

**Thought and Political Belief of Khawarijs**  
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**Abstract**

*The events after the death of the Prophet of Islam started the division of different sects. But the first sect that emerged based on the rebellion against the Islamic society and the caliphate of Ali Ibn Abi Talib was the Khawarij group. This arose after the battle of Safin between Ali ibn Abi Talib and Muawiyah ibn Abi Sufyan in protest against the arbitration of the judges. At first, this sect had political demands and their opponents were strongly excommunicated from the point of view of belief, which they considered obligatory to kill, but later, this group was in conflict with the consensus of Muslims in terms of belief and thought. They called their religious and political opponents infidels and considered killing them obligatory. Kharijites were subject to the political conditions of Ali's caliphate, after which they suffered internal divisions.*

**Keywords:** *Khawarij, Hakimit (Arbitrage), Darul Al-Awli (First judgment), Dar al-Islam, Dar al-Kafir*

**Preface**

Most of what has been written about this religious-political sect is hostile. The foreign term was also used before the establishment of the Kharijite sect, because during the time of the Prophet, some companions tried to surpass him in faith and piety. As when distributing the spoils, they advised him to be fair and just. The name Khawarij was first given to this group of companions. (Enait, 1385: 112) The name Khawarij is controversial and one of the controversies related to Khawarij is the good or badness of the external meaning.

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Khawarij plural externally means outgoing and rebellious. Its general meaning refers to someone who disagrees with the majority of scholars and treats everyone with a hostile attitude, and its specific meaning, which is also our meaning, is that they rebelled against Imam Ali in the Battle of Safin in protest against the wisdom. They fought with him, and then they justified their work with radical opinions such as "infidels are sinners and the need to fight with infidels." (Branjkar, 1385: 18) The slogan of the Khawarij against the trend of ruling was "La Hukm Ela Allah"; That is, "There is no ruling except that of God." In terms of political theories, this title included the main core of Khawarij thoughts. (Qadri, 2015: 61) due to the lack of a strong theoretical perspective, the Kharijite sect had theoretical problems, and this indicates the low level of capacity and political knowledge of this group.

Shahrastani believes that: "Anyone who opposes Imam Haq, whose congregation is unanimous about his truthfulness, is a foreigner, whether his departure was during the time of the Companions over the Righteous Imams or after that." Tabari considers a outsider to be only someone who came out of the ranks of Ali's followers to fight in the way of God, not someone who rebelled against Ali. Opponents of Kharijites have always relied on the meaning of rebellion and rebellion and wanted to introduce Kharijites as a group of rioters who had no intention of their work other than sedition and murder. (Enayat, 1385: 113)

Unfortunately, all the sources that have provided information about the Kharijites are hostile to this extremely radical movement that emerged in the early 1800s. Political group turned into a theological religious flow. Therefore, political Khawarij have precedence over theological Khawarij. The main concern of the theological Khawarij was the issue of faith and disbelief, which has had important political effects in terms of people's rights due to membership in the Islamic society, such as the sanctity of life and property and the right to live in the Islamic society. Another important doctrine of Kharijites can be seen as the negation of government. (Mousavi, 2012: 28)

Abul Hasan Ash'ari says: "All those who consider Ali and Uthman and the Companions of Jamal and Al-Hakemin and those who were satisfied with the ruling and approved one of the two rulings or both of them are considered disbelievers and consider it obligatory to leave the oppressive sultan. (Fakhouri and Jar, 1386: 111) Khawarij were among those who took a position without paying attention to the logical consequences of the slogan "Tahkeem" and out of passivity and dissatisfaction with the course of events, and then their "position" became their "opinion". ; In other words, the slogan of "Consolidation" was a slogan that arose from reality, but unlike

other institutions that arose from reality, such as the caliphate and its supporting theories, it did not have a theoretical organization. The slogan of "consolidation" was proposed by the Khawarij and according to the political dictionary, it created a kind of anarchism or "anarchism". (Qadri, 2015: 62) According to the Khawarij, the concept of exodus does not mean rebellion, but according to verse 100 of Surah Nisa: "And he who migrates in the way of God will find many spacious places on earth, and he who migrates from his home to God and the Prophet If he goes out, then he will meet his death, surely his reward will be due to God, and God is Forgiving and Merciful.

