

THE IBADHIYAH SECT: ITS HISTORY AND THOUGHTS IN POLITICS, THEOLOGY, AND FIQH

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Abstract: The purpose of this study is to illustrate that the thinking or concept of teachings adopted and applied Ibadhiyah, one of the sects of the Khawarij sect, is moderate. So that his teachings and followers still exist today in some Muslim countries. They have a high attitude of tolerance towards fellow Muslims of different sects and sects. On the other hand, the sects in the sphere of the other Kharijites which are extreme in thought and action are extinct, no longer have followers. *At first, the Khawarij follower's are Ckhalif 'Ali bin Abi Thalib group. End then, they go out from 'Ali group, because they weren't except this reconcilled (tahkim) in Shiffin war between Khalif Ali and Gubernur Mu'awiyah bin Abi Syufyan 37H/657 M. They were against Chalif 'Ali and Mu'awiyah, and emigrate to a village is colled "Harura". In this village they were created self-government led by 'Abdullah ibn Wahhab al-Hasibi. They were againt 'Ali, Mu'awiyah, and some ckhalif after them. Then Khawarij Follower's were spilit into several sects. The biggest sect's: Muhakkimah, Azariqah, Najdah, Ajaridah, Syufriyah, and Ibadhiyah. Such of sect slip up to several sub-setc until twenty. All sects were extinct, except Ibadhiyah. Becauce they were smothered by legitimate Government. They have extreme thought. They carried out takfir and were a sourse of insurrection against the Government for centuries. The Ibadhiyah sect were moderate in thought and action. The Ibadhiyah sect exist until now in Sultanate of Oman. It's majority and state sect in Oman. It spread in Nort Africa (Aljazair, Tunisia, and Libia) and East Africa. Follower Ibadhiyah sect there in in Yemen and Madagascar.*

Keywords: *Ibadhiyah, History, Thought.*

The Introduction

Islam is not a static religion. But his teachings contain dynamic values. It motivates people to always use their minds. Allah said, *Do you not think about the contents of the Qur'an or your hearts are locked?* QS 47; 24). In addition, the Quran mentions many times the expression *Afala tatafakkaruun* (Do you not think?), *Afala tubshiruun* (Do you not see?).

In the hadith it is mentioned that people who think and do ijthihad are considered as a charity. From 'Amru bin al-'Ash that the Prophet SAW said, *If a judge makes ijthihad and then he is right in his ijthihad, then he gets two rewards. And, if he makes ijthihad and the result of his ijthihad is wrong, then for him is a reward.* HR Bukhari and Muslim (Sabiq, 1986: 29).

What is meant by freedom of thought and expression is the freedom of each individual to think independently about everything that comes to his mind and hold on to the results of his thoughts and present them in various ways (Wafi).

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If we consider the facts among Muslims from ancient times to the present, it is clear that freedom of thought is a reality. So that the teachings of Islam are not just dogma alone, but very important to think so that it bears fruit in various disciplines of religion and the world. The Qur'an became a source of growth and development of knowledge and technology among Muslims in the days of Western countries are still lagging behind. The progress of science in modern times is a continuation of the thinking and research of Muslim scholars in the past.

In the treasury of religious sciences, among others, appeared the sciences of fiqh and theology (theology). The schools of fiqh that still exist and develop to this day among the Sunnis: the Hanafi school (founded by Abu Hanifah 80-150 AH), the Maliki school (founded by Imam Malik bin Anas 93-179 AH), the Hambali school (founded by Ahmad bin Hambal 164-241 H). Among the Shiites there is the Zaidi school which is generally close to Sunni jurisprudence (founder Zaid bin Ali Zain al-Abidin bin Hussein died 122 H) and the Imamiyah school (founder Abu Ja'far Muhammad bin al-Hasan bin Farrukh al-Shaffar al-'A'raj al-Qumi died 290 H). There is also stream fiqh Khawarij moderated the Ibadiyah sect (its founder Abdullah bin Ibadh al-Tamimi died 80 H) (Al-Dzuhaili, 1985: 28).

In fact, many other sects that once existed but have become extinct, no longer have followers. From various sources can be called the schools that have emerged, among others: the school of 'Atha', the school of Ibn Sirin, the school of Zhahiriyah, the school of al-Sya'bi, the school of al-Nakh'i, the school of Thabari, the school of al-Auza'i, etc.

Although these sects are extinct, but academically their opinions and thoughts can still be found in various books of fiqh (Yanggo, 1997: 85).

Similarly, when talking about the streams and sects of theology that exist today, people's minds are only focused on the Sunni and Shiite sects. In terms of the openness of thought in Islam, in fact in its development many streams of thought in the field of theology that once existed.

Amin Ali records the names of theological streams in Islam and their fractions that once existed with reference to the book *al-Farqu Bain al Firaq* by Sheikh Abu Manshur 'Abd al-Qahir bin Thahir al-Baghdadi (died 429 H/1037 AD), as following (Ali).

