

## KHARIJITES AND THEIR IMPACT ON THE POLITICAL SITUATION IN THE ABBASID ERA

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### **Abstract**

This research aims to shed light on the movement of the Kharijites and the political impact that resulted from this movement, and its role in weakening the Umayyad caliphate through a series of painful blows that weakened the Umayyad army, as well as facilitating the way for the Abbasid revolution that struck the Umayyad caliphate, and the resulting rebellions It was led by the Kharijites against the Abbasid caliphate in the East and the Maghreb. It confused the Abbasid caliphate for many years. It also left a prominent political impact through the establishment of states that condemn the external doctrine directly, such as the Rustamid Ibadi state in Tahart (161-296 AH / 777-908 AD), and the Safarid state ( 140 - 366 AH / 757 - 967 AD) in Sijilmasa in the Islamic Maghreb, And another indirect one, the Kharijites were the main reason for its formation, such as the Saffarid state led by Yaqub ibn al-Laith al-Saffar in the Islamic East, which in turn adopted the eradication of the Kharijite movement from its areas of influence, and after that it began to dispute the Abbasid caliphate in Baghdad, and it took away much of the Abbasid caliphate's property in the East. As for Morocco, the Kharijites left a clear impact on changing the map of the political and military forces in the countries of the Islamic Maghreb through the emergence of the Ubaidi (Fatimid) state in the year (296 AH / 908 AD), which took advantage of the weakness of the Abbasid authority in the Islamic Maghreb because of the competition for power between the caliphate and the Kharijites. And the Kharijites are among them, and this matter led to the weakness of the Kharijite states and the preoccupation of the Abbasid caliphate with its problems, so the Ubaidis were able to establish their state on The ruins of the Kharijite states that were easy prey in the hands of the slave state. The research drew its material from the main books, which were the solid foundation in completing the research, as well as some recent studies.

**Keywords** (Khawarij, political, impact, Abbasid, conditions)

### **the introduction:**

Two do not disagree that the fierce wars that took place between the Kharijites and the Umayyad Caliphate over a period of ninety years had a decisive role in weakening the Umayyad state and draining its economic and military resources, and opening the way for a strong opponent with his economic and military resources, who had always been waiting for the Umayyad state for many years to attack it and tear it apart. That is, the Abbasid Revolution.

It is worth mentioning that the Umayyad state was aware of some of the secret movements of the Abbasids in Khorasan (Yaqt al-Hamawi: 1995 CE, vol. 2, p. 350) and Kufa, but it directed most of its attention and preparation to quell the Kharijite movements and their activities in the East, Morocco and Andalusia, especially in its late years, specifically during the era of Caliph Marwan bin Muhammad, the last caliph of the Umayyad Caliphate.

This helped the Abbasids move towards their plan of ending the Umayyad rule and establishing the Abbasid caliphate. The Abbasids knew when to reap the fruits of victory. They intensified their secret activities at a time when the Umayyad Caliphate was fighting the Kharijites and their

dangerous activity on all fronts. Because the Umayyad caliphate prepared the Kharijites the biggest nightmare for them, and they ignored the danger lurking in the mountains of Khorasan, which is waiting for the opportunity to attack and destroy the Umayyad caliphate.

The caliph Marwan bin Muhammad was considered one of the bravest caliphs of the Umayyads, but he came at a time when hardships and political calamities collided with him, and among these calamities were the simultaneous revolutions of the Kharijites in Kufa, the Jazira, Mosul and the outskirts of the Levant, as well as the movements of the Abbasids in Khurasan and Herat (Yaqout al-Hamawi: 1995 CE, , C 5, p. 396) and Balkh (Yaqut al-Hamawi: 1995 AD, vol. 1, p. 479) and other cities of the East and Kufa for spreading and attacking the Umayyad caliphate.

### **Introducing the Kharijites:**

The term Kharijites gained wide fame among the circles of Islamic public opinion due to its frequent use in ancient and modern Islamic books and sources related to history and sects, and in particular Islamic sects. And what resulted from it, since that battle was the beginning of the emergence of the Kharijites, which we must stop at this name to know its meaning linguistically and idiomatically.

#### **1- The Kharijites linguistically:**

And the meaning of exit in the language means the opposite of entering, so linguists in their definitions of the verb exit: Exit: the opposite of entering, it goes out, it exits, so it is going out. The linguistic connotation of the plural outside, outside, and outside revolves around the meaning of emerging from its place or state, or separated and revolted against the Sultan, rebelling and rebelling (Al-Farahidi, 1985 AD, Part 4, p. 158; Ibn Manzoor: 1993 AD, Part 2, pg. .). And al-Zubaidi mentions in his definition of the verb, “Kharij”: “The Kharijites of so-and-so came out if his impunity appeared and he went to conclude matters” (Al-Zubaidi: 1965 AD, part 5, pg. 514). The word Kharijites is also derived from the one who goes out, who goes out with an exit (Ibn Faris: 1979 AD, vol. 2, p. 175.), and the exit may be the subject of the exit, so it is said: He went out a good way out, and this is his way out (Al-Razi: 1990 AD, p. 89.).

