



ARTICLE CAUSES OF FOREIGNIZATION

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Al-Khawarij (the rebels) were the first religious and political group to break away in Islamic history. In protest against Ali's decision to side with the neutrals in the Battle of Siffin, 12,000 men deserted his army, saying "only Allah can rule." They went to a place called Harura, not far from Kufa, and the sick were called "Haruri" ¹.

Kharijiteism is a general name for a sect that has not recognized the true Imam, with whom the Islamic community has been united at any time ².

Foreigners are those who accuse sinners of blasphemy and consider them apostates ³.

They are cited in historical literature by the names they received:

- 1) **Khawarij**
- 2) **Al-Muhakkima al-ula**
- 3) **Al-Haruriyya**
- 4) **Bugat**
- 5) **Morika**
- 6) **Ash-Shurat**
- 7) **People of Nahrawan**
- 8) **Mukaffira**
- 9) **Navasib**

¹Hasanov A., Komilov N., Uvatov U., Azimov A., Rahimjonov D., Zoidov Q.. Islamic History Textbook. – T.: Tashkent Islamic University, 2008. – P. 150 (Hereinafter referred to as the Islamic History Textbook.)

²Muhammad bin Abdulkarim Shahraistani. Al-Milal wa-n-Nihal. - Beirut.: al-Maktaba al-asriya, 2000. - B. 91

³Nasir bin Abdulkarim al-Uqal. Al-Khawarij avvalu-l-firoqi fi tarikhi-l-islam. Ar-Riyaz.: Dar Ishbiliya, 1998. – P. 21



Khawarij – (plural form of the Arabic word “khorij” meaning “separate”) – a high-ranking name for any group that fought against the “legitimate” ruler ⁴.

Al-Muhakkima al-ula - the first to accept Muawiyah's call to rule by the Book of Allah, and when they saw that Ali agreed with the judges, they did not recognize such a ruling and for several years they chanted the slogan "only Allah can rule ⁵. "

Al-Hariya – The name given to the village of "Harura" in Iraq after the Kharijites separated from Ali and the Companions ⁶.

Bug'at - Ali and his followers are a word against them for showing people as infidels, using their wealth and wealth as their own, and becoming rulers. They took this name from Surah Al-Hujurat, verse 9 ⁷.

Ahl Nahrawan – a place where the battle between Ali and the Quraysh took place, is a little bit different ⁸.

Ash-Shurat is a name that the Khawarij used for themselves, by which they considered themselves to be those who bought the obedience of Allah or sold their souls to Allah (At-Tawbah, 111) ⁹.

Mariqa comes from the fact that historians have described them as a group that was described as being as quick as an arrow fired from a bow given to them by Muhammad (peace be upon him) ¹⁰.

⁴See: Textbook of Islamic History.– P. 150

⁵Muhammad Abu Sa'da. Al-Khawarij fi mizan al-fikr al-Islami. Cairo, 1998. – P. 29

⁶Abdulmana'm al-Nafi. Mawsua' al-firqat wa-l-jamaat wa-l-madahib al-islamiya. Kumira.: Dar ar-rashad, 1993 – P. 216

⁷Muhammad Abu Sa'da – P. 29

⁸Nasir bin Abdulkarim al-Uqal. Al-Khawarij avvalu-l-firoqi fi tarikhi-l-islam. Ar-Riyaz.: Dar Ishbiliya, 1998. – P. 22

⁹Muhammad Abu Sa'da. – P. 30

¹⁰Nasir bin Abdulkarim al-Uqal. The first division of the Khawarij in the history of Islam. Riyadh: Dar Ishbiliya, 1998. – P. 23



Mukaffira (ar. to disbelievers) is a great sin, those who declare those who oppose them to be disbelievers. This name is a general term for all those who follow this path ¹¹.

Nawasib (plural of the word nasibiy - enemy) was given this name for his hostility towards Ali and his family ¹².

The book "Al-Khawarij fi Mizani Fikr al-Islami" divides the emergence of copyright into 2 stages. These are:

1. The Secret Era

2. Announcement and public display period

The name "Foreigners" was not used for this group before the "Tahkim" event and the Battle of Siffin in 37 AH. This name does not mean that this plan and direction emerged after Siffin. Perhaps the emergence of the page occurred much earlier. Their departure from Ali and the community of the believers was the impetus for the transition from stage 1 to stage 2. The Battle of Siffin sets a specific historical boundary between these two stages.