First Shiite Stream 22 sects, namely (1). The Zaidiyah sect has 3 sub-sects: al-Jarudiyah, al-Sulaimaniyah, and al-Batriyah, (2). Kaisaniyah Sect 2 sub-sects, (3). The Imamiyah sect has 15 sub-sects: Muhammadiyah, Baqiriyah, Nawasiyah, Syumaithiyah, 'Ammariyah, Ismailiyah, Mubarrakiyah, Mausuwiyah, Qath'iyah, Itsna' Asyariyah, Hisyamiyah, Zarariyah, Yunusiyah, Syaithaniyah, and Kamiliyah, (4). The Ghullah (extreme) sect has 2 sub-sects. **Second, the** Khawarij School has 20 sects, namely: (1). The Muhakkimah sect is divided into 4 sub-sects: Muhakkimah Ula, Izarafah, Najdat, Shafriyah, (2). The 'Ajaridah sect has 10 sub-sects: Khazimiyah, Syu'aibiyah, Ma'lumiyah. Majhuliyah, Ma'badiyah, Rasyidiyah, Mukarramiyah, Hamziyah, and Ibrahimiyah, (3). The Waqiyah sect has 6 sub-sects, (4), the Ibadhiyah sect has 4 sub-sects: Hafshiyah, Haritsiyah, Yazidiyah, and Ashabu Tha'athin Yuradu Billah. **Third, Qadariyah** Muktazilah School consists of 20 sects, **Fourth, Najariyah** School 3 sects, **Fifth, Murjiah** School has 5 sects, **Sixth, Juhmyiah** School or Jabbariyah 1

sect, Musyabbihah School **Seventh**, 1 sect. **The Eighth** Sunni Stream (Ahl al-Sunnah wa al-Jama'ah) 1 sect.

Based on these records, it can be understood that the total number of sects (groups) of Muslim theology that have ever existed consists of 73 sects. This is relevant to what the Prophet SAW predicted in his hadith. *From Abu Amir al-Hauzan, Abdullah ibn Luhai, from Mu'awiyah ibn Abi Syfyan that he stood before us, then he said, "Know, that the Prophet SAW once stood before us, then he said," "Indeed people- those before you of the People of the Book (Jews and Christians) were divided into seventy-two groups, and indeed people will be divided into seventy-three groups. Seventy-two will go to hell and one group will go to heaven, namely al jamaah.* 'HR abu Daud, al-Darimi, al-Hakim, and Ahmad, and others. This is according to the history of Abu Daud (Daud, Sunnah No. 4597).

From the above explanation it can be understood that the Khawarij sect is divided into 6 sects. Of the 6 streams it is further divided into 20 sub-sects. Harun Nasution notes from al-Syahrastani, the Khawarij are divided into 18 sub-sects, according to al-Baghdadi 20 sub-sects, and according to al-Ash'ari many more (Nasution, 1978: 13)

With the passage of time and the passage of time, most of these sects and sects have become extinct, no longer followers. However, there are sects and sects that still exist today: the Ahlus Sunnah wal Jama'ah (Sunni) sect, the Itsna 'Asyariyah sect, the Ismaili sect, and the Zaidiyah sect from among the Shiites, and Ibadhiyah, one of the sects Khawarij sect.

The latter is very interesting to study, given that sects within the scope of the Kharijites and other sects outside the Kharijites are extinct, but this sect of Ibadhiyah still exists today in various countries. There seems to be something specific about his religious thoughts and practices that can survive to this day. The subject of this paper is the history of the Ibadhiyah sect, the concept of its teachings in politics, theology, and fiqh.

The initial step to understand Ibadhiyah needs to be traced first to the future seed of this sect. To know this can not be separated from the search for the history of the Kharijites, because this sect is one of the Kharijites. About this will be explained in point C.

Research Methods

This type of research belongs to *library research*. That is a research by collecting materials and information sourced from library books as primary data, both classical and contemporary. To complete the data, the author also refers to information from the internet as secondary data to obtain current information in accordance with the title of this article.

This research method is descriptive. That is, a method of examining the status of a group of people, an object, a set of conditions, a system of thought, or a class of events in the present (Nazir, 2011: 65). In this study, the author examines the Ibadhi sect in terms of its historical emergence and current existence, and also in terms of its thinking.

The method approach used in this study is a qualitative approach. The research approach is a method of scientific research can be said to be a pursuit of the truth governed by logical considerations (Nazir, 2011: 26). Qualitative method is a strategy *inquiry* that emphasizes the search for meaning, understanding, concepts, characteristics, symptoms, symbols, and descriptions of a phenomenon, focus and multi methods (Yusuf, 2014). In

this study, the author focuses on obtaining the concept of the teachings of the Ibadhi sect in the fields of politics, theology, and fiqh.

The purpose of this study is to illustrate that the thinking or concept of teachings adopted and applied Ibadhiyah, one of the sects of the Khawarij sect, is moderate. So that his teachings and followers still exist today in some Muslim countries. They have a high attitude of tolerance towards fellow Muslims of different sects and sects. On the other hand, the sects in the sphere of the other Kharijites which are extreme in thought and action are extinct, no longer have followers.

Discussion and Results

Overview of the Khawarij Stream

Khawarij is the oldest stream in the field of theology (kalam) in Islam. This trend emerged starting from political questions, then spread to the field of theology (faith) and jurisprudence. They did not agree with the path of peace through tahkim (arbitration) during the time of Ali ibn Abi Talib as caliph so they opposed Ali's rule and always became in opposition to all subsequent governments.