### 1. Principles of Kharijite Beliefs

In religious and social affairs, Khawarij were mostly inspired by the first years of the Prophet's mission, especially when it can be said that there was no political movement. They were so immersed in extremes in the study of Quran and Hadith that they ignored any changes and transformations based on the times and strongly rejected any interpretability that was in conflict with the first principle of Islam. Therefore, the issues that were of interest to them were mostly theoretical, such as the meaning of Islam, faith, and God, and the most important term is faith, which forms the basis and foundation of their political idea.

1. Kharijites considered faith and Islam as one and never separated them. According to them, a person who lacks faith has left Islam by himself, and therefore he should be considered an infidel. Belief in God and His Messenger is a part of faith, but it must be accompanied by verbal confession and more importantly, action. Therefore, according to Kharijites, the requirement of faith is to do all the things that God and His Prophet have commanded man to do. According to the pure principles of foreign beliefs, proper faith is absolute abstinence from any sin. "Beihsia", one of the Kharijite sects, considered faith not only in acknowledging the existence of God and the mission of His Prophet, but also in knowledge of his teachings; Therefore, a person who does not know whether his actions are right or wrong is considered a disbeliever until he is sure that he is walking on the right path. Ignorance does not remove the obligation and every Muslim is obliged to be aware of the teachings of God and the Prophet and apply them word by word. (Enait, 1385: 115) Therefore, Kharijites consider all actions to be a part of faith and act upon them as the main test of faith. Following the commandments of God is not a pretense but the principle of faith. Therefore, Kharijites are mainly concerned with piety and following God's commandments. Therefore, in order to enter the Kharijite movement, hard work and following the

rules of Sharia is a prerequisite, and until this test is passed, one is easily called an infidel.

2. Khawarij are one of the most extreme Islamic movements in terms of their intellectual structure. Their beliefs were extremely strict and burdensome for the conditions of being a Muslim. The numerous Kharijite sects believed in a common belief that the mere word Shahadatain is not enough for the conditions of being a Muslim, until the other pillars of this matter, which are the practice of Dasatir and having knowledge of the Shariah practices, are not fulfilled. Seyyed Mohammad Mousavi writes about the teachings of this group that:

In spite of the various divisions in the Khawarij, some common teachings can be considered for the political speech of the Khawarij. The first issue that the Khawarij raised was the issue of disbelief and faith. They often considered the perpetrator of a major sin to be an infidel, except for some later groups. This has important political implications. Based on this, a person who commits a major crime is removed from the Islamic society and does not have any rights in the Islamic society. From their point of view, enjoining good and forbidding evil is obligatory at all levels, even if it leads to fighting; They knew no conditions for killing and fighting with those who consider them infidels. This teaching in the field of social political life requires strict monitoring of the individual-social behavior of people. But from the level of importance, it is manifested in their point of view in the necessity of going out and fighting against the unjust ruler. But the most famous political doctrine of Kharijites should be led to negation of Imamate and Caliphate. Later, the Abazi sect accepted the principle of Imamate in the Islamic society, they believed in two types of Imams, one is the emerging Imam, who can form a government and manage the society, and the other is the Imam of Defense, who can gather forces and defend only in times of formal attack. . If the existence of an imam is necessary, he is determined by the free choice of all Muslims. And his Imamate will continue as long as he acts according to justice and Sharia and commits an error. (Mousavi, 2012: 29)

#### 1. 1. Common Ideas of Kharijites

##### 1. 1. 1. Issues related to faith and disbelief

All Kharijites considered the perpetrator of the great crime to be infidels, this belief issue has very important verbal tools that are usually explained and interpreted in later times. These tools are:

1. Action is a part of faith and inside the door of faith.

2. There is no dignity between disbelief and faith. Therefore, every human being is either a believer or an unbeliever.

3. Faith has different degrees and the degrees of faith have a weight on how to act, for example, the faith of a person who abandons all obligations and all abominations is higher than the faith of a person who only does what is obligatory.

4. Since action is a part of faith, then any action that contradicts faith causes one to leave the circle of faith. Because sin is an act that contradicts faith and causes disbelief.

5. The perpetrator of a major sin, because he is a disbeliever, will be punished in the hereafter, and the fire is immortal and eternal.

