

Principle beliefs of Khawarij

Mahboubeh Alikahi Baadl

MSc in Quran and Hadith
baadl1394@gmail.com

Abstract: This article aims to explore and discuss ideas and thoughts Khawarij search using Nahjolbalaghe and historical books, the interpretation and validity have been conducted. The results show the Kharijites leadership did not agree with each other their opinions are considered blasphemy and extremism were enjoining good and forbidding wrong. The Khawarij were not initially certain beliefs in matters of faith and theological, but they only objected to the arbitration and that the religion of God can not be put personal judgment. Of Imam Ali (PBUH) were isolated and ideas, but gradually his thoughts and ideas specific to their discipline and cohesion.

[Mahboubeh Alikahi Baadl. **Principle beliefs of Khawarij**. *N Y Sci J* 2015;8(8):15-21]. (ISSN: 1554-0200). <http://www.sciencepub.net/newyork>. 3

Keywords: Khawarij, arbitration, intellectual rigor

1. Introduction

Must say split the Khawarij of the Corps Commander of the Faithful (pbuh) Seffin war after the consolidation was a purely political move, the current account is a conspiracy against him that its designers, the ambition that it created with motifs of racist and deceptive slogan of a people holy Azahmq oriented and stimulate the Khawarij arose.

The Khawarij were not initially certain beliefs in matters of faith and theological, but they only objected to the arbitration and that the religion of God can not be put personal judgment. Of Imam Ali (PBUH) were isolated and ideas and they forced the vote on the slogan "La Hokm Ella Alalh" was limited, but gradually his thoughts and ideas specific to their discipline and cohesion.

Khawarij ideas should be divided into two categories: the belief that all were committed to the Khawarij, the specific beliefs of the various sects which later were found.

Our general ideas accepted by the overwhelming majority of them are Khawarij groups, and we are here to review them.

1. The Kharijites opinion about consolidation

The first belief was expressed by the Kharijites were Kharijites and creating groups, their opinions of "consolidation". Once they Seffin the Imam (as) to have the arbitration Abu Musa and the Amr ibn al-satisfaction, and sustained opposition of his face. We do not consent to the religion of Allah, the individuals arbitration. It is only God's rule. Of course, those were the words to express themselves to the arbitration of Ali (AS) were imposed, but then the imam said, we have made an error and we repent from their sin you should repent, otherwise, you deal with it will be an infidel and pagan. Khawarij believed that the kingdom of God and put it between two cardinal sin is to judge

people should be involved in determining the sentence of God.

Khawarij believed about the consolidation, the belief was false and absurd and Ali (as) a very strong logical problems they replied.

In fact, they too are soldiers of Islam and will have become martyrs in the way of God. However, blood money must be paid for them from the Islamic treasury to their surviving relatives. This is, of course, not only a particularity of Islamic law, but there is a quite definite law among the international rules and regulations of war and military action that if the enemy wishes to use your own forces, you can eliminate those forces so as to reach the enemy and force them back.' "If, when there are real, live Muslims," continued 'Ali, "and Islam says 'Attack!' so as to ensure a Muslim victory, then there can be no objection made to the paper and bindings of books. Respect for pages and writing is because of their meaning and contents. Today the fighting is for the contents of the Qur'an, but these people have set up the pages as a means for the destruction of the meaning and contents of the Qur'an."

However, the ignorant and uninformed drew down a black curtain in front of their minds and kept out the truth. "In addition to the fact that we will not fight with the Qur'an," they said, "we know that fighting with it is itself a sin, and we must kill so as prevent this. We will fight with those who fight against the Qur'an." Only an hour was needed to secure a victory; Malik al-Ashtar, who was a brave, devoted and unselfish officer, had thus gone out to destroy the pavilion of Mu'awiyah's command and to clear the path of Islam of obstacles. At this very moment, this group pressured Ali by saying they would attack from behind. Ali urged them not to, but they increased their protest, and, what is more, showed that they would be completely obstinate.