#### **Kharijites, idiomatically:**

Historians have differed in mentioning the characteristic terminological description or definition of the Kharijites, so al-Shahristani mentions a definition of the Kharijites, saying: “Whoever revolts against the true imam on whom the group agreed is called an outsider, whether the revolt was during the days of the Companions against the rightly guided imams; or it was after them against the righteous followers, and the imams in Every time” (Al-Shahristani: 1975 CE, vol. 1, p. 114). As for Al-Ash’ari, he mentioned, saying: “The reason for which they were named Kharijites is their revolt against Ali bin Abi Talib” (Al-Ash’ari: 1990 AD, part 1, p. 207). Al-Humairi mentions his definition of the Kharijites by saying: [Al-Kharji]: “A man presides over himself without having a leadership, and the Kharijites, and they are one of the sects of Islam, were called Kharijites for their rebellion against Ali, may God Almighty be pleased with him.” p. 1759.).

Among the most dangerous of these movements is the movement of al-Dahhak ibn Qais, and the movement of Abu Hamzah, who managed to take control of the Hijaz after killing many of its people in the year (129 AH / 746 AD). As for the Abbasids; They relied on the emergence of their call on the Khorasanis under the leadership of Abu Muslim al-Khurasani (Ibn Katheer:

1988 CE, vol. 10, p. 67), as he tightened his control over the city of Marw (Yaqt al-Hamwi: 1995 CE, vol. 5, p. 112), the base of Khurasan and snatching it from the hand of Nasr bin Sayyar (Al-Safadi: 2000 CE). 27, p. 41) The Umayyad ruler of Khorasan in the year (130 AH / 747 CE) (Al-Tabari: 1960 CE, vol. 7, p. 377).

The Abbasid armies were also able to kill Yazid bin Hubaira (Al- Baladhuri: 1996 AD, Vol. In the year (132 AH / 749 AD) the Abbasids pledged allegiance to Abu al-Abbas al-Saffah (Ibn Manzoor: 1984 AD, vol. Perspective: 1984 AD, vol. 13, p. 303). Thus, we note that the Kharijites had an important and dangerous role in the weakening and fall of the Umayyad caliphate, as a result of a series of strong blows that these teams dealt against the Umayyad caliphate for many years, which enabled them to deplete the human and economic resources of the Umayyad caliphate, which made the Umayyad caliphate incapable of facing the Abbasid tide that He was able to tighten control over the country and the people and declare the Abbasid caliphate in the year (132 AH / 749 AD).

The Kharijites did not stop their political and military activity during the rule of the Abbasid Caliphate (132-656/749-1258 AD). led by Barika bin Hamid al-Shaibani against the Abbasid caliphate, and some Umayyad princes joined them, including Muhammad bin Said al-Umayyad (Al-Baladhuri: 1996 CE, Part 4, p. 151; Al-Maqrizi: 2006 CE, Part 4, p. 112). Soon, the Abbasid Caliphate was able to defeat the hordes of Kharijites and the tribes who supported them, and Muhammad bin Saeed bin Abd al-Aziz al-Umayyad was killed, just as the leader of the Kharijites, Barika al-Shaibani, was killed in Mount Dara (Yaqt al-Hamwi: 1995 AD, Part 2, p. 418) after he was besieged by an army The Abbasid Caliphate (Al-Baladhuri: 1996 AD, Part 4, p. 151; Al-Maqrizi, Part 4, p. 112).

It is worth noting that the policy of the Kharijites was affected after the transfer of the caliphate to the Abbasids, so we note that the enemies of yesterday are allies of today through the alliances that took place between the Kharijites and the Umayyads against the authority of the Abbasid state in order to achieve the political gains that the leaders of the Kharijites aspire to, as well as the Umayyads' hope to restore their authority from the hands of the Abbasids, and this matter The Kharijites and the Umayyad loyalists pushed for an alliance against their common enemy represented by the Abbasid Caliphate, which ended in failure and the defeat of this alliance by the Abbasid Caliphate.

The Kharijite movements continued to practice their military activity to destabilize the pillars of the Abbasid caliphate politically, militarily, and economically in the Islamic world, as many rebel movements emerged from power, which paved and encouraged other elements, such as the loyalists, to revolt against the authority of the Abbasid caliphate, and this matter caused a political impact that confused the Abbasid caliphate for many years. The Kharijite revolutions also affected the establishment of independent states that were separated from the body of the Islamic state represented by the Abbasid caliphate. Its policy towards these states, which forced the Abbasid Caliphate to recognize some of them as a result of pressure Caused by the movements of the Kharijites, and this is what we will notice in the coming pages of this topic, God willing.