2. 1. 1. Issues that are not directly related to faith and disbelief

The most important issues that are not directly related to faith and disbelief are:

1. Enjoining what is good and forbidding what is evil is obligatory at all levels, even if it leads to fighting. They did not know any conditions for killing and fighting with those who consider them infidels.

2. It is obligatory to go out and fight with the unjust ruler.

3. Consolidation and acceptance of judgment other than God is forbidden.

4. If the existence of an imam is necessary, he will be determined by the free choice of all Muslims, and his imam will continue as long as he acts according to justice and principles and does not make mistakes.

5. Imamate and caliphate are also allowed from non-Quraysh.

6. They consider Imam Ali, Uthman, Talha, Zubair, Ayesha and all the Umayyad caliphs and Bani Abbas to be infidels, and they consider it obligatory to oppose them. (Branjkar, 1385: 19)

2. Kharijite Political Vision and Method

They did not make any difference between politics, religion or society and government in Islam. Quran is the only basic law of Islamic government, religion is the beginning of political theory and the goal of their political and social efforts. The main pillar of the Kharijite government was based on religious authority, not the expediency of the congregation or community. In their opinion, what God has commanded must be done without any doubt because there is no other ruler of truth except God. Rightful rule is only reserved for God, and logically, all earthly governments are considered unjust and oppressive. Therefore, it can be said that the political ideas of the Khawarij in the first stages of their activities and the rebellion they made against Hazrat Ali are similar to the principles of anarchists. And this type of view was until they did not gain power themselves, but in some cases when they

were able to gain power, they established a government whose most important element was strong political leadership.

According to the Kharijite theory about government, like the Sunni theory, political authority has a divine origin and is the true ruler of God because he is the only lawgiver. As long as the Prophet was alive, he communicated God's law as it came to him through revelation, but after his death, the revelation was interrupted. According to the Kharijites, the rule of God was the implementation of the Qur'anic commands, whether by the hands of an imam or a leader of the CIA or a judge or the Muslim community in general. (Enayat, 1385: 120) Kharijites had several objections to the establishment of the caliphate:

1. Firstly, the caliphate cannot be beneficial in all circumstances since there is always the danger that the caliph does not have a direct relationship with his followers and remains unaware of their needs and wishes. (Enayat, 1385: 121)
2. Another thing is that a caliph who has the necessary conditions will be less capable and if it becomes necessary, a person who does not have the necessary conditions for the caliphate may be appointed. For the establishment of the Islamic system, like other Sunnis, they considered allegiance as the only way to establish the Islamic system or the caliphate.
3. Kharijites do not consider being a Qureshi as a condition for caliphate. They simply considered the conditions of entrusting the caliphate in piety and closeness to God. That is, they find a kind of aristocracy. Their reference was to this hadith: Listen and obey what the Book of God has decreed for you, even if the speaker is an Abyssinian servant.

The political system was based on two methods, both of which were based on allegiance, first if the political system was after the war and the domination of one part over the other; The defeated part was required to pledge allegiance, or if power was not obtained by force and war, or if the pledge of allegiance normally had two stages:

- 1) Pledge of Allegiance for the sake of the people of marriage and the chosen ones of the nation

- 2) The stage when the allegiance of the general public or society to the leadership of Imam Qawam was found.

The Khawarij caliph had heavy duties, and for this reason, most of the candidates accepted this position with great reluctance. The caliph was always expected to fulfill the Shariah duties in the most complete manner, so much so that if he committed the smallest mistake, he deserved the title of infidel and was removed from his position.

Some of the Kharijites believed that when the Imam becomes an infidel, it means that the whole Ummah will commit infidelity, so in their opinion, the salvation of the Ummah depended on how the Imam or Caliph was chosen. If the caliph was righteous and pious, the hereafter happiness of his followers would be guaranteed by obeying him. Unlike the Sunnis, the Kharijites considered it permissible to have two imams at the same time, as they chose two imams, one to perform congregational prayers and daily affairs, and the other to lead troops in war. (Enayat, 1385: 123)

In short, with their movement, the Kharijites established two rights and one solution for Muslims: 1. Rebellion against a ruler who has committed a major sin, 2. The right of Muslims to freely choose a ruler, whether he is from Quraysh or not, and 3. Thus, instead of the unified caliphate system, which more or less became the natural system of Islamic government among Muslims, they proposed a system in which the center of power and authority is dispersed. (Enayat, 1385: 129)