The word Khawarij etymologically comes from the Arabic *kharaja* which means to go out, appear, or rebel. While what is meant by Khawarij in the terminology of theology is the sect/group/stream of followers of Ali ibn Abi Talib who left the ranks because they did not agree with Ali who received arbitration (tahkim) in the battle of Shiffin in 37 H/648 AD with the rebellion group Mu'awiyah bin Abi Syufyan about the caliphate dispute (Jailani)

Pentahqiq (commentary) book *Maqalat al-Islamiya* explains in *note* his foot, this group called Kharijites, *al-Haruriyah*, *al-Nawashib*, and *al-Syuhra*. The term Khawarij is the plural form of the word *kharijun*. That is, those who renounce obedience to the legitimate priest and proclaim his opposition and opposition. The scholars of fiqh call it *baghiyun* plural *bughah*. While the name *al-Haruriyah* is identified with Harurah, which is the name of a village near Kufah, some say two miles from Kufah. This is where the Kharijites focused on Ali until they were named al-Haruriyah. Sometimes a Kharijite sect is also called *al-Haruriyah*. As for *al-Nawashib*, the plural of the word *Nashiy*, which is very strongly opposed to Ali. Some argue that the tenth sect of the Kharijites is called *al-Nawashib* or al-Haruriyah. At first they were followers of Ali. They loved Abu Bakr and Umar very much bin al-Khatthab and against Ali. Undoubtedly, they are wicked people. They came out and separated from Ali's forces. They are divided into twenty sects. They are also known as *al-Syurah*. Which literally means buyers, because among their slogans is "We buy heaven with ourselves" (al-Asy'ari, 1950: 156).

The Kharijites generally consisted of Badawi Arabs. They live in a barren desert making them modest in way of life and thinking. But hard-hearted and brave and independent, not dependent on others. Religious change does not bring about a change in their divine attributes. They remain cruel, love violence, and are not afraid to die. As Bedouins they remain far from science. The teachings of Islam as found in the Qur'an and Hadith are interpreted according to their pronunciation and fully implemented (Nasution, 1978: 13) This trend emerged during the time of the caliph Ali ibn Abi Talib,

some even say that its future ancestor has existed since the time of Uthman ibn 'Affan became Caliph.

Ahmad Amin quotes from Ibn Atsir in his book *al-Kamil li al-Tarikh*, The Kharijites themselves say that among the people who adhere to their sect are Ikrimah, the maula of Ibn 'Abbas, and Anas ibn Malik al-Shahabi. Hasan al-Bashri used to agree with the Kharijites regarding their opinion that Ali was guilty of arbitration, but he did not adhere to the Kharijite school. When he sat in his study council, then he mentioned about Uthman. He said, May Allah grant him mercy and forgiveness, three times. And for the person who killed him he also said the sentence three times. Then he mentioned about Ali, he said, Amirul Mukminin Ali always received God's blessings. He knew help and he was aided by victory until the event of arbitration, but he did not decide matters in the event of arbitration. The truth is with you? (Amin, 1973: 261).

The condition of the city of Madinah at the beginning of 'Ali's reign was not stable, it was still heavily controlled by the rebels and the condition of Ali's own government was still vulnerable. At the same time, the Umayyad families (Uthman's tribe) demanded that the case of Uthman's murder be thoroughly investigated immediately. This caused Ali to face a difficult situation. Seeing the unstable condition of the government, Ali chose to postpone the investigation of the case and focus on improving the government (Rahman, 1974: 24).

Eventually this condition led to revolts in various areas. So to quell the various uprisings, Ali and his troops crushed the rebels. The Kharijites initially sided with Ali. All the rebellions were defeated, but only one group remained, Mu'awiyah's forces based in Damascus.

At the height of the war between Ali's forces and Mu'awiyah's forces, the Kharijites initially remained on Ali's side. When he was pressured by Ali's forces, Mu'awiyah planned to retreat, but was later by the thought of conducting a *helpedtahkim*. Mu'awiyah's army Qur'an so that they could *waved the judge* with the Qur'an. But Ali continued the war until someone lost and won. But a group of people from Ali's army came out of the army demanding that Ali accept the proposal *judge's* (Zahrah, 1996: 63). The actions of some of these forces forced Ali to accept the arbitration proposal.

The Kharijites initially viewed Ali as a legitimate caliph, as he had been pledged allegiance by the majority of Muslims. In fact, Ali had almost won the war, but because of accepting Mu'awiyah's cunning call for peace, the victory that was almost achieved was lost. Then Mu'awiyah's group suggested that Ali send Abu Musa al-Ash'ari in the hope that he would be able to decide the matter according to the Book of Allah. The arbitral decision that Ali was appointed caliph by his negotiators, while Mu'awiyah was appointed caliph by his negotiators. This decision disappointed the Kharijites. Since that incident, the Kharijites have defected by saying, "Why do you judge people. There is no law other than that which is on the side of God." And at that time the Kharijites left Ali's army and went straight to a village called Hurura. There the Khawarij group staged resistance against Mu'awiyah and also against Ali, and appointed a definitive imam named Abdullah bin Wahhab al Rasibi (Jailani)

Thus, they were commanded by a person of their own choosing from among themselves named Abdullah bin Wahab al Rasibi, the Commander of

the Faithful, who was not from the tribe of Quraish but from the village of Rasib. Such was their leader after him, none of them came from the tribe of Quraish. This practice is contradictory to the Shiite thought which argues that the caliphate must be from the lineage of the scholars of the house of the Prophet SAW. While the Sunnis say that the caliph of the Quraish tribe. It was this thought that brought them out (opposition) to the caliphate of the Umayyads, then to the Abbasids, because of the belief that they were oppressive, unjust, and not in accordance with the terms of the caliphate (Amin, 1973: 261).

