

Construction of Structural and Cultural Khawarij Understanding Through Prophetic Hadith

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Abstract

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This research is entitled Construction of Structural and Cultural *Khawarij* Understanding Through Prophetic Hadith. This research is important to do given the growing spread of intolerance and extremism in understanding and explaining religion. The understanding known as neo-*khawarij* or modern-day *khawarij* is commonly found in modern Islamic society. This research will reveal the characteristics of the *khawarij* understanding contained in the hadith of the prophet. The thing that makes this discussion interesting is because someone who is identified as having a neo-*Khawarij* understanding actually reminds the public of the dangers of a *Kharijit* understanding that is unknowingly spread by themselves. This study uses qualitative methods, namely research that uses text as study material. Data sources in this study are primary data sources and secondary data sources. The primary data source was obtained from the Prophet's explanation in his hadith about the characteristics of the understanding of the *khawarij*, while the secondary data source was obtained from the explanation of the scholars about the characteristics of the understanding of the *khawarij*, either through the book of hadith *syarah*, or other books. The data collection method was carried out by direct quoting the texts of the prophet's hadith about the characteristics of the *khawarij* and through indirect quoting from the statements of the scholars in their books. The method of data processing is carried out through a multidisciplinary approach, the data that has been collected is then elaborated through approaches to hadith and history. The results of this study indicate that the Prophet Muhammad has conveyed the characteristics of the *Khawarij* group or thought that will emerge at the end of time. At the end of time, they were no longer known as the *khawarij* group as in the time of the Companions, but had a mindset and *muamalah* like the *khawarij* group. Some of the characteristics of the *khawarij* are related to the physical, some are related to intelligence, some are related to *muamalah*, and some are related to worship. The *khawarij* at the end of time were no longer affiliated with the past *khawarij* group known as structural *khawarij*, the *khawarij* at the end of time only adopted the way of thinking, the way of *muamalah* and the way of worship of the old *khawarij*, so they were known as the cultural *khawarij*.

1. INTRODUCTION

Islam is a religion of mercy; this can be seen from the meaning of the word Islam itself which means safety or peace. In the Qur'an it is also stated that the purpose of the sending of the Prophet Muhammad was as a mercy to the entire universe. The concrete form of mercy that is taught in Islam is to respect, love and protect the rights of all creatures.

Islam is the truest religion. This is a belief that is shared by every person who is Muslim. Even though it is believed that Islam is the best and most correct religion, in its practice, Islam still respects differences. Differences do not only occur between adherents of religions, differences even occur among Muslim scholars themselves, which in the language of *fiqh* is termed *ikhtilaf bainal ulama*. Differences between the opinion of a scholar with other scholars get a place in this religion. Differences that arise as a result of different interpretations of the texts, both the *Qur'an* and the hadith of the Prophet, have occurred since the time of the Prophet and continue to exist today.

This religion tolerates differences but not division. Differences based on strong texts and scientific interpretations are differences that are accepted and can be practiced. This is a solid foundation in practicing religious teachings in accordance with the guidance of the Prophet. In his hadith he said: woe to those who are tough and rigid (someone who insists on his opinion and does not tolerate opinions that differ from his). The Prophet through his hadith has legitimized differences among Muslims, which are of course based on texts and scientific interpretations.

Living together despite having different beliefs has also become commonplace in the history of the development of Islam. Islam has shown how beautiful life is in peace in Medina along with followers of Christianity and Judaism, they even agreed to jointly defend and guard the city of Medina if an enemy came to attack. The agreement between Muslims and adherents of other religions is not only in terms of guarding the Medina where they live, they also have an agreement to live together in the city of Medina peacefully and with the same rights and obligations. The agreement to live together by protecting each other's rights and obligations is clearly recorded in the Medina Charter.

The *sunnah* of harmony between Muslims and other religious people was also shown when Caliph Umar bin al-Khattab conquered the city of Jerusalem. Umar promised the residents of the city of Jerusalem, who adhered to Christianity a lot, to let them practice their religion and give them the same rights as those of the Muslims there. Even Umar did not hesitate to impose punishment if a Muslim took or treated a Christian who was there unfairly. The promise given by Umar as caliph to followers of other religions in Jerusalem was contained in Umar's agreement, or what is known as *Wa'dul Umariah*.