Ali sent a message to Malik to stop the fighting and to return from the place where the fighting was.

He sent an answer back to `Ali that if he were to give his permission for a few moments more the battle would be finished and the enemy destroyed. But the Khawarij drew their swords and threatened to hack `Ali to pieces unless he called him back.

Then again word was sent to him that if he wanted to see Ali alive, he should stop the battle and come back. He returned, and the enemies were jubilant that their stratagem had proved efficacious.

The fighting stopped so that they could leave arbitration to the Qur'an. An arbitration committee was set up, and arbitrators selected from the two sides to rule on the basis of what was agreed on by both sides in the Qur'an and *sunnah* and to bring an end to hostilities; or else they would add another difference to the already existing differences and cause the situation to deteriorate.

Ali said that they should choose their arbitrator, and then he would detail his own. Without the slightest dispute, they unanimously chose `Amr ibn al-`As, the deviser of the stratagem. `Ali proposed `Abdullah ibn al-`Abbas, who was versed in politics, or Malik al-Ashtar, a self-sacrificing, clear sighted man of faith, or else someone like them. But those fools were looking for someone of their own kind, and they chose a man of the like of Abu Musa al-Ash'ari, a man of no perspicacity who was not on good terms with `Ali. However much `Ali and his friends sought to enlighten these people that Abu Musa was not the man for the job and that such an appointment was not suitable for him, they said that they would not agree to anyone else. Then he said that since things had got to that point, they should do whatever they wanted. So, in the end, they chose this Abu Musa as the arbitrator from the side of `Ali and his companions.

After months of consultation, `Amr ibn al-`As said to Abu Musa that it would be better for the interests of the Muslims if neither `Ali nor Mu'awiyah were caliph, that they should choose a third one, and that there was no one else they could choose but `Abdullah ibn `Umar, Abu Musa's son-in-law. Abu Musa said that that was right and asked what they should do. `Amr ibn al-`As said: "You should remove `Ali from the caliphate, and I will do the same with Mu'awiyah. Then the Muslims will go and elect a worthy person who will surely be `Abdullah ibn `Umar. Thus the roots of sedition will be destroyed."

They terminated on this matter and announced that the people should gather together to listen to their conclusions.

The people assembled. Abu Musa turned towards `Amr ibn al-`As to stand up and announce his opinion. `Amr ibn al-`As said: "Me? You are the respected, white-bearded man, a companion of the Prophet.

Never would I presume such a thing as to speak before you!"

2. Khawarij opinion about the caliphate and caliphs

The battle of Siffin, in its last day of fighting, was turning out in `Ali's favour; Mu'awiyah, in consultation with `Amr ibn al-`As, conceived a skilful stratagem. He had seen that all his pains had produced no result, and that he was only one step away from defeat. He saw that there was no way to save himself except by having recourse to the creation of confusion, so he ordered that Qur'ans should be raised up on the points of spears to show that they were people of prayer and the Qur'an, and that the Book should be used to arbitrate between the two sides. It was not the first time that this had been done, for it was the same thing that `Ali had done before but which had not been accepted. Even now they had not accepted it; it was a subterfuge for them to find a way to save themselves and rescue themselves from a sure defeat.

Ali cried out: "Strike at them! They are using the pages and the paper of the Qur'an as a ruse, they want to protect themselves behind the words and writing of the Qur'an and afterwards carry on in their same old anti Qur'anic way. When opposed to its truth, the paper and binding of the Qur'an is of no value and worthy of no respect; it is I who am the reality and the true manifestation of the Qur'an. They are using the paper and the writing of the Qur'an as an excuse to destroy its truth and meaning! "

A group of indiscriminating, unknowing and sanctimonious persons, who formed a sizeable proportion, gesticulate to each other. What does `Ali mean? They called out: "Should we fight against the Qur'an?" Our battle is to reestablish the Qur'an, and now they have submitted to the Qur'an, so what are we fighting for?"

