-Empat, 2021).

إِنَّآ أَنزَلْنَا ٱلتَّوْرَىٰةَ فِيهَا هُدًى وَنُورٌ ۚ يَحْكُمُ بِهَا ٱلنَّبِيُّونَ ٱلَّذِينَ أَسْلَمُوا۟ لِلَّذِينَ هَادُوا۟ وَٱلرَّبَّٰنِيُّونَ وَٱلْأَحْبَارُ بِمَا ٱسْتُحْفِظُوا۟ مِن كِتَٰبِ ٱللَّهِ وَكَانُوا۟ عَلَيْهِ شُهَدَآءَ ۚ فَلَا تَخْشَوُا۟ ٱلنَّاسَ وَٱخْشَوْنِ وَلَا تَشْتَرُوا۟ بِـَٔايَٰتِي ثَمَنًا قَلِيلًا ۚ وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَٰٓئِكَ هُمُ ٱلْكَٰفِرُونَ

Indeed, We have sent down the Book of the Torah in which (there is) guidance and light (which illuminates), with which the Book decided matters for the Jews by the prophets who surrendered to Allah, by their pious people and their priests. their priests, because they were commanded to keep the books of Allah and they were witnesses to them. Therefore do not be afraid of people, (but) fear Me. And do not exchange My verses for a small price. Whoever does not decide according to what Allah has revealed, then they are disbeliever. (QS. Al-Maidah/5: 44)

Every Muslim must emigrate and join their group. One must avoid deviant leaders, such as Uthman, Ali, Muawiyah, Abu Musa Al Asy'ari, and Amr Ibn Al-'As [24].

The religious view is that if a Muslim does not perform prayers, he must be killed, and if he dies without repenting first, he will go to hell forever. From the Khawarij group, an in-depth discussion of the importance of charity in faith began to be discussed. Without righteous deeds, a person is not a believer (infidel). A person whose conscience is not clean is included in the group of apostates and will go to hell forever [25].

The existence of wa'd and we'd show the consequence that good people must go to heaven, while bad people must go to hell. And those who do not repent are disbelievers who will remain eternally in hell. Accepting the Koran as one source among other sources of Islamic law. Meka adheres more to the dhahirnya lafadz in understanding the verses of the Koran [26].

E. Khawarij Figures and Sects

1. Khawarij Figures

The following are famous Khawarij figures.[27] First, 'Abd al-Karim bin 'Ajrad. Born in Ajdir, Morocco 1883. This sect originates from the followers of 'Athiyyah bin al-Aswad, Abd al Karim was originally a member of the Athiyyah group. Athiyyah is a follower of Al-Najadat because Al-Najadat is its parent. Died February 6, 1963, in Cairo at the age of 80 years.

Second, Nafi'bin Al-Azraq bin Qois Al-Hanafi, with the nickname Abu Rosyid, comes from Bani Hanifah. He is a very brave leader. This group disbelieved Ali bin Ali Talib,

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[24] Josapat Bangun, "Penerapan Nilai-Nilai Karakter Kristiani dalam Aktivitas Kepemimpinan Kristen", *HARVESTER: Jurnal Teologi dan Kepemimpinan Kristen* 7, no 1 (2022): 15–31.

[25] Ahmad Luthfi Zainuddin, "IMAN DAN AMAL PERSPEKTIF MURJI'AH DAN AHLUSSUNNAH WAL JAMA'AH", *Hikami: Jurnal Ilmu Alquran dan Tafsir* 1, no 1 (2020): 01–16.

[26] Abid Nurhuda et al., "FLASHBACK OF THE MOSQUE IN HISTORY: FROM THE PROPHET'S PERIOD TO THE ABASIYYAH DYNASTY", *LISAN AL-HAL: Jurnal Pengembangan Pemikiran Dan Kebudayaan* 17, no 2 (2023): 241–250.