This event was the forerunner of the emergence of the Khawarij as a group that was in position against the caliphate of Ali and the caliphate of the dynasties after him. Which in further development they became a faction that had a leader appointed from among themselves whom they called imams or amirs. They had followers and certain territories that were politically independent of the caliphate official. Thus they seem to have their own state or caliphate outside the legitimate caliphate. They also have their own school of thought in the fields of politics, theology, and fiqh, different from the school of other Muslims.

The Khawarij group not only became an opposition to Ali's caliphate, but also disbelieved Ali and all those involved in the event *tahkim*. Their argument of disbelieving Ali when receiving the tahkim, the proposer of the tahkim was Mu'awiyah, and the two negotiators, 'Amru bin al-'Ash and Abu Musa al-Ash'ari, were based on the word of Allah, *Whoever does not judge based on what is revealed Allah then they are the wicked.* (QS 5:47). *And fight the wrongdoers until they return to the command of Allah.* (QS 49: 9). They say, Allah 'Azza wa Jalla commands and punishes to fight those who do wrong, and stop the war when they have punished with the law of Allah. But Ali left the law of Allah SWT so that he was obliged to become an infidel, in accordance with the word of Allah, *Whoever does not judge based on what Allah has revealed, then they are the infidels.* (QS 5:44) (Al-Asy'ari, 1950: 136).

They opposed the caliphs Ali and Mu'awiyah. They are seen as rebels, because they are against a legitimate government. But they themselves believe they are on the right path, because they uphold the laws of God in the Qur'an according to their version. Ali's forces managed to defeat them. Many of his troops were killed, the rest became a mess. Despite losing the war, they were able to regroup. They oppose all legal caliphates.

The Kharijites regrouped and continued their resistance to official Islamic rule, both during the Umayyad dynasty and during the Abbasid dynasty. The rulers at that time they considered to have deviated from Islam and therefore must be opposed and overthrown (Nasution, 1978: 11-12).

The original Khawarij group and consisting of Ali's followers are called the Muhakimah group. For them, Ali, Mu'awiyah, the two negotiators of 'Amru bin al-'Ash and Abu Musa al-Ash'ari and all those who agreed to arbitrate were guilty and became infidels. Furthermore, they expanded the meaning of this pagan law so that everyone who commits a major sin is included in it. Committing adultery is seen as one of the great sins. He has become an infidel and left Islam. Similarly, killing fellow human beings is a great sin, viewed as leaving Islam and becoming an infidel. So on to other great sinners (Nasution, 1978: 13-14). All Kharijite sects agree that anyone

who commits a major sin is an infidel. They also agreed that Allah SWT will punish the perpetrators of great sins forever in hell, except the Najdat sect which thinks that great sinners do not remain in hell (Al-Asy'ari, 1950: 136). It seems that the understanding of the Najdat sect in this respect is in line with the understanding of the Sunni stream.

Due to background factors, there are often differences of opinion among the Khawarij sects, they are divided into several sub-sects, where each other blames each other, and sometimes even takfir (disbelief) as well.

It has previously been mentioned that this Khawarij sect, according to information sourced from Abu Manshur Abdul Qahir bin Thahir al Baghdadi (died 429 H/1037 AD) in his book *al-Farqu Baina al Firqah*, is divided into twenty sub-sects. Meanwhile, according to al-Syahrastani (died 458 H) in his book *al-Milal wa al-Nihal*, the Khawarij sect is divided into eighteen sub-sects.

Imam al-Ash'ari (died in 330 H) noted that the Kharijite sect split into many more sub-sects. According to him, the Khawarij sect is divided into sects: 1. Azariqah, a follower of Nafi 'bin Azraq al Hanafi. 2. Najdah, a follower of Najdah bin 'Amir al-Hanafi. This firqah is further divided into three groups: Najdiyah, 'Athawiyah, among the followers of this firqah' Athawiyah there are followers of Abdul Karim bin 'Ajrada called al-'Ajaridah. They are divided into fifteen groups: (1). The first group argues that it is obligatory to invite children to Islam when they have reached puberty and it is obligatory to release them before puberty, (2). Maimuniyah, (3). Al Khalafiyah, follower of Khalaf, (4). Al-Hamziyah, follower of Hamzah, (5), Syu'aibiyah, follower of Syu'aib, (6). Khazimiyah, (7). Al-Ma'lumiyah, (8). al Majhuliyah, (9). Al-Shaltiyah, follower of 'Uthman bin al-Shalt, (10). Tsa'alabah, follower of Tsa'labah, (11). Ukhnasiyah, (12). Ma'badiyah, follower of Ma'bad, (13). Syaibaniyah, a follower of Syaiban bin Salamah, (14). Rusyaidiyah, and (15). Mukarramiyah, a follower of Abu Mukarram. The 3rd Firqah is Shafriyah, a follower of Ziyad bin al-Ashfar. The 4th Firqah is Ibadhiyah, a follower of Abdullah bin Ibadh. This sect is divided into groups: (1). Hafshiyah, its leader Hafash bin Abi Miqdam, (2). Yazidiyah, its leader Yazid bin Unaisah, (3). Followers of Harits al-Ibadhi, (4). Ashhabu. Ta'athin la Yuradu Billah. This group is also divided into 3 groups (al-Asy'ari, 1950: 162-172).

Of the many sects and sub-sects of the Khawarij sect, only Ibadhiyah still exists. The others are extinct, there are no more followers. This happened because they were killed by the official rulers or lost the war to their fellow citizens of different schools of thought.