In social relations with adherents of other religions, a Muslim already has a corridor set by the Qur'an that cannot be violated. In the Qur'an surah AL-An'am verse 80, Allah has explained how the morals of a Muslim should be in responding to other people who have different beliefs. A Muslim is prohibited from criticizing, let alone damaging the offerings of other religions, because doing so would be counterproductive to the mission of preaching, and could even cause antipathy and equal treatment from adherents of other religions.

Something similar happened to a friend of Ibn Mas'ud, when Abu Jahl mocked the prophet Muhammad and the Muslims, Ibn Mas'ud intended to reply to his ridicule. Abu Bakr, who met him, then forbade and advised and said that Islam did not approve of this.

Every Muslim must understand that the movement of public opinion to discredit Islam is very large. This is not only happening in Indonesia, but also in the world. Islam tries to be identified with intolerance, with acts of violence and acts of terrorism. The intolerant attitude carried out by a handful of people who are Muslim is used as an attack on Islam by those who want to tarnish the image of Islam. In other words, the intolerance and extreme attitudes shown by some Muslims not only have a negative impact on them in carrying out their religious teachings, but can also tarnish the image of Islam in the eyes of the world.

A minority of intolerant people, who are extreme in practicing and understanding religion, are a legacy of the religious way of the *Khawarij* during the time of the prophets and companions. The emergence of this extreme and intolerant understanding can at least be seen from two sides. First, this understanding of intolerance is built, taught and nurtured by certain groups. They understand Islamic teachings in extremes and teach that understanding to others. Second, this extreme understanding arises from individuals who understand religion without guidance from moderate religious figures. The lack of guidance and the inability to understand religion as a whole makes it have an intolerant and extreme understanding of Islam.

The spread of extremism and intolerance in society cannot be avoided. The large number of Muslims who do not understand their religion properly, and the massive preaching of Islam by intolerant people has caused intolerant understanding to spread more and more in society. There are at least two important steps that must be taken to stem the movement of intolerance and extreme attitudes in religion. First, is to provide a correct, moderate and comprehensive understanding of matters in the Islamic religion. Thus, a moderate understanding of Islam will emerge. Second, identifying forms of intolerance in religion, extreme understandings of Islam that are developing in society, and providing rebuttals against these intolerance and extreme understandings. This paper will aim to explore and

identify the forms and characteristics of intolerance in religious understanding, so that intolerance and extremism in religion can be prevented earlier.

2. METHODS

The object studied in this paper is the hadiths of the Prophet Muhammad. which identifies the characteristics of the understanding of the *khawarij* and how to identify these characteristics in the present. The choice of this discussion as the object of study is not without reason. The increasing prevalence of intolerance, radicalism in understanding religion which is one of the main characteristics of the understanding of the *khawarij*, is a trigger to discuss this issue more deeply. This research is a qualitative research, namely library research. This research uses data from various reading sources as the object of its study. Data from the hadith of the Prophet SAW. as well as explanations from scholars about the *khawarij* is the object of study in this study.

The data collection process was carried out using two methods, namely the direct quotation method and the indirect quotation method. The direct quotation method is used in quoting the hadiths of the Prophet concerning the characteristics of the thinking and behavior of a *khawarij*. Indirect quotations were made on data from secondary sources, in the form of the scholars' *syarah* on the hadiths of the prophet, as well as their statements about the *khawarij* group in their books. The data that has been collected is then grouped according to the relevant discussion to then be analyzed in the data analysis process. The data analysis carried out in this study is content analysis or content analysis. The data that has been collected about the *khawarij*'s method of thinking and religion is then collected in one particular discussion theme which is then analyzed in depth about the understanding contained therein.

The approach method is the point of view that underlies a research in looking at a problem. The approach method used in this paper consists of several approaches. The approaches used include hadith science approaches, historical approaches, linguistic approaches and psychological approaches. The hadith science approach is carried out by looking at the problems of the *khawarij* through the eyes of hadith science. The hadiths regarding the understanding and characteristics of a *khawarij* will be examined for the quality of his *sanad* and *mata*. The historical approach is carried out to look for history and the origins of the emergence of the understanding of the *khawarij* in the treasures of Islamic scholarship. The linguistic approach is carried out to examine the linguistic meaning of the Prophet's explanation. about the characteristics and understanding of a *khawarij*. And a psychological approach is carried out to find out how the mindset of a *khawarij* and psychological causes so that someone can have *khawarij* thoughts.