### 3. Kharijite Sects

#### 1. 3. Court of first instance

The group that faced Hazrat Ali in the Battle of Safin and because they denied the jurisdiction and their slogan was "La Hukm Ela Allah" they are called "Mahkamah" and because they were the first group, they were called the Supreme Court. Because their first base was a village called "Harura" they are also called "Haruriyeh". They do not consider the existence of an imam and ruler to be obligatory and politically they are closer to anarchism because they denied the conditions of the ruler to be free or Qureshi.

The first person who was chosen by this group to be Imam and leader was Obaidullah bin Wahb al-Rasbi, who led his sect from Harura to Nahrwan, and Hazrat Ali pardoned this group after which a large part of it surrendered, but the other part who insisted on their newly established political ideology, killed 9 people who barely escaped from 4,000 Kharijites, and after that, each one of them announced their departure and started successive uprisings against the Umayyads.

Abu Mansoor al-Baghdadi, in his book "Al-Farq Bin Al-Farq" about Hazrat Ali's confrontation with the Khawarij, has given a case that it is said that while the Khawarij were going from Harura to Nahrwan, they met Abdullah bin Khabab who was running away from them and caught him when they found out that he was one of the Companions. They asked him to narrate a hadith that would justify his work, but Ibn Khabbab narrated a hadith in which the Prophet condemned fratricide and Muslim

wars against Muslims, and reminded everyone who does not participate in these wars to do well; As a result, the Khawarij killed him and his family. He writes that:

When Ali came to know about that story, he went to them with four thousand men from his companions, including Udi bin Hatim Ta'i (one of the elderly companions of the Prophet). When Ali approached them, he sent someone and said: "You must hand over the killer of Abdullah bin Khabab to me." The Kharijites sent a message that we should all kill him and if we find you, we will kill you too. So Ali came in front of the army and the Khawarij also appeared before him, and before he started the war with them, he turned to them and said: "What has motivated you to enmity with me?" The Kharijites said: "The thing that made us enmity with you is that we fought in front of you in the Battle of Jamal, and when the enemy's army was defeated, you allowed us what we had found in their army, but did not take it." And you stopped us from capturing their wives and children, and ask why you allowed their wealth and desires to us, but you did not allow their wives and children?

Ali replied: I allowed you to take their property from Bait al-Mal in Basra before my arrival, but since their wives and children did not meet with us, the same treatment that the Prophet treats Muslims in the city of Islam should also be allowed for them. It is not permissible to enslave those who have not disbelieved. After all, if I had permitted those women for you, which one of you would have had the audacity to choose Aisha, the wife of the Prophet? The Kharijites were ashamed of this. So they said: Another thing that made us enmity with you is that in the letter you wrote to Muawiya, you omitted the word Amir al-Momineen from your name. Ali replied that the same thing that the Prophet did on the day of peace of Hdaybiyah, I did the same thing...

They said to Ali: "If you were qualified for the caliphate, why did you choose judges and entrust your work to them, and if you had doubts about your qualifications, others must have had doubts about it before you." He said: "I didn't want to be fair with Muawiyah, and if I told Badawaran to vote only against me, Muawiyah wouldn't give in." The Prophet also called the Tarsayans of Najran a bombahleh.... Therefore, I did not side with Muawiyah on the side of justice, but I was not aware of the deception of Amr As. They said: "Why did you submit to your judgment in a matter that was your indisputable right?" He said: "Since I saw that the Prophet made Saad bin Mu'adh his judge in Bani Qurayzah, I also followed him and did the same, but the Prophet's judge judged by chance, but my judge was deceived as you saw." So Ali turned to them and said: "Do you have anything else to say besides what you said?" They became silent



and said: By God, you are telling the truth, so they said that we repented and regretted our ugly deed.