The first stage is the period of direction control, scientific and theoretical views, which includes 2 periods. These are:

- *emergence and rooting period*
- *The stage of development of sectarianism and its theories*

The second stage is the stage after the formation of its sectarian method and the emergence of leaders who supported the subsequent actions and beliefs of the adopted direction, and it also takes on two periods. These are:

- *maturation period*
- *period of decline and extinction*

The Hidden Period – includes the period up to the event of "Tahkim" in 37 AH. As we noted above, this stage is divided into 2 periods:

¹¹That source. - B. 23

¹²That source. - B. 23



1. The period of emergence. This period covers the period from the emergence of Islam to the caliphate of Uthman in 34 AH. The origin of the Khawarij can be attributed to the category of secularists. Because it is clear that religious sects were formed in the following centuries. From here emerged the Sufi ascetics (tabaqatul-qura'i), who ¹³. Because historians who have studied history say that the Khawarij were devoted to healing prayers, being awake to the level of controlling the mind, and prostration a lot, and that the Prophet (peace be upon him) said in them, "Your prayers are insignificant before his prayers, and your fasting before his fasting..."

Imam Malik narrated in his Muwatta that the Prophet Muhammad (peace be upon him) said: "A people will emerge from among you. You will not see. You will look at the sky and see nothing..."¹⁴

In his book al-Milal wa an-Nihal, al-Shahristani says that the first person to change some of the words of this hadith and accept it was Dhu'l-Khuwaythira. There are many narrations about this person, who said that the Prophet (peace be upon him) was unjust in distributing the spoils of war during the Battle of Khaybar. Then Umar wanted to kill him. Then the Messenger of Allah (peace be upon him) said: "From this person will emerge a people who will insult the one who provides your prayer in front of his prayer, the one who protects your fast in front of his fasting, and your recitation in front of the court ¹⁵. And he dissuaded Umar from doing so, saying that he did not want it to be said that the Prophet killed his companions.

Ibn Jawzi said: "Dhu al-Khuwasira was the first material. Its disaster was that it relied on its own opinion, because if it had relied on knowledge, it would not have done this about the Messenger of Allah (peace be upon him)."¹⁶

2. The stage of development of sectarianism and theories. This period

¹³Muhammad Abu Sa'da. Al-Khawarij fi mizan al-fikr al-islami. Cairo, 1998. – P. 33

¹⁴The same source – P. 35

¹⁵Muhammad bin Abdulkarim Shahraistani y . Al-Milal wa-n-Nihal. - Beirut.: al-Maktaba al-asriya, 2000. Volume 1. - B 115,116

¹⁶Ibn al-Jawzi. Tablisi Iblis. Cairo, 1949. - B. 90



covers the period from 24 to 37 AH, that is, the caliphate of Caliph Uthman and 2 years of Caliph Ali, approximately 13 years. This stage of the history of the Kharijites is the appearance of the signs of a sectarian sect with a religious method and political basis. The position of those who emerged during this period reveals the basis we are going to talk about. The most important of these was that the defendant was among those who plotted against Caliph Uthman. The reason for their hostility towards Uthman was:

- a) Al-Hakam bin Abi-l-As, who was expelled from Medina by Muhammad (peace be upon him) and was also in exile during the caliphates of Abu Bakr and Umar, was allowed to remain in Medina by Uthman. In doing so, he opposed the Messenger of Allah (peace be upon him) and his companions.
- b) Uthman made his relatives governors and rulers of the Islamic lands. He made Walid bin Uqba governor of Kufa, even though he was one of those whom Muhammad (peace be upon him) had promised to be in Hell. That is, he made Abdullah bin Abu Sarah governor of Egypt, Muawiyah bin Sufyan governor of Syria, and Abdullah bin Amir governor of Basra.
- c) Uthman harmed several companions, including Abdullah bin Mas'ud, Ammar bin Yasir, and Abu Dharr al-Ghifari, who were forbidden from going to Mecca.
- g) Uthman was not an entrepreneur in politics and state affairs, but rather a subordinate of his cousin, Marwan bin Hakam, who was a man who incurred the wrath of the people ¹⁷.

Abu Bakr al-Baqilani said that doubts have been raised about what was said about Uthman, regarding his harming the Companions and appointing a governor. He said that his action was ijtiḥad and that a mistake in ijtiḥad leads to disbelief and execution.

¹⁷Muhammad Abu Sa'da. Al-Khawarij fi mizan al-fikr al-Islami. Cairo, 1998. – P. 221



We will suffice by saying that Uthman was one of the 10 people who were given the prophecy of paradise.

In 33 AH, a conspiracy was hatched against Uthman in Kufa. Abdullah bin al-Kawa (who later became a prominent figure in the caliphate) was one of its organizers. Uthman ordered his governor in Kufa, Sa'id bin al-As, to send them to Muawiyah, the governor of the West, and sent a letter to Muawiyah informing him that the documents were going to the West and that if they were correct, he would accept them, and if not, he would throw them back to Kufa. Muawiyah, following the caliph's orders, welcomed them, and there was a dispute between the two. Seeing their service to the Quraysh, Ali, and Uthman, Muawiyah helped them and sent a letter of safety to Uthman. "A people came to me who had neither reason nor religion. Islam was a burden to them, and justice was a source of anger to them. They did not desire Allah at all, nor did they speak with evidence. They appointed Abdurrahman bin Khalid bin Waleed as the governor of the land, and he treated them harshly. Then they repented and asked for his forgiveness.