3. RESULT AND DISCUSSION

A. WHAT IS *KHAWARIJ*?

In searching the literature that examines what or who is *khawarij*, it is found that *khawarij* comes from the word *kharaja* which in religious language can be interpreted in four definitions. First, *khawarij* is a word which is the plural form of the word *khariji*, derived from the word *kharaja*, which in Arabic means out. In terms, this word is indicated for people who left the Ali bin Abi Talib group after the tahkim event. Second, the word *kharija* is shown for people who left the polytheist group and migrated to Allah and his messenger. Third, the word *khawarij* is shown for people who came out to rebel against Ali bin Abi Talib. fourth, the *khawarij* are people who go out to the battlefield to carry out jihad in the way of Allah.

From the four definitions above, it can be concluded that the word *khawarij* can represent several meanings depending on the context used. He could show people who were dissatisfied with Ali's government so that they left the group. It can also be understood as people who leave non-Muslim groups and join Islamic groups. The word *khawarij* can also be addressed to people who rebel against certain rulers. And fourthly, this word can also be referred to people who leave their area to carry out jihad. Although the word *khawarij* can refer to four groups, its use in Islamic literature refers to people who left the Ali bin Abi Talib group after the *tahkim* incident and people who rebelled against the legitimate government.

The definitions of the *khawarij* found in various literature tend to refer to a group of people who carry out a movement of rebellion or resistance, defiance of the legitimate government. In fact, if the *khawarij* group is examined more deeply, regarding their actions, the way of thinking that underlies it and the character of the people, it will be found that the *khawarij* do not only represent a movement of rebellion and rejection. Through in-depth elaboration, it will be found that the word *khawarij* also represents a form of religious thought and understanding that is different or tends to contradict the Islamic understanding which is *rahmatan lil alamin*.

Departing from this, it can be concluded that the word *khawarij* does not only represent a form of rebellious movement and defiance of the government, but this word also represents a form of Islamic thought that is intolerant, extreme and contrary to the characteristics of Islam which is *rahmatan lil alamin*.

In the past, groups that opposed the government of Ali bin Abi Talib and rebelled against the government, apart from being known as the *khawarij*, were also known as *haruriyah*. The word *hururiah* itself refers to a place in Iraq called Harura, which is a small village near the city of Kufa, in Iraq. The mention of the *khawarij* group as *hururiah* because

this place was a place where they fled when Ali bin Abi Talib's troops carried out an attack as a result of their rebellion.

B. HISTORY OF *KHAWARIJ* APPEARANCE

The *Khawarij* group, both structurally and in thought, had long been informed of its emergence by the Prophet. Information about the emergence of the *khawarij* group is also one of the miracles of the prophet, namely about providing information about things that will happen in the future. The Prophet, in his hadith, informed, as stated in *Sahih* Muslim that: One group (*Khawarij*) will separate when the Muslims are divided. That group will be fought by one of the two groups that is closer to the truth.' (HR. Muslim).

In another hadith narrated by Imam Bukhari reported about their appearance. Imam Bukhari narrated the words of the Prophet SAW which means: "There will come out in this *ummah* -he did not say among them- a people whom you consider your prayers to be trivial compared to their prayers, they read the *Qur'an* but do not pass through their throats, they come out from religion is like an arrow coming out of a bow." (HR. Al-Bukhari).

From the two hadiths above, it is found that the Prophet Muhammad reported about the emergence of a group that broke away from the Muslim group. Another information about them is that they will be fought by groups of Muslims who are closer to the truth.