The Kharijite movements in the Islamic East were no less influential than their counterparts in the Islamic Maghreb, as they had a clear impact on the establishment of states, due to the preoccupation of the Abbasid caliphate in putting down the Kharijite revolutions as well as the rebellions that emerged against the authority of the Islamic caliphate, which allowed the leaders of these movements and enabled them to establish states I embraced the Kharijite doctrine in the

Islamic Maghreb away from the center of the caliphate in Baghdad, as we note that the Kharijite revolutions in the East exceeded sixteen exits between the year (132-218 AH / 749-833 AD).

This does not mean the cessation of the Kharijite revolutions in the Islamic East, as there were many revolutions against the Abbasid caliphate, among which we mention the revolution of Muhammad ibn Amr al-Shaibani in the year (230 AH / 834 CE), and he was on the throne of the Caliphate al-Wathiq (Al-Khatib Al-Baghdadi, 2002 CE, vol. 5, p. 98.) ( 227-232 AH / 831-836 AD), and Muhammad bin Amr had four hundred men from the Kharijites, so he marched to Sinjar (Yaqout Al-Hamwi: 1995 AD, Part 3, p. 262), but he soon fell into the grip of the Abbasid Caliphate army, and was carried to Al-Wathiq (Al-Yaqoubi: 1860 AD 483), and in the year (248 AH / 862 AD) Muhammad bin Amr al-Shaibani rebelled again against the Abbasid caliphate in Mosul, but the victorious caliph (247-248 AH / 861-862 AD) instructed the army of the caliphate, so they managed to kill him and crucify him (Al-Tabari: 1960 AD, 9, p. 255).

The movement of Masawer bin Abd al-Hamid al-Shari al-Bajali (Al-Zarkali: 2002 AD, vol. 7, p. 213) is considered one of the most dangerous revolutions against the Abbasid caliphate, which began in the year (252 AH / 866 AD) and ended with his death in the year (263 AH / 876 AD), as it lasted for more than eleven years and threatened the center of The Abbasid caliphate by gaining the largest number of supporters to his side, and he was able to control the areas surrounding Mosul and found support from the residents of these areas, which forced the Abbasid caliph Al-Mu'tazz Billah (252-255 AH / 866-869 AD) to send an army to eliminate the Masawer movement ( Al-Tabari: 1960 CE, Vol. 9, p. 374; Ibn al-Atheer: 1997 CE, Vol. 6, p. 238). Masawir al-Khariji was able to defeat the armies of the Abbasid caliphate (al-Tabari: 1960 AD, History, Vol. 9, p. 375; Ibn al-Atheer: 1997 CE, Vol. 6, p. 238). As a result of these victories achieved by the Kharijites under the leadership of Masawer and the political and military gains, he was able to enter Mosul in the year (255 AH / 869 AD). ( Al-Tabari: 1960 AD, history9, p. 375; Ibn Al-Atheer: 1997 AD, Part 6, pg. 239).

What confirms the seriousness of this movement is what Al-Masoudi mentioned, describing the political and economic conditions of the Islamic caliphate, by saying: “The command of Masawir the buyer became stronger, and his army drew nearer to Samra, and the people were afflicted with mischief, and the wayfarers were cut off, and the Bedouins appeared” (Al-Masoudi: 1965 AD, vol. 2, p. 118). As for Ibn al-Atheer, his description was more distant in embodying the reality of the Islamic caliphate, saying: “Masawer took control of much of Iraq, and withheld the money from the caliph, so the soldiers were depleted of their livelihood” (Ibn al-Atheer: 1997, vol. 6, p. 281).

Masawer’s command grew stronger after it tightened its control over Mosul, and marched along the Tigris River towards Samarra (Al-Yaqoubi: 1860 AD, Part 2, p. 502), and became in control of its political and economic life, and in the first caliphate of Al-Mu’tamid (256-279 AH / 870-892 AD) (Al-Khatib Al-Baghdadi: 2002 AD 98.) He sent an army to eliminate the movement of Masawer, but Masawer was able to defeat the armies of the Abbasid caliphate and rob the areas he controlled, so his power was strengthened (Ibn Al-Atheer: 1997 AD, Part 6, p. 282), until he died in the year (263 AH) (Ibn Al-Atheer: 1997 AD, Part 6, p. 348).

