

# The Historical Roots of the Current Religious-Political Groups

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It is known from the history of Islam that after the death of the Messenger of Allah (peace and blessings of Allah be upon him), many hostility and hatred between Muslims began in the time of the righteous rulers. The Messenger of Allah (peace and blessings of Allah be upon him) said: "My people are divided into seventy-three sects, and my *ummah* are divided into seventy-three sects as the Jews divided into seventy sects, and the Christians divided into seventy-two sects. One of them will achieve eternal salvation and others will perish." The Companions asked, "O Messenger of Allah, who are the successful?" The Messenger of Allah (peace and blessings of Allah be upon him) said: "Today, I and my companions are followers of the path." (Al-Tirmizi).

The scholars wrote several books on the basis of this hadith. As a result, there was a special genre of religious and historical literature. In the Arabic language, this science has received the name "*Ilm al-Din*" and its founder was Abu Dhabi Dabusi (978-1039), one of the seven famous Bukhara judges.

The Baghdadi works in the Islamic mask, but not recognized by Muslim scholars, by the ideas, directions, and activities of "the division of the Islamic *ummah* into sects," the form of the division of the Islamic Ummah into 73 groups, "Analyzes" that are classified as "Islam, but not Confirmed Groups" and "Successful Team Descriptions". The example of the above hadith shows that the divisions and disagreements amongst the Muslims in the Baghdadi work have been proven by the Prophet (peace and blessings of Allah be upon him). Abdulqahir Baghdadi divided *Al-Farq al-Farq* in eight categories and Shahrastani in six categories in *al-Milal wa al-Nihal*. Baghdadi, in his book *al-Farq bayna al-Faraq*, describes the divisions and contradictions among Muslims as follows:

1. The first controversy among the Muslim community began after the death of Muhammad (PBUH). The Prophet (peace and blessings of Allah be upon him) died in the days of the Prophet, may Allah bless him and grant him peace. Some of them believed in the death of the Prophet, but others said that the Prophet did not die, but Allah raised Jesus as He raised him to heaven. Abu Bakr Siddiq said: "Verily, you (O Muhammad (Peace be upon him)) die, and they (also) will die." (Al-Zumar: 30) He said: "Whoever worships Muhammad, Muhammad is dead. Whoever prays to his Lord, the life of his Lord will not die, "the disagreement has come to an end.

2. The next controversy began with the burial of the body of the Messenger of Allah (peace and blessings of Allah be upon him). The Meccans said, "We bring the blessed bodies of the Messenger of Allah (peace and blessings of Allah be upon him) to Mecca and bury him, because he was born, his prophet, and the grave of Ishmael (as), the forefathers of Mecca, the qiblah of Islam." The Madinans said, "We buried the Messenger of Allah (peace and blessings of Allah be upon him) in Madinah who emigrated with Allah's command and helped them." The third group claimed that the Messenger of Allah (peace and blessings of Allah be upon him) was brought to Jerusalem and buried with his grandfather Ibrahim alaihis-salaam, and all the prophets were buried there. This disagreement has come to the conclusion that Abu Bakr Siddiq was heard from the Messenger of Allah (peace and blessings of Allah be upon him): "The Prophets are buried at the place where they were killed.

3. The third controversy arose after the Messenger of Allah (peace and blessings of Allah be upon him) who became Khaleefah. The Ansar from the tribe of Aws and Khazraj gathered to elect the Khalifah in the garden of Banu Sa'ida. They wanted to appoint Sa'd bin Ubada as a Khaleefah. Sa'd ibn 'Ubada said that the Khilafah was not the subject of the Khilafah, and that no one could argue with them in the Khilafah, saying that they had protected the Khilafah and the protection of the Messenger of Allah (peace and blessings of Allah be upon him). The Ansar approached him. One of them said, "If the immigrants do not agree with it, then what should we say, 'We are relatives and close people of the Prophet (peace and blessings of Allah be upon him)?' One of them said, "You will say that he is an