The seeds of the *Khawarij* first appeared during the time of the Prophet Muhammad. One person who had deviant thoughts and extreme attitudes in religion known as Zulkhuwaishira. He was identified as one of the Bani Tamim, it was him whom then was considered as the originator of the understanding of the *khawarij*. Zulkhuwaishirah took part in the Hunain war which was won by the Muslims, from that war the Muslims gained many *ghanimah*. Imam Muslim recounted Zulkhuwaishirah's behavior in his hadith: "On the day of Hunain the Messenger of Allah. prioritizing some people in the distribution of the *ghanimah*. He gave Al Aqra bin Habis Al Handhaly 100 camels, gave Uyainah bin Badrul Fijary a similar number and gave Arab princes, he prioritized them in the distribution. Then said one, "By Allah, this division is not fair and does not aim to seek the pleasure of Allah!" (HR. Muslim)

Ibn Qayyim al Jauziah mentioned in his book *talbisul iblis*: "The first *Khawarij* and the worst action was a person called Dzul Khuwaishirah at-Tamimi. In one narration he said to the prophet: "Be fair!" Then the Prophet said: "Woe to you, who can be fair if I am not fair?". This is the first *khawarij* that appeared in Islam. The followers of this person are the people who will fight Ali Bin Abi Talib."

Although Zulkhuwaishirah was mentioned as the first *khawarij*, as a group, the *khawarij* emerged after the tahkim event involving the groups of Ali bin Abi Talib and Muawiyah bin Abi Sofyan. The war that took place between the groups of Ali bin Abi Talib

and Muawiyah bin Abi Sofyan ended with a peace treaty. Both groups returned to their respective areas, Muawiyah returned to Damascus and Ali bin Abi Talib returned to Kufa. On the way to Kufah, around 12,000 people who had been in Ali's group then separated from the group and left for a place called Hururah. The reason they broke away from Ali bin Abi Talib's group was because they did not agree with the cessation of the war and the agreement made by Ali bin Abi Talib with Muawiah's troops. They believed that Muawiah and his group were the wrong group because they opposed Ali's legitimate caliphate. Ali's group was also the wrong group for stopping the war and choosing to make peace with Muawiah's group which they should have fought against. This group of them is known as the *khawarij* group.

C. WHAT IS THE SECRET OF THE *KHAWARIJ*

The *khawarij* group is not a group of people who are engaged in Islamic scholarship. The *khawarij* group in the early days was identified as a group of Muslims who lived in rural areas, they were not a group of educated people, therefore they tended to understand religion textually. With a weak scientific background, it can be assumed that divisions between their groups will very easily occur.

In history, several groups were recorded as fractions of the *khawarij* group, namely:

a. Al Muhakkimah

This *khawarij* group is the earliest group formed. They are known as the al Muhakkimah group, this is because they always adhere to the slogan "la hukma illa Allah". It was this group that broke away from Ali bin Abi Talib's line on the way back to Kufa. They got out of line and turned to the Harurah area and settled there.

b. Al-Azariqah

Giving the name to this sect is attributed to its founder Abi Rasid Nai bin Al Azraq. This group is known as the most extreme and most radical *khawarij* group. This group punishes perpetrators of major sins with polytheists, this is different from other *khawarij* groups who punish perpetrators of major sins with the label of infidels.

c. Al-Najdah

This group was led by someone named Najdah bin Amir al-Hanafi. They are a group of *khawarij* who consider it polytheistic and lawful to kill groups that are different from them.

d. Al-Ajarida

Al-Ajaridah was led by Abdul Karim bin Ajarad. This group is more tolerant when compared to other *khawarij* groups. They do not consider a disbeliever for anyone who is different from them.

Apart from the four *khawarij* groups above, there are still many other *khawarij* groups. They are divided into many groups and have their respective leaders, such as: Al-Sufriyah, Al-Sufriyah, Al-Ibadiyah, al-Maimunah, al-Syabibiyah (al-Sya'ibiyah), al-Hamziyah, al-Hazimiyah, al-Ma'lumiyah, al-Majhuliyah, al-Shalnihyah, al-Akhnasiyah, al-Ibadiyah, al-Syibaniyah ma'a al-Syibliyah, al-Rasyidiyah, al-Hafshiyah, al-Yazidiyah, al-Harithiyah, and some minor fragments of other large *Khawarij* fragments.

It is very easy for the *khawarij* to split into many groups. It is because of the thinking patterns of the *khawarij* that easily separated themselves from their group if they do not find an agreement. Intolerance and blaming are the factors that lead to the division of the *khawarij* into many groups.