As for the Kharijites in Sijistan, they resumed their activity in the year (152 AH / 769 AD) (Al-Baladhuri: 1996 AD, p. 389), and it seems that Sijistan has tired the Abbasid caliphate because of the appearance of the Kharijites in it, and this was confirmed by Al-Yaqoubi by saying: “And that is because the purchasers overcame it, and it abounded.” (Al-Yaqoubi: 1860

CE, p. 114), and they had major strongholds in Sijistan, the most important of which was the city of Best (Yaqout Al-Hamwi: 1995 CE, Part 1, p. 415) and the town of Karnak (Yaqout Al-Jamwi, Part 4, p. 457), from which they departed to the rest of the cities of Khorasan, and the Kharijites were able to The provisions of control over Nishapur (Yaqout al-Hamawi: 1995 AD, vol. 5, p. 331) in the year (185 AH / 801 AD) (Al-Isfahani: 1961 AD: 1961 AD, p. 167).

In the year (207 AH / 822 AD) Talha bin Tahir (Ibn Tayfur, 2002 AD, p. 96; Al-Isfahani: 1961 AD, p. 167; Al-Zarkali: 2002 AD, Part 3, p. 229) assumed the mandate of Khurasan when the Kharijites were at the height of their activity in Khurasan, so he fought them (Al-Jardizi: 2006 CE: 2006 CE, p. 197), and he was able to control Sijistan and isolate it from the city of Best, the main stronghold of the Kharijites (Al-Jardizi: 2006 CE, p. 198), and his forces clashed with the Kharijites in Best in many locations, but he was not successful in ending the Kharijite movement in Best, as Talha died in the year 213 AH / 828 AD (Ibn Tayfur: 2002 AD, pg. 95), and in the same year the caliph Al-Ma'mun rose (198-218 AH / 813-833 AD) (Al-Suyuti: 2004 AD, p. 225-230; Al-Zarkali: 2002 AD, vol. 4, p. 142) Abdullah bin Taher took over Khurasan, and ordered him to wage war against the Kharijites, so he was able to purify Khurasan from the Kharijites and killed many of them (Al-Jardizi: 2006 AD, p. 198).

It seems that the residents of Sijistan are very grumpy, and this matter helped spread the foreign sect among them, and the Kharijites became a source of turmoil and chaos in Sijistan and its surrounding areas, which affected the country's residents and expelled them from the volunteers (Fayoumi: DT, Part 2, p. 380) to protect the population from the tampering of the Kharijites. In the year (230 AH / 844 AD) Taher bin Abdullah assumed power in Khorasan (Al-Dhahabi: 2003 AD, vol. 5, p. 1151), during which the volunteer movement appeared in Sijistan and this movement took control of most of the regions of Sijistan, but soon Taher bin Abdullah managed to control the This movement, and two jails restored his influence in the year (237 AH / 851 CE) (Ibn Al-Athir: 1997 CE, vol. 6, p. 138), and among these volunteers, the Saffarid dynasty emerged (Al-Bayhaqi 2004 CE, p. 175; Al-Douri: 1945 CE, p. 113), as the Kharijites had the strongest influence For the appearance of Jacob bin Al-Layth Al-Saffar (Al-Jardizi: 2006 AD, p. 204; Ibn Khalkan: 1900 AD, Part 6, pp. 402-420) Who went out to fight the Kharijites after he asked Muhammad bin Taher (Ibn Al-Athir: 1997 AD, Vol. Al-Jardizi: 2006 AD, p. 203; Ibn Al-Atheer: 1997 AD, Part 6, p. 247). After Ya'qub bin Laith was able to purify Sijistan from the Kharijites, he went to Best and managed to expel the Kharijites from it (Al-Ya'qubi: 1860 AD, Part 1, p. 131).

In the year (259 AH / 872 AD) he was able to enter Nishapur (Yaqout Al-Hamwi: 1995 AD, Volume 5, p. 331) and arrest Muhammad bin Taher, and he appointed a governor before him (Al-Jardizi: 2006 AD, p.; Ibn Al-Atheer: 1997 AD, Volume 6, p. 310203). Muhammad bin Tahir was the last ruler of the Tahirid state, as he tended to have fun and neglected the affairs of the state (Ibn Al-Atheer: 1997 AD, vol. 6, p. 310), so many Kharijites and local princes coveted control over the property of the caliphate, and this is due to the failure of Muhammad bin Tahir, who was unable to confront the movements The Kharijites (Al-Yaqubi: 1860 AD, Part 1, p. 313).