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Amir and an Amir from you." Sa'd ibn 'Ubaadah said that this was not true. The news of the gathering of the Ansar in the garden of Banu Soeah quickly came to Abu Bakr, 'Umar ibn al-Khattab and other Companions. From Abu Bakr, the migrants mentioned that they were the first Muslims and had suffered greatly in their religion. At the same time, the Ansar said all of its qualities. It is related from 'Utba ibn' Abdu'r-Rahman that the Messenger of Allah (peace and blessings of Allah be upon him) said: "The Khilafah is in Quraysh." One of the leaders of the Ansar said, "You are the ruler and we are ministers." As a result, it became clear that the Khaleefah was elected from the tribe of Quraysh and was given allegiance to Abu Bakr.

4. The fourth controversy was that those who refused to pay zakat, one of the major *fard* of Islam, was born in Riddah. Many Arab tribes said, "We used to give the zakah to the Prophet (peace and blessings of Allah be upon him) and we will not give it to anyone other than him." It was an arbitrary interpretation of the rules of religion and mismanagement. The caliph Abu Bakr was fighting against them and the disagreements were over. No one dared to challenge the Khaleefah. The community continued to live happily.

5. The fifth controversy were Musaylam Al-Kazzab, Sajjah, Aswad bin Zayed Anasî, who came out from Yamama with the claim of Prophethood. The Muslim community fought them. The Messenger of Allah (peace and blessings of Allah be upon him) said: "Verily, in my community there will be thirty liars. They all claim to be selfish. Whereas I am the last of the hypocrites. There is no Prophet after me." (Reported by Imam Tirmidhi).

It is noteworthy that the Muslims 'group of Muslims, al-Khalafah Rashid (632-661 CE), was quite united in the rule of Abu Bakr, Umar, and the first six years of 'Uthman. The last six years of the caliphate of 'Uthman (may Allah be pleased with them) and the full era of Ali (AS) are characterized by the rise of internal tensions.

The years of the rule of the Caliph Abu Bakr and 'Uthman (may Allah be pleased with them) had not been easy, and there were conflicts. In particular, as mentioned above, during the time of Abu Bakr, the famous war started in the history of Islam as "Ridda". The sharp and harsh measures taken by the Khalifah led to the end of disagreements. In the time of Umar (ra), he claimed that there were some disbelievers amongst the people, who had disagreed with various issues. This trial has been overturned by Umar in his time. Before the death of Umar ibn al-Khattab, he gave the six companions of the Garden the choice of appointing the Khalifah among them. They were given the *bay'ah* of Uthman ibn' Affan (may Allah be pleased with him). Uthman ibn 'Affan was a Khalifah for twelve years.

The first six years of the Caliphate of Uthman were in peace. 'Uthman ibn' Affan (radhi'Allahu anhu) continued the work of the leaders before him. The measures taken to overcome differences in the recitation of Quran has become a great scientific rule for Muslims over the centuries. However, at the end of the time of Uthman, there were those who spoke badly about Islam. It is related that Hudhayfah said, "One day we were sitting with 'Umar and he said, ' Do you know any of the hadiths of the Prophet, may Allah bless him and grant him peace? ' Hudhayfah said, "All *fitnah* is that of a man, his wife, his children, and his neighbor, that he will be rewarded by giving sadaqa, prayer and obedience." 'Umar said, ' I did not mean it, but I'm asking about the *fitnah* which is like a sea. ' Hudhayfah said, "O Amir al-Mu'minin, you can not worry about it, because the door is closed between you and me!" 'Umar said, "Does the door break or open?" "Maybe it will be broken," Hudhayfa replied. 'Umar said, ' If it is broken, it will not be shut for ever. ' Hudhayfah said, "Yes, so!" Then we asked Hudhayfah, "Did Umar know that door?" Hudhayfah said, "Yes, of course, I know that I will know that I will be in the night before tomorrow, because I have told him the narrations of the Prophet, may Allah bless him and grant him peace." Then we turned to Masquette and asked, "Do you ask?" Another question about that door. Huzayfa said, "That door is the same as 'Umar." (Reported by al-Bukhari).