"I also say I am fighting for the Qur'an," said `Ali. "But they have no connection with the Qur'an. They have put up the words and writing of the Qur'an as a means to save their own souls."

There is a question in Islamic law, in the section on *jihad*, concerning the situation of unbelievers shielding themselves behind Muslims. The problem is that if the enemies of Islam put a group of Muslim prisoners of war at the front of their ranks as a shield, and they themselves are busy with their activities, making headway behind this front, so that if the Islamic forces try to defend themselves, or attack them and halt their advance, there is no alternative but to also eliminate, through necessity, their Muslims brothers who have become a shield; that is, if there is no possibility of access to the combating and attacking enemy apart from through the killing of Muslims, then in this situation the killing of a Muslim for the vital

interests of Islam, and so as to save the lives of the rest of the Muslims, becomes permissible in Islamic law.

Abu Musa moved from his place to rise and speak. Now everyone's heart was beating fast, Ali eyes were staring, each person held his breath, waiting to see what the result had been. He started to speak: "After due deliberation on what was in the interests of the community, we saw that neither 'Ali nor Mu'awiyah should be caliph. More than this it is not for us to say, for the Muslims themselves know what they wish." Then he took his ring from the finger of his right hand and said: "I have removed 'Ali from the caliphate, just as I remove this ring from my finger."

When he had finished he stepped down. Then 'Amr ibn al-'As got up and said: "You have 'Ali heard the speech of Abu Musa saying that he has removed 'Ali from the caliphate. I too remove him from the caliphate, just as Abu Musa has done." Then he took his ring off his right hand and then put it onto his left hand, and said: "I set up Mu'awiyah in the caliphate, just as I put this ring on my finger." When he had said this he stepped down.

The meeting lapsed into commotion. The people began to attack Abu Musa, and some beat him with their whips. He fled to Mecca, and 'Amr ibn al-'As went to Damascus.

The Khawarij, who had brought about this sequence of events, saw the scandal of this arbitration with their own eyes, and realized their mistake. But they could not understand where exactly their error lay. They did not say that their mistake lay in falling for Mu'awiyah and 'Amr ibn al-'As' scheme and bringing the war to a halt; nor did they say that after the setting up of the arbitration they had blundered in choosing their "referee", in putting up Abu Musa as 'Amr ibn al-'As' counterpart. No; instead they said that in putting up two human beings to arbitrate and be "referees" in the matters of the religion of God they had gone against the divine law and had done an act of unbelief, for the judge is only God, not man.

Then came to 'Ali and said: "We did not understand. We chose a man as an arbitrator. You have become an unbeliever, and so have we. But we repent; you too should repent. Otherwise, the tragedy will be repeated."

"In any situation," said 'Ali, "repentance is good. We are always repenting for our sins." But they said this was not enough, and that he had to confess that arbitration was a sin, and that he repented of that sin. But he said that it had not been he that had brought about the affair of arbitration, it had been them, and that they had seen the result themselves. What was more, how could he declare as a sin something that Islam had made lawful, or confess to a sin which he had not perpetrated.

From this point on, they set to work as a religious sect. At the beginning they were a rebellious and mutinous group, and it was for that reason that they were called "Khawarij", but they gradually drew up basic beliefs for themselves and created a "party" that only had a political coloring to begin with but which step by step assumed the form of a religious group, taking on a religious coloring. Afterwards the Khawarij moved into action as a vehemently propagandist group as supporters of a religious sect. They eventually got the idea that they had discovered a worldly, corrupt root in Islam, and they came to the conclusion that 'Uthman, 'Ali and Mu'awiyah were all in error and sin. They decided that they had to struggle against this corruption that had come into existence, and they gave it the name of "bidding to good and forbidding evil." Thus the Khawarij sect came into existence under this banner.