The Kharijite revolutions clearly affected the political situation in the Islamic East, as the balance of power was overturned because of these movements, the effects of which were the emergence of the Saffarid state (254-296 AH / 868-908 AD) led by Yaqub ibn al-Laith al-Saffar at the expense of the Tahirid state (205-259 AH / 820- 872 AD) After Yaqoub ibn al-Laith al-Saffar was able to control the rebellions of the Kharijites, he was then able to end the Tahirid

state that he fought under, then he turned against it and began threatening the Abbasid caliphate in Baghdad after he cut off many of the lands of the caliphate, then he gathered armies and headed with them from Khuzestan to Baghdad (Nizam al-Mulk: 1986 CE, p. 54), and the forces of the Abbasid caliphate met with the forces of Yaqoub bin al-Laith al-Saffar at Deir al-Aqul (Yaqut al-Hamwi: 1995 CE, Part 2, p. 520) In the year (262 AH / 875 CE), the army of the Abbasid caliphate managed to defeat the army of Yaqoub ibn Laith “Three arrows hit Jacob in his throat and hands” (Al-Tabari: 1960 CE, vol. 9, p. 517), and he took from his army more than ten thousand animals and mules, and dinars and dirhams that made him tired of carrying him. Muhammad bin Taher bin Abdullah, and he was heavily burdened with hadith (Al-Tabari: 1960 AD, part 9, pg. 517).

He brought Muhammad bin Tahir, so he took him to his rank, and a book was read to the people in it: “The cursed rogue named Yaqoub bin Al-Layth Al-Saffar continued to impersonate obedience, until he spoke of the reprehensible events, from his fate to the owner of Khorasan, and his overpowering him over it, and imitating him in prayer and events with it, and his destiny To Persia time after time, and his appropriation of its money, and his approach to the door of the Commander of the Faithful, the manifestation of the issue in matters that the Commander of the Faithful answered him what he did not deserve, to rectify him, and to defend him with what is better.” Al-Tabari: 1960 AD, vol. 9, p. 518).

It becomes clear to us through the words of Muhammad bin Taher, which was mentioned by al-Tabari: 1960 AD, the extent of the danger that was lurking in the Abbasid caliphate by Jacob bin al-Laith al-Saffar, and this was evident through a series of concessions made by the Abbasid caliphate to Jacob bin al-Laith al-Saffar because of his control and the seizure of many regions and cities From the Abbasid caliphate, and this matter left a significant impact on the policy of the Abbasid caliphate, which began with the recognition of many states that had separated from the body of the state. states.

After the defeat that befell Jacob and his army, Jacob was able to gather the remnants of his army and take control of Persia in the year (262 AH / 875 CE) as mentioned by Ibn Al-Atheer: 1997 CE by saying: “And he seized Persia, and arranged his companions there and reformed its conditions” (Al-Kamil in History, vol. 6, p. 322; Al-Nuweiri 2002 AD, vol. 25, p. 381), and during this period that Jacob bin al-Layth al-Saffar resided in Persia, the dependent on God (256-279 AH / 869-892 CE) reached him (256-279 AH / 869-892 AD) (Al-Suyuti, p. The works of Persia When the messenger arrived, he found Jacob while he was sick, so he read the message to Jacob, so Jacob replied to the messenger, saying: “Tell the caliph that I am sick. Soon after, Jacob died in Al-Ahwaz in the year (265 AH / 878 AD). He was succeeded by his brother, Amr ibn al-Laith (265-287 AH / 878-900 AD), and Amr wrote to the caliph that he was listening to him and obedient (Al-Tabari: 1960 AD, part 9, p. 544; Ibn al-Jawzi, al-Muntazim, part 12, p).

The relations between the Saffarids and the Abbasid caliphate did not last a long time of stability, as they deteriorated in the year (270 AH / 883 CE), which was the same year that the Abbasid caliphate got rid of the owner of the Zanj, so it realized that the time had come to restore the influence of the caliphate over the Islamic East. He was his imitator, and Muhammad bin Taher was appointed in his place (Al-Tabari: 1960 AD, Vol. 10, pg. 7; Ibn al-Jawzi, Vol. 12, pg. 244).

The caliphate took upon itself to take revenge on the Saffarids for their departure from obedience to the caliphate and disobeying its orders. In the year (274 AH / 887 CE), the armies

of the caliphate went out to Persia and Kerman, and were able to control Persia (Ibn al-Athir: 1997 CE, vol. 6, p. 444). "So Amr returned to Kerman, and from there to Sijistan... The army of the Abbasid caliphate was not able to take Kerman and Sijistan from Amr, so he turned away from him" (Ibn al-Athir: 1997 CE, vol. 6, p. 444).

It seems that Kerman and Sijistan are the safe haven for the Kharijite movements and rebellions that broke out of the obedience of the Abbasid Caliphate and the Umayyad Caliphate previously, as it was an important starting point and a safe haven for the Kharijites, and this matter raises many questions about the nature of these regions. ? Or does its population have a role in encouraging movements opposing the Islamic caliphate and Arab rule in particular?