Abdullah bin Saba ', the chief of the sect of the trial of the *fitnah*, mentioned in this hadis, began to work openly. He made a great deal of mischief, expressing himself as a Muslim. It was narrated that 'Abdullah b. Saba' said, "I am surprised at the fact that he did not confirm the return of

Muhammad. The Messenger of Allah (peace and blessings of Allah be upon him) was the successor of the Khilafah to Ali, and the caliphate of Abu Bakr, 'Umar ibn al-Khattab and' Uthman bin Affan was wrong. Therefore, it is wâaib to return the Khilafah to its true owner. " Many follow his corrupt beliefs. This was one of the first reasons that led to disintegration of the Islamic Ummah and its rebellion. The enemies of Islam plotted a plot and plotted against Umar. The rebels struck back and killed a poisonous wolf behind him when he was the imam of the prayer. After the death of 'Umar, the chain of fitnah was bound.

Abu Bakr al-Arabi 's book, *Al-Awasim al-Qawazim*, says: "Those who took part in a crime against Islam on the Day of Jabmud (Uthman besieged by the occupiers) are described as follows:

1. Those who are in a state of deception, are exceedingly passionate. They made great accusations against the minorities. But they themselves did commit blasphemy that led to destruction.

2. Some of their relatives are angry that they have been subjected to a severe punishment. Their hearts were envy, envy.

3. They did not know the truth of Usman (as) and did not know it. They have succeeded in managing the office of their own right and they have sought to do so. The Sumayit incident ended with the execution of the righteous man Usman (ra) by the Persians.

During the Caliphate of Ali, the fourth of the Khulafaa Rafi'id, the internal revolts were exacerbated. The Prophet (peace and blessings of Allah be upon him) was occupied with suppressing the fitna that led to the death of 'Uthman (may Allah be pleased with him). The era of the entire Caliphate was accompanied by the elimination of mutual internal disagreements.

In addition, more dangerous conspiracies and groups, and especially the first religious-political movement in Islam, emerged from the vicious circle. They have severely damaged the pure Islamic doctrine by spreading various misconceptions, beliefs and opinions in the Islamic world. Several factors have led to this situation. Muhammad Abu Zahra explains the causes of the disagreements in his book, *History al-Mazahib al-Islamy*:

1. That other religions accept Islam. There were more tribes than the Hijaz, who were Muslims after the Arabs. Throughout the conquests, different nations adopted the religion of Islam, and their influence on their previous religions, beliefs and thoughts was still strong, and among them were those who converted to Islam.
2. The translation of philosophical works.
3. The expansion of Islamic lands due to conquests.
4. The interpretation of the verses in the Quran.
5. There is an increase in the number of those who intend to use the religion and the religion for the purpose of their abusive purpose.

Sheikh Muhammad Said Ramadhan al-Buti writes in his book *al-Mansur al-Muhayyarar*: "The Islamic countries have expanded from the end of the time of the Companions to the present day about the issue of the most disputed issues regarding religion, whether man or woman. For, Ali had been discussing with a few people, even after Siffin's return, the old man came and asked about the *qada*. Ali replied in his style and talked with him long. These debates were held with the great Companions Ibn al-'Abbas and 'Abdullah ibn Mas'ud (RA). As a result of these different views and controversies, Islam has become a sort of sectarian, sectarian, sectarian group. "

The movements of this first religious-political movement in Islam began to aggravate with the Caliph Ali ibn Abi Talib and Muawiya supporters during the caliphate's struggle for dominance. They were the foremost supporters of the Khalifah Ali, after the battle of Siffin, Ali began to fight against him and Mu'awiya separated by twelve thousand troops. Ubaydullah ibn Abi Rafi 'said: When the Harris rebelled against Ali, he said, "The judgment belongs only to Allah." Ali said, "By way of truth, falsehood has been decreed."