Now, "bidding to good and forbidding evil" has, before anything else, two fundamental principles: one is a profound and knowledgeable insight into the religion, and the other is a profound insight into how to act. If there is no profound knowledge of religion, as we learn from *ahadith* (traditions), the loss that will be incurred in doing this will be greater than its benefit. And a profound insight into the correct way to act depends on two conditions which are called, in Islamic jurisprudence, *ihimalu't-ta'thir*; that is, the possibility of effective action, and *'adamu taratub-i'l-maf'sadatin alayh*. That is, the absence of any resulting cause of evil, and this can only come about by the exercising of reason in these two duties.

The Khawarij had neither a profound knowledge of religion, nor a profound insight into prudent action; they were people of ignorance, lacking in any profound knowledge. In fact, they rejected any kind of profound knowledge of how to act, because they understood this duty to be a matter of obedience and they claimed that it should be performed blindly.

Moreover, the purpose in the legal (in Islamic terms) basis of this activity is that what is of advantage should be carried out. Thus it must obviously take place in a situation where there will not result any greater disadvantage. The requisite for these two conditions, then, is a thorough understanding of how to act correctly. A man who is lacking in this knowledge cannot foresee whether the desired result of this action will follow or not, or whether some greater evil will be produced or not. This is why the corruption resulting from ignorant inciting to good will be greater than its benefit, just as has been related in *hadith*.

In the context of other duties, it has not been laid down as a condition that there must exist the possibility of their producing a useful result, and that if there is that possibility they become obligatory,

otherwise not. Although something useful and of benefit manifests itself in every duty, the recognition of that benefit is not the responsibility of people. It has not been said about prayer, for example, that if you see that it is useful then pray, and if you do not, then do not pray.

Neither is it said about fasting that if it contains the possibility of producing something beneficial then fast, and if it does not have that possibility then do not fast (only in fasting it is said that if you see there is harm in it, then do not fast), and likewise in *hajj* or *zakat* or *jihad* there is no such restriction. But such a restriction does exist in the matter of bidding to good and forbidding evil, that one must look to see what kind of result, and what kind of reaction will be produced, and whether the action is in the interests of Islam and Muslims or not. That means that the discernment of the benefit is the responsibility of the very people who carry out this duty.

Everyone has a share in this duty, but it is necessary that he introduces reason, intelligence, knowledge of how to act correctly and attention to its benefit, and these latter things are not merely a matter of religious obligation.

3. The method of interpretation of the Khawarij

This condition that it is necessary to exercise knowledge of effective action in bidding to good and forbidding evil is unanimously agreed upon by all the sects of Islam except the Khawarij. Because of their particular inflexibility, rigidity and fanaticism, they said that bidding to good and forbidding evil is an absolute religious obligation; it has no condition of the possibility of a useful result or the absence of any corrupting influence; one must not sit down and think about it. It was in accordance with this belief that they rose up and terrorized the lands knowing that they would be killed and their blood would be wasted, and knowing that no useful result would come out of their uprising. This condition that it is necessary to exercise knowledge of effective action in bidding to good and forbidding evil is unanimously agreed upon by all the sects of Islam except the Khawarij. Because of their particular inflexibility, rigidity and fanaticism, they said that bidding to good and forbidding evil is an absolute religious obligation; it has no condition of the possibility of a useful result or the absence of any corrupting influence; one must not sit down and think about it. It was in accordance with this belief that they rose up and terrorized the lands knowing that they would be killed and their blood would be wasted, and knowing that no useful result would come out of their uprising. This condition that it is necessary to exercise knowledge of effective action in bidding to good and forbidding evil is unanimously agreed upon by all the sects of Islam except the Khawarij. Because of their particular inflexibility, rigidity and fanaticism, they