And in Shawwal of the year (279 AH / 892 AD), Amr ibn al-Laith al-Saffar was appointed ruler of Khurasan by the Abbasid caliphate. It seems that the relationship between the Saffarids and the Abbasid caliphate fluctuated between the tide and the tides. The relationship between them could hardly clear up until it returned to its former state, and the situation continued until Amr ibn al-Layth al-Saffar was arrested on Tuesday in the middle of Rabi` al-Awwal of the year (287 AH / 900 CE), and on Tuesday for eight free Jumada Al-Awwal year (289 AH / 902 AD) (Al-Tabari: 1960 CE, Vol. Thus ended the Saffarid state

It seems that these revolutions have overburdened the Abbasid caliphate, which made it incapable of confronting the Kharijite revolutions in Morocco, which paved the way for the Kharijites to reach their aspirations of independence and the formation of states that follow the Kharijite doctrine and from these states.

#### **The zero state of the Kharijites (140-366 AH / 757-976 AD):**

The state of the Yellow Kharijites arose in Sijilmasa (Yaqt al-Hamawi: 1995 AD, Part 3, p. 129) on the Ziz Valley (Al-Yaqoubi: 1860 AD, p. 198), as the Yellow Kharijites had precedence in the revolution since the year (121 AH / 738 AD), and they also had the precedence in establishing their state in Sijilmasa year (140 AH / 757 AD) (Abdul Razzaq: 1985 AD, p. 122). After the death of Abd al-Rahman ibn Habib (Al-Dhabi: 1967 AD, p. 361) in the year (137 AH / 754 AD) and the preoccupation of the family of Abd al-Rahman in their struggle over the emirate after him, the Sifri Kharijites found the appropriate opportunity to resume their revolutions (Abdul Razzaq: 1985 AD, p. 73).

The Safariyya reached such strength that it made Abd al-Warith bin Habib seek their victory against his nephew Habib bin Abd al-Rahman bin Habib (Al-Raqiq al-Qayrawani: 1994 CE, p. 80; Ibn al-Atheer: 1997 CE, vol. Control of Kairouan, and in turn Habib bin Abd al-Rahman determined to fight the Sufriya Kharijites, trying to recover Kairouan from the Sifriya, but he was killed by the Sifriya in the year (140 AH / 757 AD) and the Sifriya Kharijites took over "Qairouan and the rest of Ifriqiya, and killed those who were there from Quraysh" (Ibn Khaldun 6, p. 146).

Many of the people of Kairouan fled to seek refuge in Abu al-Khattab's fever (Al-Dhahabi, Vol. The Sifri khawarij committed it with the people of Kairouan. one hundred and forty-one" and managed to The control of Kairouan and the thickest in the Sufriya groups (Al-Salawi: DT, Part 1, p. 179).

As a result of the Kharijites' struggle among themselves, the caliph al-Mansur (136-158 AH / 753-774 CE) (Al-Khatib al-Baghdadi, vol. p. 133) and entrusted the mechanism of the mandate of Egypt to defeat the Kharijites (Ibn Asaker: 2006 AD, pp. 64-65.), and at the same time the Sifri and Ibadi Kharijites revolted in the Near Maghrib and its environs, and many Berbers joined

them, and this resulted in many clashes between the armies The Abbasid Caliphate and the Kharijites (Amin: 1973 AD, Part 3, pg. 338-339).

Muhammad Ibn al-Ash'ath was able to consolidate the influence of the Abbasid caliphate in Ifriqiya (Al-Baladhuri: 1996 CE, p. 230), and he was also able to expel the Ibadhi Kharijites from Kairouan and inflict many defeats on them, "and the people settled" (Ibn Khaldun, vol. 4, p. 245). After these events, the followers of the Sufri school were able to achieve their goal of establishing a pure Sufri state in the Maghreb, which was based in Sijilmasa (Abdul Razzaq, p. 81).

The nucleus of the founding of the Kharijite Sufri state (the Madariyya) goes back to Abu al-Qasim Simghun Ibn Wasul (Ibn Adhari, vol. 1, p. 156; Ibn Khaldun, vol. 6, p. 172; al-Salawi, vol. 1, p. 180; al-Zarkali: 2002 CE, vol. 7, p. 195), a cattle owner who frequented To the place of Sijilmasa, a people from Safriya gathered on him and lived with him there in tents. Then they started building within the limits of (140 AH / 757 CE) and then they presented themselves to Isa bin Yazeed (Ibn Al-Atheer: 1997 CE, vol. 5, p. 186; Ibn Khaldun, vol. 6, p. 172 Al-Zarkali: 2002 A.D., vol. 7, p. 195) Al-Aswad and those in charge of their affairs (Ibn Adhari, vol. 1, p. 156), continued until his companions denied him some things, so they tied him to the top of a mountain until he died in the year (155 AH / 772 CE) (Ibn Al-Atheer: 1997 CE, vol. 5, p. 186), and after Isa ibn Yazid al-Aswad was dismissed, Abu al-Qasim Simgo (155-168 AH / 772-784 CE) assumed command after him. He used to pray for the Abbasids during his reign (Ibn Khaldun, vol. 6, p. 172).