Ali ibn Muhammad Fakhri says that the number of foreign groups in the book *Talkhis al-Fikr fi Firqah ahl al-Din* is eighteen, and the names of the foreigners are divided into eighteen chapters on faith issues and these sects are named after their leaders, Al-Awwadiyya, al-Mufazzaliyya, an-Najadot, al-Awniyya, al-Matbahiyya, al-Ahnasiyya, ash-Shamrokhiiyya, al-Baqariyya, al- al-Baqriyya,

al-Qudsiyya, al-Yazidiyya, al-Abdaliyya, al-Mutaaliyya, al-Saltiyya. Foreigners advocated the following corrupt beliefs:

1. Considered the overthrow of the khalifahs, who themselves regarded as "illegal".
2. The issue of arbitration is the disbelievers who agreed to the cease-fire after the battle of Jamal (the battle of 'Tuya', in 656, the differences between 'A'isha and Talha and Zubayr)
3. Those who have committed great sins will remain in Hell forever.
4. If a Muslim stays firmly in his creed, abandons worships, or commits a sin, he becomes a disbeliever. It is permissible to kill a Muslim, even his own children.
5. Muslims who do not follow their path and who have not yet participated in revolts, are considered to be "unbelievers" and "disbelievers". It is fard to oppose the tyrant ruler; the Khaleefah does not have to be from Quraysh, and if the elected head is mistaken, he must be expelled from the government and even killed. Later foreigners were divided into different streams. Abu Rashid Nafi 'ibn Azraq (who died in 684 AD), the most vigorous among them, was the most influential of the Azraqi people. In 683 they rebelled in Basra and claimed the following: 'Uthman ibn' Affan, 'Ali ibn Abi Talib,' A'isha bint Abi Bakr, Talha ibn 'Ubaydullah, Zubayr ibn al-'Awwam and' Abdullah ibn 'Abbas and all of their followers would be disbelievers forever in Hell.
6. Those who are hiding in the wars not to be killed are disbelievers, and the killing of women and children with them is mubâh.
7. The infanticide children of infidels will remain in Hell forever, like their fathers.
8. Taqiyya (concealment of the real danger of death) is absolutely impossible in any case.
9. Those who commit big sins.
10. It is fard to obey, even if the supervisor orders it to go astray.
11. Disobedient to the ruler and become a kafir.

During the rule of the Umayyad rulers, the foreigners turned into a major political force and sowed seeds of constant persecution and instability in the country. They have been the target of thousands of Muslims in the struggle for power, but have also been subjected to sectarian issues.

The Messenger of Allah (peace and blessings of Allah be upon him) said: "There will be disagreements and divisions in my community in the future. They are a people who say good words and do bad things. They recite the Quran. But it does not go away from his throat. They come out from the religion like arrows. And they will not return until the bullet returns to its destination. These are the worst of human beings and animals. They invite to the Book of Allah. However, they have nothing in them." (Narrated by Abu Dawud) and the Khawarij are the dogs of the people of Hell. This hadith indicates that the foreigners did not approve with the tongue only with the tongue.

'Abdullah ibn' Abbas, the scholar of the *ummah*, said about the strangers: "I have never seen a foreigner as a foreigner than his own hands." 'Abdullah ibn' Umar (ra) describes the foreigners as follows: "They have enjoined upon the believers the Signs which were revealed to the disbelievers."