Tabari obtains a transcript of their conversation with Muawiyah. In this conversation, it is revealed that Kawwa and his companions accused Uthman of blasphemy and were in favor of revolution. ¹⁸Their participation in this conspiracy was the first political act in the history of the Caliphate.

Tabari, while narrating the events of the year 35 AH, writes about Abdullah bin Saba'. Abdullah bin Saba' was originally a Jew, who later converted to Islam after Caliph Uthman and traveled to Islamic lands to mislead Muslims. He did this by first leaving the Hijaz, then going to Basra, Kufa and Sham. In Sham, he failed to achieve his goal and was expelled from there. Then he went to Egypt and told the people of that land: "Wow, they **are lying** about **the return of Jesus, and Muhammad (peace be upon him)** is more worthy of being seen than Jesus (peace be **upon him**)..., **A thousand prophets have passed away** . Every prophet has an

¹⁸ Ibn Jarir at - Tabari. Tar i xi Tabari . Volume 2. Beirut, 1987. - B. 634,640-641



heir. Muhammad (peace be upon him) was the heir. Ali is also the heir of those who were prophets." Then he moved them by saying that Uthman had usurped the caliphate unjustly. His call passed from one country to another and finally reached Medina, ending with the death of Uthman. While the evidence of the participation of the foreigners in this conspiracy was the first political act that showed the foundations of their sect, it was announced in the edition Jamal (Tuya) that they went out against Aisha, Talha and Zubayr in the army of Ali. That is, "Aisha, Talha and Zubayr did not follow the 59th verse of Surah An-Nisa and fought against Ali and became among the disbelievers."

After the victory in the Battle of Jamal (Tuya), Ali and his followers engaged in another battle. It is known that at this time Muawiyah had not pledged allegiance to Ali and intended to avenge the execution of Uthman. This battle became one of the manifestations of the Khawarij sect at this time. Because Muawiyah was considered a greater threat to Islam than Ali.

In 37 AH, both sides tried to reach an agreement. However, when the discussions failed, both sides began to appoint commanders for their troops. Ali appointed al-Ashtar al-Nakha'i as commander of the Kufa cavalry, Sahl ibn Hanif as commander of the Basra cavalry, Ammar ibn Yasir as commander of the Kufa cavalry, and Mas'ar ibn Fadaqi at-Tamimi as commander of the Basra ascetics ¹⁹.

The appointment of Ibn Fadaqi al-Tamimi, who had announced the information after the additional "conciliation" incident and was one of the file leaders, as commander indicates that the Khawarij had been secretive until then and that Ali viewed them only as a class of ascetics.

After three months of fighting, Muawiyah, knowing that he was defeated, resorted to a trick. He tied pages of the Quran to the tip of a spear, held it up high, and demanded that the word of God rule. Ali reluctantly accepted the arbitration.

¹⁹ Ibn Jarir at - Tabari. Tar i xi Tabari . Volume 2. Beirut, 1987 – B.82



This event played a key role in the transition to a new stage in the history of the Khawarij, namely the beginning of open activity.

The period of open activity. This stage began with the event of the fortification and lasted until 138 AH. This stage also has two distinct periods:

- maturation period
- period of decline and extinction

The period of maturation (maturation) covers the years 38-130 AH. The second period lasted until the end of this stage in 130 AH.

The period of maturation. In this stage, they became stronger not as the "hermit community" of the previous two stages, but as a "religious sect" that pursued the first political ideas in Islam. This strength is manifested to us in 3 ways:

The emergence of Islam was manifested in the open expression of views, ideas and fundamental principles (whether they were established in advance or emerged during the events of the period), and in the open opposition to the ruling system and its leaders. This opposition was manifested in the form of debates, sermons, treatises, and face-to-face meetings with the caliphs and governors, starting with Ali and ending with Muawiyah and the Umayyads.

Secondly, the rise of takfir and, along with it, other ideological foundations, they began to spread it to other Islamic countries, both secretly and openly, without taking the risks that were inherent to them.

Thirdly, the idea that every member of this sect is ingrained in their hearts and minds that they are mujahideen who have sacrificed their wealth and lives for the cause of Allah is characteristic of this sect, which, in the eyes of the editorial staff, sets its goal as either victory or martyrdom.

As proof of our above idea, we present:

The Khawarij and the "Tahkim" incident. The Tahkim incident revealed that the Khawarij were an independent group with their own independent ideological basis and opinions. The Khawarij were accused of treason for agreeing to the Tahkim



with Ali. However, they had plotted against Caliph Uthman, claiming that Ali was the true heir, and had been among the first to pledge allegiance to Ali, and had told Ali that whenever he was called upon to answer the Book of Allah, he would answer him, and if he did not do so, they would hand it over to Ibn Affan.