Brief History of the Sect of Worship

Ibadhiyah is one of the sects of the Kharijite sect. They have existed since the beginning of the formation of the Kharijite sect. They were also always in opposition to the ruling caliphate, but they were looked down upon as a moderate group. So that the hand of government power is not up to defeat them.

The sect of Ibadhiyah or Ibadhi is attributed to its leader Abdullah bin Ibadh al-Tamimi. His followers still exist to this day in Morocco and beyond. They are not extreme, like Azariqah, in matters of law against people of different sects with them. They allow marriage with people outside their sect

and inherit from each other (Amin, 1973: 260). Abdullah bin Ibadh al-Tamimi (died 700) was a great scholar from Bashrah. His disciple Jabir bin Zaid al-Azdi then moved from Iraq to Ghubaira (now called Oman). This is where al-Azdi spread the teachings of his teacher, Until finally, the local ruler became one of his followers (Rofiq)

However, according to Ayatullah Hasan Ansari, the Ibadhiyah sect already existed during the Khulafa 'al-Rasyidin, namely during the time of Caliph Uthman bin' Affan. Ibadhiyah thought itself came from a figure named Jabir bin Zaid. At that time he rejected the rule of the caliph Uthman. But the rejection was different from the rejection of other Kharijites, which legalized the blood of Uthman and any Muslim who thought differently from them. Jabir bin Zaid himself despite rejecting Uthman, but refused to commit assassination against the caliph Uthman. During the Umayyad dynasty, the Ibadhiyah group was supported by the caliphs because it was considered a moderate Khawarij group whose thinking could be used to counter hardline Khawarij thinking (Mupiza, 2015)

If traced far to the early days of Islam, in fact, the Ibadhiyah sect is a faction in Islam that was born only twenty years after the death of the Prophet Muhammad SAW. Thus, this sect of Ibadhiyah is older than the Shiite sect, let alone the Sunni sect. Apart from Oman, the majority of Zanzibar is also a follower of Ibadhiyah. Apart from these two countries, Ibadhiyah followers are also scattered in Al-Jazair, Tunisia, Libya, and in East Africa. Although some consider Ibadhiyah to be a fraction of the Khawarij sect. In general, the sects within the Kharijite sect, both those that emerged at the time of the tahkim event, as well as those that emerged later, rejected the tahkim. In fact, they disbelieve the perpetrators. Including the Ibadhi sect, but the latter sect treats it more moderate (gentle), not extreme and arrogant. The Ibadhi sect as well as other sects in the most extreme Khawarij group always disbelieve Muslims outside their group. In fact the scholars and scholars of Ibadhiyah themselves refuse to be associated with the Kharijite sect (Al-Qurthubi).

Such a view is quite reasonable when viewed from the historical point of view of the version of the Ibadhiyah themselves. Because according to them, the birth of the Ibadhi sect is much earlier than the event of tahkim which is the starting point of the emergence of the Kharijite sect. In addition, Ibadhiyah was not much involved in confrontations with the rulers, in fact this sect flourished in areas far from the center of caliphate power. However, when viewed from the historical version, the growth and development of the Kharijite sect from various other sources, it is understood that the Ibadhi sect is inseparable from the Kharijite sect.

Thoughts of the Sect of Worship

In general, all Kharijite sects have similarities of thought. They have a specific mindset when compared to other sects in Islam. But in certain matters there are differences of thought of one sect with another sect within the scope of the Kharijites themselves, not excluding the sect of Ibadhiyah. In general, the thinking of this sect of Ibadhiyah can be classified into three parts: 1. in the field of politics, 2. in the field of faith, 3. in the field of fiqh (sharia).

In the field of Politics

It has been mentioned before that the thinking of the Kharijite school is based on the events of tahkim. All Khawarij sects are in fact of the same mindset in disbelieving Ali, Mu'awiyah, and the two hakam.

Imam al-Ash'ari asserted, Khawarij said that the two judges were infidels, and 'Ali was an infidel when he judged. They argue with the words of Allah: (*Whoever does not decide a matter according to what Allah has sent down, then they are the wicked.* QS 5: 47). And His word (*So fight the wrongdoers until they return to the command of God.* QS 49: 9). They said, Allah 'Azza wa Jalla ordered and determined to fight the recipients of the tahkim. People who leave the law of God Almighty must be infidels, in accordance with the word of God (QS 5: 49) (al-Asy'ari, 1950: 126).

But they have differences of opinion in the context of the level of disbelief of Ali and the two negotiators. In this context Imam al -Ash'ari explains, 1). According to the Azariqah sect that Ali was a polytheist infidel. 2). According to the sect of Ibadhiyah, Ali is a kafir nikmat, not a kafir of shirk. 3). According to some sects of Rafidhah, the two judges were guilty while 'Ali was right because he punished *taqiyyah* because there was concern in him. 4). According to some other Rafidhah, Tahkim Ali is not by way of *taqiyyah*, and he is right. 5). According to the Zaidiyah sect, the majority of the Murjiah sect, Ibrahim al-Nazham, and Basyar ibn Mu'tamar that Ali RA was right in the matter of tahkim, for fear of his army being destroyed. This indication is already clear to him. It looks this way can unite Muslims. He instructed the two judges to punish with the Book of Allah 'Azza wa Jalla. Then both were wrong in the judgment while Ali was right. 6). Among them there are those who are proficient in this matter. They said, We do not want to question it. We return this matter to Allah 'Azza wa Jalla. If Ali is right, then Allah knows better which is right and which is wrong. 7). According to al-'Asham, If Ali decides for his own benefit then he is wrong. But if it is determined to protect the people until they are reconciled in the matter of the priest, then it is true. Abu Musa was right when he preached Ali until the ummah was gathered under an imam. 8). Some argue that Ali is right in his judgment, because he is *ijtihad*. 9). There are also those who argue, Both judges are right. 'Ali and Mu'awiyah are right. Because they base their affairs as part of *berijtihad*. 10). 'Abbad bin Sulaiman argued, In fact, Ali RA did not judge, because he did not accept the judgment (al-Asy'ari, 1950: 126-127).