said that bidding to good and forbidding evil is an absolute religious obligation; it has no condition of the possibility of a useful result or the absence of any corrupting influence; one must not sit down and think about it. It was in accordance with this belief that they rose up and terrorized the lands knowing that they would be killed and their blood would be wasted, and knowing that no useful result would come out of their uprising. This condition that it is necessary to exercise knowledge of effective action in bidding to good and forbidding evil is unanimously agreed upon by all the sects of Islam except the Khawarij. Because of their particular inflexibility, rigidity and fanaticism, they said that bidding to good and forbidding evil is an absolute religious obligation; it has no condition of the possibility of a useful result or the absence of any corrupting influence; one must not sit down and think about it. It was in accordance with this belief that they rose up and terrorized the lands knowing that they would be killed and their blood would be wasted, and knowing that no useful result would come out of their uprising. This condition that it is necessary to exercise knowledge of effective action in bidding to good and forbidding evil is unanimously agreed upon by all the sects of Islam except the Khawarij. Because of their particular inflexibility, rigidity and fanaticism, they said that bidding to good and forbidding evil is an absolute religious obligation; it has no condition of the possibility of a useful result or the absence of any corrupting influence; one must not sit down and think about it. It was in accordance with this belief that they rose up and terrorized the lands knowing that they would be killed and their blood would be wasted, and knowing that no useful result would come out of their uprising. This condition that it is necessary to exercise knowledge of effective action in bidding to good and forbidding evil is unanimously agreed upon by all the sects of Islam except the Khawarij. Because of their particular inflexibility, rigidity and fanaticism, they said that bidding to good and forbidding evil is an absolute religious obligation; it has no condition of the possibility of a useful result or the absence of any corrupting influence; one must not sit down and think

about it. It was in accordance with this belief that they rose up and terrorized the lands knowing that they would be killed and their blood would be wasted, and knowing that no useful result would come out of their uprising.

4. Khawarij believed in the Imamate

Citing the verse "No rule but God's," an indication that a caliph is not a representative of God, this group turned on both Alī and Muāwiyah, opposing Muāwiyah's rebellion against one they considered to be the rightful caliph, and opposing Alī for accepting to subject his legitimate authority to arbitration, thus giving away what was not his, but rather the right of the people. They became known as Kharijites: Arabic plural *khawārij*, singular *Khārijī*, derived from the verb *kharaja* "to come out, to exit."

Alī quickly divided his troops and ordered them to catch the dissenters before they could reach major cities and disperse among the population. Alī's cousin and a renowned Islamic jurist, Abdullah ibn Abbas, pointed out the grave theological errors made by the Kharijites in quoting the Qur'an, and managed to persuade a number of Kharijites to return to Alī based on their misinterpretations. Alī defeated the remaining rebels in the Battle of Nahrawan in 658 but some Kharijites survived.

I asked Sahl bin Hunaif, "Did you hear the Prophet saying anything about Al-Khawarij?" He said, "I heard him saying while pointing his hand towards Iraq "There will appear in it (i.e. Iraq) some people who will recite the Quran but it will not go beyond their throats, and they will go out from (leave) Islam as an arrow darts through the game's body."

After the Battle of Hunain, the Prophet(s) - in distributing the booty - gave preference to a number of non-Muslims. His aim was to attract them to Islam. Hurqus ibn Zuhair rebuked the Prophet(s) by saying to him: "Be just in your distribution, O Messenger of Allah."

The Prophet was incensed by this remark and responded by saying: "Then who can be called just if I am not just?"

To this the Prophet added:

"There will come a time when a group of people will leave our ranks. They will recite the Quran with fervour and passion (lit. "With tongues that are moist") but its spirit will not go beyond their throats. They will leave our ranks in the manner of an arrow when it shoots from its bow.

"There will come towards the end of time a group of people, young men, who have the most grandiose visions, speaking the best speech that you will ever hear of any man. But they will leave Islam as an arrow leaves its prey."