[27] Ishak Hasibuan, "Teologi Pemikiran Klasik Mu'tazilah dan Murji'ah", *Ability: Journal of Education and Social Analysis* 2, no 3 (2021): 52–64, https://www.jonedu.org/index.php/joe/article/view/1807.

people did not want to fight with them. Azariqoh's territory is between the borders of Iraq and Iran. In the end, Nafi left the world in 686 AD in battle in Iraq.

Third, Ziad ibn Al-Ashfar, born August 30 1964. It is said that AlShafariyah was married to a man named Ubaidah, a person who had a dispute with Najdah who left Yamamah. He died 279 H/89 AD.

Fourth, Najdah bin Amir Al-Hanafi. The background to his appointment was that when Nafi bin Al-Azraq expressed his opinion about his separation from Al-Azariqoh's ideology, he was killed in 692 H.

Fifth, Abdullah bin Ibadh. Abdullah bin Ibadh lived in the second half of the first century Hijriyah. This sect is closest to the Sunni sect and has a much more tolerant view of other Khawarij sects. He died in 708 AD

2. Sects and Teachings of Each Sect

The majority of the Khawarij spread across several areas, such as Algeria, Yemen, Mushil, Iraq, and Handramaut. Khawarij thinkers were also active in writing their books, including `Abdullah ibn Zaid, Muhammad ibn Harb, Yahya ibn Kamil, and Sa`id ibn Harun [28].

The Khawarij sect in its development became fifteen groups. Among the groups that appear to have played a major role from a political and theological perspective in the history of Islamic civilization, there are three major schools, namely: Azariqah, Shufriyyah, and Ibadhiyat.

Then below there are several types of sects taught by the Khawarij. [29] First, Al-Muhakkim. They consisted of people who were the first to leave the ranks of 'Ali bin Abi Talib. Under the leadership of 'Abd Allah bin Kuwwa', 'Itab bin A'war, 'Abd Allah bin Wahb al-Rasibi, 'Urwah bin Jarir, Yazid bin Abi 'Asim al-Muharibi, Harqas bin Zuhair al-Bajli, they left the ranks 'Ali bin Abi Talib went to a place near Kufa, namely a mountain called Harura'. They consisted of about twelve thousand people[30].

They are called that because they reject the tahkim (abitrase) between Ali and Muawiyah, and always carry the slogan 'the law belongs only to Allah. In the understanding of this sect, Ali, Muawiyah, and all those who agree to arbitration are accused of being infidels because they have deviated from the teachings of Islam, and they also consider as infidels those who commit major sins, such as killing without a valid reason and committing adultery.

The main ideas of this sect are allowed the election of a leader who was not from the Quraysh. The leadership of the people may be held by anyone provided that he must be fair and not act arbitrarily. Besides that they are too consider other people who do not agree with

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[28] H. Ris' an Rusli, *Teologi Islam: Telaah Sejarah dan Pemikiran Tokoh-tokohnya* (Jakarta: Prenada Media Group, 2019).

[29] Umar Umar, "Pemikiran Politik Era Kenabian, Sahabat Dan Sekte-Sekte Islam: Tinjauan Sketsa Historisitas", *Jurnal Mimbar: Media Intelektual Muslim Dan Bimbingan Rohani* 5, no 2 (2019): 16–42.

[30] Abid Nurhuda en Nur Aini, "Bergandengan di Tengah Keberagaman (Moderasi Beragama di Indonesia)", *Jurnal Sudut Pandang* 2, no 9 (2021): 24–27.

them as infidels, even if those people are Muslims. Because they disagree, they are considered infidels and become their enemies

Second, Al-'Ajaridah. They were followers of 'Abd al-Karim bin 'Ajrad. This sect originates from the followers of 'Athiyyah bin al-Aswad, Abd al Karim was originally a member of the Athiyyah group. Athiyyah is a follower of Al-Najadat because Al-Najadat is its parent. What is different is that their views are more moderate, other people are not obliged to emigrate to their territory, they are not allowed to seize property in war except the property of people who have been killed, small children are not considered polytheists, Surah Yusuf is seen as not part of the Koran because it is not suitable to contain love stories

Third, Al – Azariqah. Al – Azariqah is a follower of Nafi'bin Al-Azraq bin Qois Al-Hanafi, with the nickname Abu Rosyid, who comes from the Bani Hanifah. He is a very brave leader. This group disbelieved Ali bin Ali Talib, people did not want to fight with them. Consider them polytheists. rejecting the law of stoning people who commit adultery. What's worse is that they think that Allah sent a Prophet who was an infidel, after being sent or before being sent.