From the above information, it is understood that there is an opinion of the Kharijite sects in the matter of tahkim. There are those who are of very extreme opinion such as the al-Azariqah sect who view Ali and all those involved in shirk, as heavier than the infidels. Halal blood. They will go to hell and remain in it. according to the view of the sect of al Muhakkimah, as presented by Harun Nasution, they are categorized as infidels. There is also the opinion of the softest Khawarij sects that 'Ali is right in deciding, because he decides with *ijtihad* or someone says for the sake of public interest, not because of personal interest, such as the opinion of the Zaidiyah sect, and so on. There are also those who are ignorant in the matter of arbitration, submitting completely to Allah 'Azza wa Jalla. The Ibadhi sect took a moderate position. They say, in the matter of tahkim that Ali is an infidel, but not a polytheist. Kafir here with the meaning of kafir favor.

Imam al-Asy'ariy also explained, Firqah al-Hafshiyah, the first sect of the Ibadhiyah sect led by Hafash bin Abi Miqdam, looked at Uthman as the Shiites looked at Abu Bakr and 'Umar. (Shiites consider both great sinners, for having usurped the caliphate of 'Ali. Both are considered infidels and will go to hell, pen.). He said that Ali was a bewildered (fool), as it is alleged in the Qur'an, *"Like one who has been misled by the devil in a frightening scene, in a state of bewilderment." He has friends who call him to the straight path (by saying), Follow us.*" (Qur'an 6: 71}. Friends who called him a straight path is a resident of Nahrawan. He (Hafash) think 'Ali like a person who was allegedly God in His word, *"And of mankind is he who ucpannya of this worldly life and he bears witness to Allah (for the truth) of his heart, in that he is the strongest challenger."*(QS 2: 204) He stated, Abdurrahman ibn Muljam, the killer of Ali as the person mentioned by Allah in His words, *"And among men is he who sacrificed himself for seeking the pleasure of Allah."*(QS 2; 207). He also stated, Believing in the holy books and the apostles connect with monotheism to God, Whoever disbelieves thus he is a polytheist to God (al-Asy'ari, 1950: 170).

The second sect of Ibadhiyah, a follower of Yazid bin 'Unaisah, said, We follow the understanding of the early Muhakkimah sect. We got rid of the people of Muhakkimah after that who were heretics. We follow the sect of Ibadhiyah as a whole. They claim that they are all Muslims, except those who reach our call but reject it or those who come out of Ibadhiyah. In matters of takfir and shirk, they differed from the al-Hafshiyah sect. In this context they agree with the majority of Ibadhiyah (al-Asy'ari, 1950: 170-171).

Ibadhiyah believers refer to themselves as *ahl al-istiqamah* or those who remain on the straight path. This naming arose as a result of the peace treaty between Caliph Ali ibn Abi Talib and Muawiyah. Then the Kharijites withdrew from the conflict. So the Kharijites claim to be the only right group. While Ali and Mu'awiyah were a lost group. What distinguishes the Ibadhi sect from other Khawarij sects - such as the Muhakkimah sect - is the Islamic status of Ali and Mu'awiyah. Although Ibadhiyah rejects both, but still views both as Muslims. Clearly this opinion is contrary to the opinion of the Khawarij sect, such as the Muhakkimah, who condemned both as infidels (Mupiza, 2015)

In contrast to other Kharijite groups, Ibadhiyah views human beings into two groups: the first is kufr nikmat, the second is kufr shirk. The group of kufr nikmat, according to them is a group of Muslims who do not follow the sect of Ibadhiyah. This is considered as denying favors, for refusing to be an Ibadhi Muslim. Although considered a kufr nikmat, Ibadhiyah forbade its followers to fight the non-Ibadhiyah. However, they also do not make non-Ibadhiyah Muslims as fellow believers who must be closely guarded by the bond of brotherhood. However, there must be a social sanction from the followers of Ibadhiyah against non-Ibadhiyah Muslims in the form of a ban on making friends with non-Ibadhiyah Muslims. This is done so that Ibadhiyah Muslims are not contaminated by non-Ibadhiyah Muslim thinking (Mupiza, 2015)

In the field of Theology

In terms of theology, Adil Salahi wrote in his book *Pioneer of Islamic Scholarship*, The Ibadhiyah Sect was greatly influenced by the thought of the Muktaزيلah. They argue that Allah cannot be seen in the hereafter. This opinion is contrary to the understanding of the Sunnis who say that God will be seen after death. They say that the Qur'an is a creature. They say that once a person has entered hell he will remain forever in that hell. Although Ibadhiyah thought is adopted from Muktaزيلah thought, but there is one thing that distinguishes Ibadhiyah and Muktaزيلah. That is in terms of God's will. The Ibadhiyah sect does not argue that human beings have free will that is not regulated by God. According to Velerie J. Hoffman, Ibadhiyah on the contrary argues that God is the Creator and Ruler of all human actions. This opinion is in line with the opinion of Imam al-Ash'ari (Mupiza, 2015)