The method used by foreigners in the history of Islam continues today in the ideology of jihadist communities. They blame the unbelievers and the disbelievers. The Oman Declaration on the Islamic Fact and its Role in Modern Society, adopted on July 6, 2005, by the leading scholars of the Islamic world, states: "*Everyone who follows four Sunni mazhabs is a Muslim. It is not permissible to accuse them of unbelief and to rely on their lives, honor and property.*"

Sheikh Yusuf Qardawi responded to the question of disbelieving Muslims: "Whoever testifies to the fact that Muhammad is the Messenger of Allah, and that Muhammad is the Messenger of Allah, is a Muslim. He needs to be treated in full for the Muslims". From this point of view, in some of the categories of the present, considering the above mentioned attributes, our scholars call them the modern-day pilgrims. The reason for their being alienated is that foreigners are opposed to the president of the official state.

According to Mawardi, in his book *Sharh Sahih al-Muslim*, the scholars of ancient Islam dismissed such groups, separated from the main Muslim community, i. e. the Ahl al-Sunnah. For this reason, the Ahl al-Sunnah scholars have stated: "A person who refuses to obey the Muslim ruler is regarded as a foreigner at any time and place". Imam Barbahari says: "Anyone who opposes the rulers

of the Muslims is a foreigner who violates the peace of the believers and acts contrary to the hadiths. His death is equal to the death of Jahiliyyah. "

Unfortunately, despite the fact that most of the foreigners who have stamped their forehead on the forehead against the leadership of the great Companion Ali have been eliminated, their successive generations, promoting their ideas and continuing their work, are being erased every century. There is a common point in which each of the guilty categories considers himself to be right, and no matter how much they criticize other gangs like them. This is a departure from the doctrines of savagery and true Islam. In particular, the current ISIS, Jabhat an-Nusra, Islamic Jihad Union, Hezbollah, Jamoat al-Muslim, Islamic Jihad Union, Al-Qaeda, Shabab Muhammad, Hizb al-Tahrir al-Islami "is the first appearance of the Islamic party of Islam in the history of Islam. Such destructive organizations are following in the footsteps of the ancestors of the Prophet s.a.w., described as "Dogs of Hell." For, their evil deeds, their killing, and the corrupt ideals they claim to be "right" are the same as that of the Khwarijites at that time.

The foreigners also disobeyed the falsehood which their souls had shown to them, and they executed the people, the scholars, and even the Sahaba and the Tabi'in. They targeted the slogans of Islam, but they sowed the seeds of the seeds of the Arabs by their deviation. In the language of these categories, the Quran condemns the Shari'ah with its weapons in its hand. However, they did not have either the Quran or the Sunnah of their own, their hearts or their behavior. Refusing to obey the current members of the so-called single Caliphate and the political leaders in general, all the rebel-to-peer currents are united under the name of charm.

Dr. Ahmed Omer Khashim, a former member of the Al-Azhar University, a prominent member of the scholars' group, describes the various "corrupt" societies currently functioning as "the present-day foreigner." He states: "The ideas of the terrorist organization have the same beliefs and attributes that foreigners have described in the Prophet. The most important of these attributes is the misguidance of the religion. And another thing is that the young man does not have the ability to distinguish them from the right path. The Messenger of Allah (peace and blessings of Allah be upon him) said: "In the end, a small group of young people will emerge". Another of their attributes is that they are unaware of the Shari'ah knowledge. They do not resort to reliable scholars who understand the verses and hadiths in the wrong way and understand the error. That is why this group is misleading others, just as it did not go astray.

In short, in the history of Islam, there were many currents, groups, and portions that attempted to misrepresent their beliefs and beliefs. At first, the process of struggle for supreme power among Muslims was at the central point of ideological-political dispersion, and subsequent divisions in both legal and fiqh direction were observed due to different factors in religious education, ethical and legal norms. The idea of the different groups of groups, trends, and methods are a unique feature of modern-day religious extremist groups. Particularly, the purpose, style, and activity of modern sects are consistent with the tactical and strategic aspects of the old sects, which are only developed and mastered in the modern world. The founder, the leaders, the names of the streams, their common characteristics and their claims are similar. Comparing the activities of contemporary and ancient groups, the following features are evident.