D. MAIN TEACHINGS OF THE *KHAWARIJ*

as a group, or at least as an understanding, the *khawarij* has their own religious understanding characteristics that distinguish them from other groups. In a search of Islamic literature, it is found that there are at least 3 main teachings that distinguish the *Khawarij* group from other Muslim groups. These 3 things are:

a. Caliphate/leadership

The caliphate and leadership are the main teachings and also the characteristics of the *khawarij* group. This can be seen from the initial formation of the *khawarij*, namely their decision to leave with Ali bin Abi Talib's troops and decide to form their own group and then fight the government. In terms of leadership, they assume that the elected caliph/leader will continue to hold power as long as they carry out Islamic law. A caliph who does not practice Islamic law or deviates from it must be brought down.

b. Sin

Another distinctive feature of the Khariji teachings is the teaching of sin. The *khawarij* group has the understanding that whoever commits *disa besar* (*murtakib al kabair*) is a disbeliever, therefore he will live in hell forever. Their belief about sin is the reason they often consider Muslims to be infidels who commit major sins.

c. Faith

The *khawarij* group has the same definition of faith as the majority of Muslims. Faith is believing in the heart, saying it verbally and practicing it with the limbs. The thing that distinguishes them from the majority of Muslims is that they place great emphasis on the aspect of *bil arkan* charity, so anyone who does not practice things that are the pillars of faith (prayer, fasting, zakat, pilgrimage) and other obligations, then he is considered an infidel and has left Islam.

E. CONSTRUCTION OF *KHAWARIJ* CULTURAL UNDERSTANDING THROUGH THE PROPHET'S HADITH

Structurally, the *Khawarij* is almost non-existent among the Muslim community. Even so, an understanding characterized by *khawarij* is still often found in society and even conveyed in several Islamic studies. Today's *khawarij* ideology is no longer spread by groups claiming to be *kharajij*. The concept of *khawarij* was actually spread by Muslim groups who claimed to be the *ahlussunnah wal jamaah* group. The doctrines of the *Khariji* teachings are found in many religious lectures and even religious books that can be accessed by the common people.

Constructing an understanding of the *khawarij* inspired by the hadith of the prophet is very important to do. This is so that people are able to distinguish the correct understanding of Islam in accordance with the *manhaj ahlussunnah wal jamaah* from the understanding of the *khawarij* in the name of *sunnah*. There are many doctrines and characteristics of the *khawarij* understanding that spread in society. The characteristics of this understanding can be identified through the hadith of the prophet, the following are some of the doctrines and characteristics of the *khawarij* understanding that are often found in society:

a. Disappointing Muslims who have different religious views or who commit major sins.

The issue of disbelief is a problem that has become the hallmark of the thinking of the *khawarij*. In history, they considered the companions of the noble prophet Ali bin Abi Talib and other companions to be infidels during the *tahkim* event. They considered Ali and the other friends to have committed a grave sin, because they took actions that were contrary to the teachings of the *Qur'an*, namely not making the *Qur'an* the judge in deciding their dispute with Muawiah. Today, *khawarij* thinking like this is still common. Some lecturers said that people who commit major sins are infidels, based on the verses of the *Qur'an* or the hadith of the prophet which they understand superficially. This is part of the classical *khawarij* teachings that are practiced by some Muslims today.

b. Using religious arguments with a unilateral understanding to blame others (al *muhakkimah*).

The Prophet indicated in his hadith that they were ignorant people in understanding religion (*Sufaha'ul ahlam*). The *Khawarij* blamed the Ali group and the Muawiyah group and anyone who supported them based on verses of the *Qur'an* which they memorized without understanding their meaning. Understanding religion like the *khawarij* group is still often

found today. People who use verses of the *Qur'an* that they misunderstood the meaning of to blame others.

c. Careless in explaining the law because of the short study of religion and are relative young in age.

The Prophet saw in his hadith identified the *khawarij* who would appear later, as someone who was still young (*ahdatsul asnan*). The young age indicates a recent study of religion, but because of their carelessness and stupidity the *Khawarij* continued to explain the law even with a brief study of religion. Today there are young religious preachers who loudly blame the views of world-recognized Ulama.

d. His speech is polite and soft but its content is very hard and stiff.