Although a little more following the Muktaزيلah, Ibadhiyah belongs to the moderate Islamic stream. That is evident from their view of Sunni and Shiite hostility. According to Ibadhiyah, no group has the right to claim the most truth, because only God has the right to be the judge, wrote Hoffman. That is what makes Oman, the country with the largest Ibadhiyah, have an environment free from conflict between sects and theology. In Oman, the Ibadhiyah, Sunni, and Shiite sects perform congregational prayers in one mosque (Mupiza, 2015)

According to Choirul Rafiq in *Republika.co.id*, Jakarta, May 2020, Ibadhiyah has certain teachings that are actually very different from extreme thinking. Theologically, the followers of Ibadhiyah argue that monotheism means emphasizing the Essence of God, the attributes of God, and the deeds of God. Human actions also include God's creation. Humans also have the freedom to choose. Faith is defined as justification in the heart as well as practice by deed (*Republika.co.id*)

In fact, the information about the thought of the Ibadhi sect has been explained eleven centuries ago by Imam al-Ash'ari (died in 330 H). According to him, Hafash bin Abi Miqdam, the leader of the Hafashiyah sect, said that between shirk and faith is knowing Allah Almighty. Whoever has known Allah, then he disbelieves (disbelieves) other than Allah, such as disbelieving with the Messenger, heaven, or hell, or he does everything bad, such as killing people, legalizing adultery and all that God has forbidden, then he is a disbeliever and free from shirk. Similarly, people who already know Allah, but like to do things that are forbidden by Allah SWT, drink alcohol and consume that are forbidden by Allah, then he is a kafir and free from polytheism. As for those who are ignorant (do not know) Allah and disbelieve in him, then he is a polytheist (al-Asy'ari, 1950)

There is a difference between shirk and infidelity among the Kharijites in general. People who are categorized as polytheists will enter hell in the hereafter and remain in it forever. While the unbelievers will enter hell, but will not remain in it.

Yaman ibn Rabab narrated that the followers of Yazid ibn 'said others were *Unaisahayrik*. Yazid was a follower of the first Muhakiimah sect before Nafi '. It forbade war against anyone after the split of this sect. He claimed that Allah SWT would send a messenger from among non-Arabs. A book was sent down to him from heaven, written in heaven, and sent down to him all at once. Then the law of Muhammad will be abandoned. People will follow other

religions. He claimed that the religion was the religion of the Shabi'in. It is not the same as the Shabi'in religion that people practice today, nor is it the Shabi'in religion mentioned in the Qur'an (QS 2:62) (al-Asy'ari, 1950: 172).

The Ibadhiyah sect of the friends of Harits al-Ibadhiy argued about destiny in agreement with the Muktazilah sect. In this context, they disagree with all sects of Ibadhiyah. They say that *istitha'ah* (ability) before deeds (al-Asy'ari, 1950).

Ibadhiyah thinking on the principle of monotheism and the meaning of faith is in line with the thinking of the Muktazilah. The question is, does this come from Muktazilah or from Ibadhiyah? According to the author, this comes from the thought of Ibadhiyah. Because historically, as explained above, Ibadhiyah was the first stream to emerge in Islam, far more so than the Muktazilah.

In the Field of Fiqh (Syariah)

The source of law among the Ibadhi sect is different from the Sunni sect. Among the Sunnis, the sources of law are based on the Qur'an, hadith, ijma', qiyas, etc., while the Ibadhi sect uses only three sources of law: the Qur'an, hadith, and qiyas which they see as preceding what Allah has determined (www.islam-in-oman.com)

The majority of Ibadhiyah sects follow the Muhakkimah sect as a whole, except for those who come out. They claim that people who differ with their understanding of how to perform prayers are infidels, not polytheists. It is halal to marry their women, they can inherit from each other. Halal *ghanimah* (spoils of war) them by way of war. It is forbidden to take enemy property without fighting. It is haram to kill and capture them, except those who invite to shirk in the land of *taqiyyah* (who hide the identity of their sect) (al-Asy'ari, 1950).

In the matter of government, Ibadhiyah wants the establishment of government to uphold justice and *amar ma'ruf nahi munkar*. A leader must have the qualifications to be appointed a leader. For example, it should be chosen based on the consensus of the people. Leaders do not have to be from *the tribe of Quraish*, but especially those who have religious knowledge, of sound mind, spirit, and being an adult (Rofiq). Ibadhiyah rejects the view that leaders must be holy (*ma'shum*). In fact, according to them, leaders can be overthrown when they deviate. As a result, Ibadhiyah is known as a sect that has an understanding of pluralism (Mupiza, 2015).

Among Ibadhiyah iqamat is uttered seventeen sentences, namely as follows: (You Tobe, co/c Catatan Ringan Mazhab Unik Negara Yaman.)

<i>Allahu Akbar / Allahu Akbar</i>	= 2 times.
<i>Asyhadu alla ilaha illallah</i>	= 2 times.
<i>Asyhadu anla ilaha illallah</i>	= 2 times.
<i>Asyhadu anna Muhammadar Rasulallah</i>	= 2 times.
<i>Hayya 'alash shalah</i>	= 2 times.
<i>Hayya 'alal falah</i>	= 2 times.
<i>Qad qatish shalah</i>	= 1 kali.
<i>Allahu Akbar / Allahu Akbar</i>	= 1 time.
<i>La ilaha illallah</i>	= 1 kali.