Among the surviving Kharijites, three of them gathered in Mecca to plot a tripartite assassination

attempt on Muāwiyah ibn Abī Sufyān, 'Amr ibn al-'As and Alī ibn Abī Ṭālib. The assassination attempts were to occur simultaneously as the three leaders came to lead the morning prayer (Faj'r) in their respective cities of Damascus, Fustat and Kufa. The method was to come out of the prayer ranks and strike the targets with a sword dipped in poison.

Muawiyah escaped the assassination attempt with only minor injuries. While Amr was sick and the deputy leading the prayers in his stead was martyred. However, the strike on Ali by the assassin, Abdur-Rahmaan ibn-Muljim, proved to be a fatal one. Ali was gravely injured with a head wound and succumbed to his injuries a few days later.

The circumstances in which Ali was attacked is subject to debate; where some scholars maintain that he was attacked outside the mosque, others state that he was attacked while initiating the prayer, still others reiterate that ibn-Muljim assaulted him midway through the prayer, while Ali was prostrating.

All the assassins were captured, tried and sentenced to death in accordance with Islamic laws

The Ibadis, a group who stemmed from the same mother group as the Kharijites, have survived into the present day. They form a significant part of the population of Oman (where they first settled in 686), and there are smaller concentrations of them in the M'zab of Algeria, Jerba in Tunisia, Jebel Nafusa in Libya, and Zanzibar.

A minor but growing Kharijite sub-sect today are the Israelite Muslims who are a branch of the Karaites (Qaraim). They are the Israelite faction of the Kharijites and were known as the Isawiyya, a name derived from their allegiance to the Amir, Abu Isa Al-Isfahani. During the latter part of the 7th century, Abu Isa established the first Israelite Islamic school of learning. The school located at Isfahan in Iran clearly defined the role of the Children of Israel in relation to the Prophet Muhammad.

Some modern day analysts of militant Deobandi/Salafi movement regard these movements to be another modern day incarnation of Kharijites due to their extreme desire for death, labeling non-Salafi Muslims as Kafir and worthy of being killed and rejection of Sunni and Shia branches of Islam as heretical.

5. Khawarij opinion about sins

The Kharijites considered the caliphate of Abu Bakr and Umar to be rightly guided but believed that Uthman ibn Affan had deviated from the path of justice and truth in the last days of his caliphate, and hence was liable to be killed or displaced. They also believed that Ali ibn Abi Talib committed a grave sin when he agreed on the arbitration with Muāwiyah. In the Battle of Siffin, Ali acceded to Muawiyah's suggestion to stop the fighting and resort to

negotiation. A large portion of Ali's troops (who later became the first Kharijites) refused to concede to that agreement, and they considered that Ali had breached a Qur'anic verse which states that *The decision is only for Allah* (Qur'an 6:57), which the Kharijites interpreted to mean that the outcome of a conflict can only be decided in battle (by God) and not in negotiations (by human beings).

The Kharijites thus deemed the arbitrators (Abu Musa al-Ashari and Amr Ibn Al-As), the leaders who appointed these arbitrators (Ali and Mu'awiyah) and all those who agreed on the arbitration (all companions of Ali and Mu'awiyah) as Kuffār (disbelievers), having breached the rules of the Qur'an. They believed that all participants in the Battle of Jamal, including Talha, Zubair (both being companions of Muhammad) and Aisha had committed a *Kabira* (major sin in Islam).

6. Khawarij and enjoining good and forbidding wrong

The differences between the Sunni, Shia, and the Kharijites are the following:

- Sunnis accept Ali as the fourth rightly guided Caliph, and also accept the three Caliphs before him, who were elected by their community. Shi'a believe that the imamate was the right of Ali, and the rule of the first three Rashidun caliphs was unlawful. Kharijites insist that any Muslim could be a leader of the Muslim community and had the right to revolt against any ruler who deviated from their interpretation of Islam.