The hallmark of the understanding of the *khawarij* implied by the next prophet is that they were people who spoke very politely and softly. Polite and gentle speech is the way of speaking the words of the *khawarij* group which is hinted at by the prophet in his hadith. But soft speech and polite way of speaking as well as quotations of verses from the *Qur'an*, are used to mislead and make Muslims unbelievers.

e. Diligent in reading the *Qur'an*, but they do not understand the meaning of the *Qur'an* they read.

Prophet peace be upon him, clearly stated that the characteristics of the *khawarij* who will appear, namely they are people who are very diligent in reading the *Qur'an*, fluent in reading it but reading the *Qur'an* does not pass through their throats. There are at least two important understandings of this hadith, first, Muslims are advised to read the *Qur'an* well, they are also advised to understand its meaning. Second, the *khawarij* will often quote verses of the *Qur'an*, either to support their opinion or to blame other people's opinions, but they are only fluent in quoting and reading the *Qur'an* but do not understand its meaning.

f. They leave the religion of Islam, like an arrow leaves his bow.

The Prophet conveyed the conclusion regarding the attitudes and religious behavior of the *khawarij*, namely they had left the religion as an arrow came out of its bow. The habit of the Kharijites to make non-Muslims as non-Muslims resulted in huge consequences for them. The Prophet warned his people not to idolize fellow Muslims because it would be a boomerang for those who disbelieved. In his hadith, the Prophet said, "Whoever accuses a Muslim of being infidel and his accusation is not proven, then the accusation of infidel will return to him." The *khawarij* group was threatened by the prophet with disbelief because they often disbelieved fellow Muslims.

g. It is easy to criticize and mislead other people's problems or deeds.

This is not a strange thing, because it is based on the hadith of the Prophet. that they are people of lack of knowledge. The *khawarij* group or those with *khawarij* views can be judged by their attitude of blaming other people's opinions. Opinions that contradict their own or those of their teachers will be immediately judged wrong and considered not part of religion, even though in truth, they are the ones who do not understand religion in a broad way. Their attitude is inherited from their predecessor Zuhrawaisar who arrogantly and without knowledge accused the prophet of being unfair in dividing the *ghanimah*.

h. Rejecting differences in *fiqh* and very harshly blaming *amaliah* and other people's worship.

A shallow understanding of religion and a hard attitude in understanding religion make it very easy for them to blame other people's deeds and worship. Muslims all over the world recognize that there are four schools of thought in understanding law known as the school of *Fiqh*. Differences among scholars in understanding the propositions so that they differ in determining the law is the cause of the existence of a school of *fiqh*. The *Khawarij* acknowledge the existence of these four schools of thought, but in their practice they are very strict in blaming opinions that differ from their own.

i. Rejects rational interpretation of the Qur'an and tends to understand the Qur'an textually.

The hallmark of the understanding of the *khawarij* is the reluctance to elaborate on the meaning of the Qur'an by using various interpretations. They always convey slogans originating from verses of the *Qur'an* that they understand textually, "we hear and we obey" as an excuse for not using rational interpretations of the text of the *Qur'an*. Their attitude in understanding religion like this is exactly what happened when they rejected the peace agreement agreed upon by Ali bin Abi Talib and Muawiyah. They quoted the verse "whoever does not judge by Allah's law then they are disbelievers". They used this verse to disbelieve Ali and Muawiah and their friends who agreed with them.

j. It is very difficult to be tolerant and respect other people's opinions, even preferring to blame even though these opinions are the opinions of the majority of Muslims.

The next characteristic of the *khawarij* understanding is that it is very easy and reckless to blame other people's opinions, even if these opinions are the opinions and practices of the majority of Muslims around the world. During the caliphate of Ali bin Abi Talib, when there was a conflict with Muawiyah, the *khawarij* group blamed and even disbelieved the Ali and Muawiyah groups, who constituted the majority of Muslims. All friends and tabi'in who disagree with them are considered disbelievers. The attitude of blaming other people's opinions, even though that opinion is the majority opinion is a characteristic of the

khawarij understanding. This attitude is based on the inability to tolerate other people's opinions and claim the truth of their group's opinions.

k. Believing that when there are people or groups who dispute or oppose their opinion, then it is tantamount to opposing or disproving the Qur'an.