This group is named after its founder, Nafi'i ibn Azraq al-Tamimy. This group is often referred to as the most extreme flow. One of the important stances of this sect is that it is not permissible for its followers who are believers to accept invitations to pray from other parties (outside the sect) [31]. Meanwhile, some other beliefs are that they forbid prayer and marriage with people outside them, as well as eating meat slaughtered by people outside them. Furthermore, they consider that the children of unbelievers will be eternal in hell, and they consider that perpetrators of major sins are infidels and will remain eternal in hell, but they abolish the law of stoning for those who commit adultery and eliminate the punishment for those accused of adultery and eliminate the punishment for those accused of adultery [32].

Furthermore, those who are considered polytheists are Muslims who commit major sins or do not want to emigrate and fight with the Azariqah. Members of this group are declared true Muslims; Their territory is referred to as "Dar al-Islam", namely the place where Islam is properly implemented. Those who remain in their original homes and do not want to move to their territory are idolatrous infidels and are outside the Islamic community. They consider this Hijrah teaching to be in line with Muhammad's emigration from Mecca to Medina in 622 AD.

Fourth, Al-Najadat. They are followers of Najdah bin Amir Al-Hanafi. The background to his appointment was when Nafi' bin Al-Azraq expressed his opinion regarding his detachment from Al-Azariqoh's teachings, even though they agreed with him, and called them polytheists and made it legal to kill small children and women who differed from his sect. For them, hiding their religious identity for their safety is permitted. For them, An-Najadat, small sins can grow into big ones if they are done continuously.

Fifth, Al-Shafariyah. They are followers of Ziad ibn Al-Ashfar, it is said that Al-

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[31] Khotimah Suryani, "Bahasa Peradaban dan Kebangsaan Dalam Pemikiran Khawarij", *Dar el-Ilmi: jurnal studi keagamaan, pendidikan dan humaniora* 9, no 1 (2022): 141–161.

[32] St Jamilah Amin, "Penetapan Hukum Bagi Pelaku Dosa Besar, Iman dan Kufur dalam Aliran Teologi", *Diktum* 12, no 1 (2014): 107–117.

Shafariyah took credit for a man named Ubaidah, the person who had a dispute with Najdah and left Yamamah[33]. Al-Baghdadi said that Al-Shafariyah's views were similar to those of Al-Azariqoh. An important opinion is that the term kufr or kafir contains two meanings, namely kufr al-ni'mah (denying God's favors) kafir does not mean leaving Islam, and kufr bi Alloh (denying God) Taqiyah can only be in the form of words, not in the form of actions except Islamic women are allowed to marry infidel men if their faith is threatened[34].

In contrast to Azariqah, their view of the law is close to the straight path, they do not disbelieve those who do not participate in war, recognize the law of stoning, and are of the view that the perpetrator of a major sin has committed disobedience to Allah but is not an infidel.

Sixth, Al–Ibadhiyyah. Ibadhiyyah is the name of one of the most famous Khawarij groups. This group is still found in Oman, Zanzibar, and North Africa

Ibadiyyah are followers of Abdullah bin Ibadh. Abdullah bin Ibadh lived in the second half of the first century Hijriyah. This sect is closest to the Sunni sect and has a far more tolerant view than other Khawarij sects. A person who commits a major sin is not called a believer, but rather a muwahhid (favorable disbeliever, who does not make the perpetrator leave Islam[35].