- Kharijites reject the doctrine of infallibility for the leader of the Muslim community, in contrast to Shi'a but in agreement with Sunnis

Modern-day Islamic scholar Abul Ala Maududi wrote an analysis of Kharijite beliefs, marking a number of differences between Kharijism and Sunni Islam. The Kharijites believed that the act of sinning is analogous to Kufr (disbelief) and that every grave sinner was regarded as a Kāfir (disbeliever) unless he repents. With this argument, they denounced all the above-mentioned Ṣaḥābah and even cursed and used abusive language against them. Ordinary Muslims were also declared disbelievers because first, they were not free of sin; secondly they regarded the above-mentioned Ṣaḥābah as believers and considered them as religious leaders, even inferring Islamic jurisprudence from the Hadeeth narrated by them.^[14] They also believed that it is not a must for the caliph to be from the Quraysh. Any pious Muslim nominated by other Muslims could be an eligible caliph.^[14] Additionally, Kharijites believed that obedience to the caliph is binding as long as he is managing the affairs with justice and consultation, but if he deviates, then it becomes obligatory to confront him, demote him and even kill him.

Regarding Islamic law, the Kharijites considered the Qur'an as the source for Islamic jurisprudence but regarding the other two sources (Hadith and Ijma) their concepts were different from ordinary Muslims.

Ihsan Abbas, another modern-day Muslim scholar, analyzed the Kharijites from their own writings, a perspective which has rarely been taken by other Sunni writers. Based on their poetry, Abbas divided Kharijite expression into three categories of focus: the strong desire of Kharijites for martyrdom and dying for the sake of God, detailed descriptions of how Kharijites defined a just and pious ruler, and their universal tendency to blame the self for failing to establish the previous two categories.

Conclusion:

With the advent of the Kharijites, with intellectual rigor, short-sighted and narrow-mindedness showed clearly that in his opinion greatly simplified or at least dry and were zealous; if in prayer and fasting were very hard and Virtue and forbidding the evil extremes, but then tends to corrupt, and even the tail of their reservation.

Khawarij did not agree with Imam Ali (PBUH) and also considered blasphemy.

So ignorance and close-mindedness, aggression, hypocrisy and pretense and hypocrisy, fear and lack of vision for recognizing the Imam and his infallibility and superficial and narrow the Khawarij of the most important features of the Kharijites.

References:

1. The Holy Quran, translation, M. Fouladvand, 1994, the Office of Historical Studies and Islamic Studies.
2. Nahj al-balaghe, translation, Mohammad Dashti, 2007, edition 9, Qom, Hadi Publishing.
3. Ibn al-Athir, Hasan Izz al-Din, al-Kamil fi Tarikh, 2006, translated by Seyyed Hossein Rouhani, Volume 2 and 4, edition 3, Tehran, mythology.
4. Ibn Taymiyyah, Alfsir Kebir, 1408 AH, printing, Beirut, Daralketab.
5. Ibn Al-morteza, Ahmad Ibn Yahya, Almnyh and Amal, 1988, Beirut, Institute of Book.
6. Ibn Abi al-Hadid, Abdul Hamid, as Nahj, vol. 2, 3, 18, unwarranted, Research and Publication prophet (PBUH).
7. Ahmad ibn A'tham, Muhammad Ali, Futuh, Translation: Muhammad ibn Ahmad Exchequer heravi, 1993, Volume 4, Tehran Islamic Revolution Organization, Publications and Education.
8. Ibn Josie, Faraj, guile devil: Alireza intelligence Gharagozlu, 1989. the publication of Tehran University.