The *Khawarij* are a group that always bases their opinion on the verses of the *Qur'an* and the hadith of the prophet. So that in their belief, anyone who opposes their opinion is tantamount to opposing or refute the *Qur'an*. In history it is stated that around 8000 people from the *khawarij* group who rebelled against the government of Ali bin Abi Talib were experts in reading the *Qur'an* (*qurra'u al nash*). They are people who are fluent in reading the *Qur'an* but do not understand its meaning. The same thing happened at the time of the Prophet SAW. when *zulkhuwaishirah* said that the distribution of spoils carried out by the prophet was not a division that was blessed by Allah. According to their understanding, the divisions made by the prophet were not in accordance with the verses of the *Qur'an* that they had memorized. Today it is very common to find lecturers blaming other people's opinions because they are considered contrary to the *Qur'an*. They easily clash with other people's opinions with the verses of the *Qur'an* that they memorize. They do not understand that other people's opinions are also based on the verses of the *Qur'an*.

l. Criticizing and blaming the *amaliah* of the Muslims by using verses that were actually revealed to non-Muslims.

One form of the inability of the *khawarij* group to understand the *Qur'an* is that they often use verses directed at non-Muslims to blame the deeds of the Muslims. The characteristic of the understanding of the *khawarij* from the past until now is that they often quote snippets of verses from the *Qur'an* and the hadith of the prophet to blame others, without knowing the intent and meaning of these verses and hadiths. They do not understand the concept and reason for the revelation of the verse, so they apply the verse about war in a peaceful atmosphere, apply the verse for non-Muslims to Muslims.

m. Suspicious and easy to accuse and bad suspicion of others.

Another feature of the understanding of the *khawarij* is that it is easy to accuse and easily phonise other Muslims who have different opinions from them. People who have this kind of religious attitude are sometimes found in society. They very easily blame and label people who do certain deeds as people who are misguided, contrary to the *Qur'an*, heretics, infidels, polytheists and so on. This is a feature of the understanding of the *khawarij* that has existed since ancient times. Their predecessors, the *Khawarij*, accused Ali bin Abi Talib's choice of peace as an act of disbelief, and contrary to the *Qur'an*. They also accused the prophet's way of dividing the spoils of war as a mistake and not pleasing to Allah. The

understanding of the *khawarij* is that it is very easy to accuse and blame the opinions of friends and even the prophet, so blaming the Muslims is much easier for them.

n. Very fanatical about their opinions and persistent in blaming other people's opinions, even in matters of *fikhiah furu'iyah* (branch of *fikh* science).

A very clear characteristic of the understanding of the *khawarij* is being very strict, very fanatical about their opinion, and not opening up the truth for other opinions. They are textual in understanding verses so they do not open up space for other interpretations. They also do the same fanaticism in understanding the hadith of the prophet.

The understanding of the *khawarij* is very rigid and tough even in matters of *furu'iyah* ijthad (a branch of jurisprudence in the area of ijthad). The rigid and fanatical understanding was shown by the classical *khawarij*, when they blamed Ali's ijthad for ending the war and choosing peace. They do not understand that starting a war or stopping it is the domain of ijthad which is the authority of the leader to choose it. This way of understanding is much imitated by Muslims, when they are very fanatical and persistent in blaming other people's opinions even in the realm of *furu'iyah* ijthad.

4. CONCLUSION

Through a study of the *khawarij* contained in the hadith of the prophet, as well as a study to identify their thoughts, several conclusions can be drawn: a. *Khawarij* is a term for a form of political movement, thought and ideology. The *Khawarij* as a political movement has almost disappeared, but as a movement of thought and ideology, the *khawarij* still exists and grows in the midst of Islamic society. The *Khawarij* in the political arena is a movement of rebellion against the legitimate rulers. The *Khawarij* in the struggle of thought is a manifestation of textual thinking which is rigid and shallow in understanding religion. *Khawarij* in terms of ideology is a belief that deviates from the mission of *rahmatan lil alamin*.

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