It becomes clear to us that Abu al-Qasim Simgo wanted to please the Abbasid Caliphate and divert the attention of the army of the Abbasid Caliphate in order to establish the pillars of the Kharijite state, which was emerging in Sijilmasa. Zero Kharijites in his era.

The state of the Sufriya khawarij in Sijilmasa during the era of Elias bin Abi al-Qasim bin Simgo (168-174 AH / 784-790 AD) witnessed a kind of stagnation, due to the inactivity of Elias, so the Sufriyas took the initiative to step him down, and his brother (Al-Yasa bin Abi al-Qasim 174-208 AH / 790-823 AD) took his place And his nickname is Abu Mansur, so he built the wall of Sijilmasa, built its structure, and lined it with factories and palaces for thirty-four years of his rule. And during his reign, their rule increased in Sijilmasa" (Al-Qalqashandi: 1973 AD, Part 5, S160), and his military and political achievements multiplied, and in the political field he was able to leave an impact It is clear by limiting the influence of the Ibadis who provoked political unrest, as he was able to subdue many regions of Morocco, "and the desert countries were dizzy and took the fifth of the minerals of Daraa (Al-Himyari: 1980 AD, p. 236)" (Ibn Khaldun, vol. 6, p. 172) (Ibn Adhari, vol. 1, p. 157).

Al-Yasa bin Abi Al-Qasim died in the year (208 AH / 823 AD), and his duration was about thirty-four years (Ibn Adhari, Part 1, p. C 1, p. 175), and power continued after him monopolized by his family.

During the reign of Elisha II (270-296 AH / 883-908 AD) (Al-Zarkali: 2002 AD, vol. 7, 196), a political change occurred that left a clear impact on the political situation in the countries of the Maghreb, and changed the map of political and military control of the countries of the Islamic Maghreb, and this was represented by the entry of slaves God the Mahdi (Ibn Khalkan, volume 3, pg. 177-119) and his control over the course of events in the Maghreb after he overthrew the Kharijite states one after the other, and entered Raqada (Yaqout al-Hamwi: 1995 CE, volume 3, pg. 55) in the year (297 AH / 909 CE) and he was called the caliph after he



Allegiance to the people (Judge Al-Numan: 1986 CE, p. 245; Al-Ta'i: 2018 CE, p. 18).

After Ubayd Allah was able to achieve his political and military goals in Morocco at the expense of the Kharijite states, which were easy prey, he built on their ruins the Ubaidi state (Fatimid 297-567 AH / 909-1171 AD) by controlling Sijilmasa, the capital of the Sifrid Kharijite state, which became under nominal sovereignty. The Fatimid state indicated that the influence of the Fatimids did not last long due to the assumption of Abu Muhammad, who was called Al-Mu'tazzil Allah (352-366 AH / 963-976 AD) (Al-Zarkali: 2002 AD, Part 7, p. 195), and Sijilmasa returned under the influence of the Yellow Kharijites for a period of fourteen years until the year (366 AH / 976 AD). As Sijilmasa was subjected to the Umayyad influence in Cordoba (Yaquut al-Hamawi: 1995 AD, Part 4, p. 324) this time, "the matter of the Banu Madrar became extinct, and survival is for God" (Al-Salawi, Part 1, p. 183).

#### **The state of the Ibadi Kharijites in Tahert (Bani Rustam 161-296 AH / 777-908 AD):**

The establishment of the Rustamid state was associated with its founder, Abd al-Rahman ibn Rustam (Ibn Adhari, c. North Africa, and this credit goes back to Abd al-Rahman bin Rustam, his sons and grandsons, with the leadership of this state on the Ibadi sect of the Kharijites, as Ibn Rustam was better at choosing a place that was characterized by a large number of loyalists to the Ibadi sect (Ibn Khaldun, vol. 6, p. 159), as well as the existence of an old alliance between him and them "So they gathered to him and pledged allegiance to him for the caliphate" (Ibn Khaldun, Vol. 6, p. 159).

It seems that the Ibadi Kharijites have benefited from the unrest that occurred in the Maghreb countries to form a political entity independent of the center of the Islamic caliphate in Baghdad through the political and intellectual influence on the Berber tribes of Morocco, which gave them the golden opportunity to spread their ideas and convince the majority of the people of Morocco of the Ibadi doctrine and support Ibn Rustam in the formation of the Ibadi Kharijite state in Tahert, which was known as Rustamiya in relation to its founder, Abd al-Rahman ibn Rustam, and included most of the regions of the Middle and Lower Maghreb, which lasted for nearly a century and a quarter of a century (Abd al-Razzaq, p. 153).