The Ibadiyyah group's understanding of the creed is not much different from that of the Ahli Sunnah. It could be said that there are more similarities and very few differences between the two. They admit that the Koran and the Nabawwiyyah Sunnah are the main sources of Islamic knowledge and teachings, but they prioritize ijtihad (ra'yu) over ijma' and qiyas.

F. Deviations from the teachings of the Khawarij sect

The teaching of the Khawarij is that anyone who does not go out and fight against Muslims is an infidel even if they share the faith of the Khawarij. They also believe that people do not enjoy good and prevent evil if they can. If they are unable to do so, then they have committed a grave sin. The punishment for committing major sins is infidelity in their view [36].

The theological doctrines adhered to by the Khawarij include: a) A person who sins gravely is no longer called a Muslim and must be killed. They consider that a Muslim can become an infidel if he does not want to kill other Muslims who are considered infidels at the risk of having to bear the burden of being eliminated too; b) Every Muslim must emigrate and join their group. If they don't want to join, they must be fought because they live in dār

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[33] Amir Mahmud, "Ke-Jabariah-an dan Ke-Qodariah-an Dalam Tiga Madzhab Besar Teologi Klasik dan Dunia Islam Masa Kini", _Qolamuna: Jurnal Studi Islam_ 2, no 1 (2016): 57–76, http://ejournal.stismu.ac.id/ojs/index.php/qolamuna/article/view/33.

[34] Sukring Sukring, "Ideologi, Keyakinan, Doktrin dan Bid'ah Khawarij: Kajian Teologi Khawarij Zaman Modern", _Jurnal Theologia_ 27, no 2 (2016): 411–430.

[35] Tri Andriansyah, "Keberadaan Majelis Tafsir Al-dalam Pandangan Masyarakat Kecamatan Pamatang Sidamanik (Studi Kasus Penyimpangan Tradisi Keislaman)" (Universitas Islam Negeri Sumatera Utara, 2023).

[36] Abid Nurhuda en Nur Aini Setyaningtyas, "Implementasi Pembelajaran Ilmu Hadist di MAN 1 Boyolali saat Pandemi", _Jurnal Nusantara Mengabdi_ 1, no 2 (2022): 63–76.

al-ḥarb (enemy country), while their group is considered dār al-Islām (Islamic country); c) One must avoid deviant leadership; d) There is wa'ad and wa'id (good people must go to heaven while bad people go to hell).

The political doctrines that were central to the Khawarij were:[37]: a) The caliph or imam must be freely elected by all Muslims; b) The caliph does not have to come from Arab descent. Thus, every Muslim has the right to become a caliph if he meets the requirements; c) The caliph is permanently elected as long as the person concerned is fair and implements Islamic law. He must be overthrown or even killed if he commits injustice; d) The caliphs before Ali was legitimate, but after the seventh year of his caliphate, Uthman was considered to have deviated; e) Caliph Ali was legitimate but after tahkim, he was deemed to have deviated. Muawiyah Amr ibn Ash and Abu Musa al-Ash'ari were also considered deviants and had become infidels; f) Jamal's war troops who passed by Ali were also infidels.

G. Conclusion

Based on the explanation above, it can be said that the Khawarij sect emerged since there was a political conflict between Ali's ranks and Mu'awiyah's troops who held abstruse (tahkim) in the Siffin War. Apart from that, in its development, the main doctrines of the Khawarij sect covered the ideological and social fields. Thus, several prominent figures were born, including 'Abd al-Karim bin 'Ajrad, Nafi'bin Al-Azraq, Ziad ibn Al-Ashfar, Najdah bin Amir, and Abdullah bin Ibadh. Several sects are part of the Khawarij sect, including Al-Muhakkim, Al-'Ajaridah, Al-Azariqah, Al-Najadat, Al-Shafariyah, and Al-Ibadhiyyah. Meanwhile, the most striking deviant teaching of the Khawarij sect is that it is easy to consider someone who is outside their group as an infidel, even though one creed condemns that person as having committed a major sin so that they deserve to be put in hell.

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