This version ofis relevant to what Rasulallah taught to Abu Mahzurah's companions, *Iqamahthat Rasulallah taught him iqamah as many as seventeen sentences: Allahu Akbar four times, Asyhadu anla ilaha*

illallah twice, Asyhadu anna Muhammadar Rasulallah twice, Hayya 'alash shalah twice, Hayya 'alal falah twice, Qad qamatish shalah, Allahu Akbar, Lai ilaha illallah. HR Khamsah and is considered saheeh by al Tirmidhi (Sabiq: 99).

This version of Iqamah is also practiced among the Hanafi sect. According to Abu Hanifah and his companions, as well as according to al-Tsauri and Hasan bin Hayy, the words of the call to prayer and iqamah are twice each, being takbir at the beginning of the call to prayer and iqamah four times (Al-Qurthubi)

The same source also informs the implementation of prayers among Ibadhiyah not to raise their hands during takbiratul ihram. While standing hands straight down. Similarly, when every time you move, either from standing to bowing from standing to prostrating, or from sitting to standing, do not raise your hands. During tasyhud do not point, but spread the little fingers on the thighs. Greet only once while looking to the right and to the left (You Tobe, co/c Catatan Ringan Mazhab Unik Negara Yaman.)

Conclusion

Ibadhiyah as one of the Khawarij sects emerged in the early days of Islam. The Khawarij sect is divided into several sects. In turn, the sects within the Khawarij were divided into several sub-sects. One of the Kharijite sects is Ibadhiyah. The Ibadhiyah sect is also divided into several sub-sects. The political thinking and attitudes of this sect are more moderate than other sects within the Khawarij. With the background of their moderate thinking, then at the beginning of its emergence was seen as not endangering national security. So that the government in power let it grow and develop as a stream. This is in contrast to other Khawarij sects whose extremists (hardline) are extinct, no longer have followers. Because he was snorted by the ruler with the force of a weapon. This sect of Ibadhiyah still exists today, especially in Oman, Yemen, Zanzibar, and in some East African countries. Also spread in North Africa, such as: in Morocco, Tunisia, Libya, and so on. Even in Oman Ibadhiyah became the state remi sect.

In the field of politics, the Ibadhi sect is also in position with the official caliphate, as are other sects within the Khawarij sect. Generally they fully recognized the caliphate of Abu Bakr and Umar. Yet they only recognized the caliphate of Uthman in the early days of his caliphate. At the time Uthman was killed in a bloody coup against him, the Kharijites (including those who later became the Ibadhi sect) did not acknowledge it. Because Uthman was seen as deviant and unjust in government. Khawarij also accused Uthman of practicing nepotism. They did not recognize Ali and Mu'awiyah as legitimate caliphs, and even established their own caliphate for their group of thousands under the leadership of Abdullah bin Wahhab al-Rasibi. They opposed the rule of Ali and Mu'awiyah, and even issued bloody political statements, killing Ali, Mu'awiyah, and his two negotiators. Along with this statement, Caliph Ali was killed in prayer in the mosque of Kufa. In this context, the Ibadhiyah agreed with the Kharijites in general on the matter of *takfir* against Ali, Mu'awiyah, and the two negotiators, but they disagreed with the statement of killing them.

In matters of leadership, the Ibadhi sect is moderate. They are more concerned with consensus in appointing leaders, regardless of ethnicity, as

the Sunni sect is more focused on the Quraish tribe, and without looking at lineage, as the Shiite sect is more focused on the descendants of the Prophet's temple in a limited way. They are more concerned with credibility and record the footprints of potential leaders to be appointed leaders. This thinking is relevant to modern times today.

In the matter of theology of the Ibadhi sect, its thinking is closer to the thinking of the Muktazilah. For example, in the matter of monotheism, the Ibadhiyah focus on the oneness of Allah alone, both on His existence, deeds, and nature. This is different from the Sunnis who know Allah through His attributes. For example, knowing God through the nature of twenty, namely the nature that is obligatory for God, the nature that must be for God, and the nature that is impossible for Him. In the matter of the perpetrators of major sins, the sects within the realm of the Khawarij understood that the person was a polytheist infidel. They go to hell and remain in it. While the Ibadhiyah group thinks, the person is an infidel and will go to hell, but will not remain in it. Those within the Kharijites understand that people who are outside their territory and do not want to migrate to their territory are infidels, halal in their blood and wealth. But the Ibadhi sect sees that Muslims who are not in the realm of their power are still seen as Muslims. They are people who are tolerant of other groups, and can even pray in congregation in the same mosque as other groups. But in the matter of friendship with other groups, they still keep their distance. Because they are worried that they will be contaminated by the thoughts of other groups.

In fiqh or Syariah, the Ibadhiyah group is closer to Hanafi thought, but not exactly the same. In the recitation of iqamah, the Ibadhiyah recite it with 19 sentences. This is relevant to what is practiced in the Hanafi school. When standing after takbiratul ihram, the Ibadhiyah group their hands straight at the waist, and in the prayer movement, the Ibadhiyah do not raise their hands when moving from one state to another. This is relevant to the practice in the Hanafi school, but different from the practice in other Sunni schools. In the matter of marriage, the Ibadhi sect allows the marriage of other women outside their group, and even allows each other to inherit property. This is different from other sects within the Khawarij that forbid such halts.

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