Moreover, when Ali appointed Abdullah ibn Abbas as his representative in the arbitration, they opposed him and demanded that Abu Musa al-Ash'ari be appointed as his representative ²⁰.

In the arbitration case, those who appeared, who saw that Amr bin al-As had "betrayed" the two arbitrators, accused Ali of agreeing to the arbitrator's work and, saying "only Allah can judge", left Ali's army and settled in the village of Harura near Kufa. That law was composed of 9 leaders, namely: Abdullah ibn al-Kawa, I'tab ibn al-A'war, Abdullah ibn Wahb ar-Rasibi, Ura ibn Jarir, Zayd ibn Abi Asim al-Muharibi, Harqus ibn Zuhair al-Bajli, Ash'as ibn Qays al-Bajli, Ash'as ibn Qays, Massayyar ibn Ta'biyy- at-Taiy. Those people numbered 12 thousand people ²¹.

This is where the takfir reached its peak. They declared the two judges, Ali, Muawiyah, and all the companions who accepted the arbitration, to be infidels. They cited as evidence the **verse in the Quran, "... and those who do not judge by what has been revealed, those are the infidels. "** (Al-Ma'idah, 44). They cited as evidence **"... and fight the invader until he returns to the command of Allah. "** (Al-Hujurat, 9) and declared war on everyone. They said that Ali's abandonment of the fight against Muawiyah was abandonment of the command of Allah and that he was an infidel ²².

Thus, they forgot, or pretended to forget, that they were the first to agree to arbitration and to force Ali to do so.

²⁰Ibn Qutayba. Al-Imam and Politics. Volume 1. – P. 126-127, History of Tabari Volume 3. - B.101-102

²¹Muhammad bin Abdulkarim Shahraistani y . Al-Milal wa-n-Nihal. - Beirut.: al-Maktaba al-asriya, 2000. Volume 1. - B. 115

²²Nubakhti. Firaq al-Shi'a. According to 1992. –P. 26-27



Ali and Ibn Abbas went to Harura and argued with the Qabuls, but it did not yield the expected results.

The foreigners gathered the people here and “tested” their belief in the evidence, their attitude towards Ali and Muawiyah, and the events that were happening. If anyone was in the same position as them, they would let him go, and if he was in the opposite position, they would immediately kill him. The law went beyond the killing of Abdullah bin Habbab bin al-Irs and his wife. When Ali learned of this, he sent an ambassador to them. They also killed the ambassador. They tried to go against him here and there. The people demanded that Ali go against them as before. He sent an ambassador to Ali asking for the killer of Abdullah. But they told Ali, “We are all his killers.”²³

Then war was declared against Ali. Those who knew this marched towards Nahrawan. They chose Abdullah bin Wahb ar-Rasibi as their leader. They wrote to their supporters in Basra, inviting them to join them. The Basrans set out under the leadership of Mas'ar bin Fadaqi.

When the two armies were facing each other, Ali told Abu Ayyub al-Ansari to shout, "Whoever returns from here is safe." In other words, he ordered his troops to be the first to enter the battle. Some who accepted Ali's invitation returned to where they had come from. Then a fierce battle broke out between the two. Most of the foreigners and the legal leaders Zayd bin Husayn, Abdullah bin Wahb ar-Rasibi, Abdullah bin Shajara as-Sulami and Harqus bin Zuhair al-Bajli were killed ²⁴.

"...out of 12 thousand soldiers, 4 thousand were killed, 4 thousand surrendered, and the remaining 4 thousand were scattered throughout the caliphate
²⁵ . "

²³ Ibn Jarir at - Tabari. Tar i xi Tabari . Volume 3. Beirut, 1987 – B.117-121

²⁴ Ibn Qutaybah. Al-Imam vas-Siyasa. Volume 1. –P.244

²⁵ Textbook of Islamic History. – P. 150



The survivors split into several groups and went in different directions. Two of these groups went to Oman, two to Kerman, two to Sijistan, two to Jazira, and one to Yemen ²⁶. The Bahá'ís continued their call and divided their followers.

The defeated Caliphs took a more aggressive approach towards their opponents. "They decided to kill all those who claimed the caliphate and resorted to a method of solitary terror ²⁷." They appointed Abdur Rahman bin Muljam to kill Ali, al-Biraq bin Abdullah to kill Muawiyah, and Amr bin Bakr to kill Amr bin al-As. In 40 AH, Muljam killed Ali with a poisoned dagger. The other two failed to achieve their goal.

²⁶Al-Isfirani. At-tabsir fid-din. - B. 29

²⁷Textbook of Islamic History. – P. 150