On that day, eight thousand people demanded zanhar from them, and another four thousand Zaks, along with Abdullah bin Wahb Rasbi and Harqus bin Zuhair, stayed behind because of their enmity and staring at their heads... So he attacked them with his companions, and Abdullah bin Wahb He was killed in that battle and Dhul-Thadiyyah was thrown from his horse and the Khawarij were killed, except for nine of them who did not survive this slaughter. .... (Baghdadi, 1333: 70-74)

### 2. 3. Azarqa

The bloody uprisings left over from the early Kharijites continued until the first split among the early Kharijites occurred and a person named Abu Rashid Nafee bin Al-Azraq took the leadership of a rebel group of Kharijites in (65 AH). Azarqa was a group that transformed Khawarij from a political movement into a religious, theological and political group, which were still stronger politically and militarily than other groups. During the uprising of Abdullah ibn Zubair against the Umayyads in Madinah and Mecca, the Nafi's had the opportunity to strengthen themselves and spread from Basra to Iran and to Ahvaz, Fars, Kerman and some other areas, and they started to form the first independent government and for a long time. They fought fiercely against Abdullah ibn Zubair and after his death against Marwan, the Umayyad caliph. Mehlab bin Abi Safra with 20,000 men who were assigned by Abdullah Ibn Zubair to suppress this group was engaged with this group for 19 years until finally Nafee was killed and the Khawarij Azarqi army was massacred. Azraghian's extreme beliefs are:

1. They considered their opponents polytheists and infidels.
2. The Qa'idin Khawarij, i.e. those of the Khawarij who did not fight against the opponents of Azarqa, also called them polytheists and infidels.
3. The children of the opponents were also called polytheists
4. The women and children of the opponents of Azarqa were recognized as obligatory to be killed.
5. All polytheists will remain in hellfire forever.
6. All big and small sins cause disbelief and participation.
7. God can choose someone to be a prophet who was a disbeliever before prophethood or who will become a disbeliever after his absence.
8. Taqiyyah is not permissible in words and deeds. (Branjkar, 2015: 20)
9. They divided the Islamic land into the house of Islam and the house of disbelief.

### 3. 3. Nejdāt or Najdiya

This sect is considered the followers of Najda bin Amer Hanafi (69 AH). At first, he wanted to fight alongside Nafi Azraqi against the Umayyad army, but he did not do so due to the beliefs of the Azraqis. Yes, they founded an independent sect with a part of the Azraqis who had separated from Nafi's army. The differences in the principles of theology of this group with Azraghian are:

1. Those who commit minor or major sins who insist on committing the sin are polytheists, and if someone commits a sin once or twice without insisting, he is only a sinner, for example, adultery, theft, drinking alcohol, etc.
2. People and society do not need a leader and an imam, and it is only necessary to observe fairness, and if this work stops with the existence of an imam, it is necessary to appoint an imam.
3. Taqiyyah is permissible in words and deeds. 4. It is not permissible to kill the children of opponents. and 5. The Khawarij rulers are exempted.

### 4. 3. Safaria

The followers of Ziyad bin al-Asafr, at the beginning of the caliphate of Yazid bin Muawiyah, led by a man named Mardas, rebelled against Obaidullah bin Ziyad, the ruler of Basra. And as the Muslim community deviated from the right path and submitted to the rule of oppression, and they left Basra and established a separate government for themselves in Khuzestan. (Enayat, 1385: 125) But this sect suffered many casualties after successive wars with Ibn Ziyad's army until Mardas was killed and all the Khawarij of Basra were massacred by Ibn Ziyad.

After that, Imran Bin Hattan became the leader of this group and this figure brought adjustments in the teachings of the Azraghi sect, which were slightly spared from the persecution of the government. These do not have an independent point of view and differ mostly in religious branches from the other four main branches; The most important part of their belief is that the perpetrators of sins that have Shariah limits are not considered infidels, but sins that do not have Shariah limits, such as abandoning prayer, breaking fast, or stealing interest, etc., are called infidels.

### 5. 3. Abadiyah

The founder of this sect is Abdullah Ibn Abad, born in 86 AH. During the time of Marwan, the last Umayyad caliph lived. And this sect had two imams at the same time based on the political teachings of the Khawarij. That is, they had a scientific and

religious leader who was Jaber bin Zayd Al-Samaani. Abdullah left during the time of Marwan bin Muhammad and fought with Ammar's army, the Abadi sect still made Oman their center during the dissolution of the Umayyad government, although their government was destroyed by the Abbasids, but due to the moderate nature of this religion, the beliefs of the Khawarij Abadi remained among the people.

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