9. Abdrabuh ibn Ahmad ibn Muhammad, Alqd Elfriede, Volume V, Beirut, Daralketab Elmieh.
10. Ehsanbakhsh, honest, Kharijites, 1370, Volume 2, Seal, Rasht, published by Javed.
11. Ash'ari, Hasan Ali ibn Ismail, articles Alaslamiyyin, 1362, translated by M. confirmed, press 1, Tehran, Amir Kabir Publications.
12. Amin Ahmed, the dawn of Islam, 1929, Egypt, Dar Al-Shorouk.
13. Baghdadi, Abu Mansoor Abdul, the Al-Furqan Furqan, 1358, edition 3, unwarranted, illuminative Press.
14. Taftazani, M, Sharh al-Almqasd, 1991, Qom, al-Radi.
15. A group of writers, leadership studies (attitudes Shiite, Mu'tazila and Ash'arites), 2002, first edition, Mashhad, Razavi University of Islamic Sciences Publisher.
16. A group of writers, culture Shiite, 1386, second edition, Qom, publisher Zamzam Hedayat.
17. Halabi, AA, in the words of the history of Iran and the world, 1997, 2nd edition, Tehran, mythology.
18. Khatib al-Baghdadi, Ahmad Ali, on Baghdad in 1417 AD, printing, Beirut, Daralketab Elmieh.
19. Khorramshahi, Baha, Encyclopedia of the Quran and Quran, 1998, Volume 1, Edition 1, Tehran, friends – Venus.
20. Sobhani, J. International Geophysical and bees, it has, Volume 5, Qom, Publisher, Publishing Institute Islam.
21. Sharif Mortaza, Alzakhireh, 1415 AH, Qom, published Islamiyah.
22. Shahrestani, Abu Mohammad Karim, International Valnhl, 1983, translated by Mustafa Hashemi, Volume 1, Edition 3, unwarranted, publications Iqbal.
23. Tabarsi, Ahmed bin Ali, arguing, 2002, Translator: Parsley, Behdad, Volume 1 and 2, printing, publishing Islamiyah, Tehran.
24. Tabari, Ibn Jarir Tabari, 1996, Volume 4 and 7, press 5, Tehran, mythology.
25. Abdul-Fattah, translated by Seyyed Mohammad Mehdi Jafari, 1373, Volume 6, press 6, Inc. Publishing.
26. Azd Al Egee, Abdul Rahman bin Ahmad, as Almvaqf, 1325 AH, Qom. Sharif Razi release
27. Fakhr Razi, Mohammad Omar, the Muslim sects, beliefs, Cairo, Fakhr Razi, Altafsir AlKabir, 1411 AH, Vol. 8, Beirut, Daralketab Elmieh.
28. Qlqshandy, Ahmed Sobh al, 1970, vol. 13, the world of books, Cairo.
29. Chiellini, Abu Ja'far Muhammad ibn Ya'qub, Usul al-Kafi, translation: camera, Mohammad Bagher, 1375, Volume 4, edition 3, Qom, Osveh publishing.
30. Al-aeeli, Mohammed Rashid, Alabazyh Fi Oman, 1260 AD, Altras Alqvsy and Alsqafh, Muscat.
31. Mavrodi, Ali bin Mohammed, Ahkam Alsltanyh, 1406 AH, school ALALAM al-Qom
32. Mobared, Muhammad ibn Yazid, full-face-fi literature, 1173 HL, 3, Egypt, Motba Al-taghadom.
33. Nasr, Safin, 1987, first edition, translated by P. Atabaki, Tehran scientific publications – cultural.
34. Mashkour, MJ, culture and Islamic sects, 1375, edition 3, Mashhad, Razavi Publications.
35. Mashkour, MJ, Date and Shiite Islamic sects, 1385, edition 7, Tehran, Eshraghi Publication.
36. Motahari, M, Collected Works, 2009, Volume 4, edition 3, Tehran, Sadra Publication.
37. Milesian, Muhammad ibn Ahmad, wa'l-tanbihat Valrd, it has, Cairo, Maktabeh Madvali.
38. Velhavzen, Julius, Alkhvarj and Heli, 1978, translated by Abdul Rahman Badawi, Kuwait, printing.

8/3/2015