The Rustamid state was not spared from the Fatimid advance that swept through the Islamic Maghreb and managed to control the Kharijite states one after the other. Sunnah" (Ibn Adhari, vol. 1, p. 153).

From the foregoing, it is clear to us that the Kharijites had a prominent impact on changing the political map in the countries of the Islamic Maghreb through the establishment of states that became independent from the central rule represented by the Abbasid Caliphate in Baghdad, and this matter has weakened the Maghreb front, which made it an easy prey in the hands of the Fatimids, who soon took control of Morocco after the Kharijites dispersed the unity of the ranks and divided Morocco into warring states due to political and economic greed, which made them (the Kharijites) material for building the Fatimid state, which imposed its control on Morocco and then on Egypt in the year (358 AH / 968 AD) (Al-Maqrizi, D. T. 1, p. 103; Ibn Taghri Bardi: d.t), vol. 4, p. 30; al-Ta'i, p. 19), and began to expand due to the weakness that gnawed at the body of the Abbasid caliphate as a result of the Kharijites' movements, which left a prominent impact on the political events in the Islamic Maghreb through Competition for power and money.

After the Fatimid (Al-Ubaidi) state took control of Morocco (297 AH / 909 AD) and ended the rule of the Kharijite states represented by the states of Bani Madrar and Bani Rustam, the political map changed in the countries of the Islamic Maghreb, and the star of the Fatimids did

not last long, as the Kharijite movements quickly rose up by striking and ramming fortresses The Fatimids in Morocco The political situation in Morocco took place between the ebbs and flows between the rival forces over power.

The Sufriid Kharijites did not submit to the authority of the Fatimids after they enjoyed political independence under the Medrarian state for more than a century and a half, and among the motives that brought out the Sufriid revolutions in Sijilmasa is that Ubayd Allah the Fatimid Mahdi "Ubayd Allah showed ugly Shi'ism and insulted the companions of the Prophet - may God bless him and grant him peace - and his wives" (Ibn Adhari, Part 1, p. 159), so the Safriya revolted in Sijilmasa against the Fatimid garrison, consisting of five hundred horsemen, and killed them all (Ibn Adhari, Part 1, p. 156), and in the year (309 AH / 922 CE) Ubaid Allah al-Mahdi sent his army to Sijilmasa, so he entered it by force and took Its people call for Shiism (Ibn Khaldun, Vol. 6, p. 171; Al-Qalqashandi: 1920 CE, Vol. 5, p. 161).

The situation continued as it was until the year (321 AH / 933 AD) until Prince Muhammad bin Al-Fath bin Maimon ascended the throne of the emirate in Sijilmasa (Ibn Khaldun, Part 6, p. His zero state witnessed political stability (Ibn Abi Zara'a, pg. 90), and the situation will continue as it is in terms of stability until the year (341 AH / 952 CE) when the caliph al-Mu'izz li-Din Allah (Ibn Khalkan, vol. 5, pp. 227-228) took control. The Fatimid army mobilized the Fatimid army and urged them to fight under the leadership of Jawhar al-Siqilli (Ibn Khalkan, vol. p. 162), and at the end Ultimately, the Yellow Kharijites were able to restore their influence in Sijilmasa and declared their departure from obedience to the Fatimids within the year (352 AH / 963 AD) (Al-Qalqashandi, Part 5, p. In which Sijilmasa was subjected to Umayyad influence this time (Al-Qalqashandi, Part 5, p. 162).

As for the Ibadi Kharijites, they revolted in Tripoli in the year (300 AH / 912 AD) and their revolutions continued against the Fatimid presence, which confused the Fatimid forces, and among the most violent revolutions that the Ibadi Kharijites fought was the revolution of Abu Yazid Mukhlad ibn Kidad (Al-Dhahabi, Part 7, p. ) which contained all the Ibadi Kharijites (Ibn Hammad: D.T., p. 42.), this movement was like a coalition or an alliance against a common enemy, which is the Fatimids, and the Ibadi sheikhs agreed to pledge allegiance to Abu Yazid in the year (331 AH / 944 AD) to fight the Fatimids. If they win Mahdia and Kairouan, the matter will become Shura" (Ibn Khaldun, vol. 7, p. 19).

Most of the African cities came to him after fierce battles in which he was victorious (Abd al-Razzaq, p. 243), and in the year (333 AH / 946 CE) he took control of Kairouan (Ibn Khaldun, Vol. , p. 236) from the defeat of the Kharijites in the year (336 AH / 948 CE), and their leader Abu Zaid fell captive "until he died from his wounds on Thursday for the night that remained of Muharram" (Ibn Hammad, p. 76).

It is worth mentioning that the failure of the Great Ibadhi revolution left clear traces in the political history of Morocco. After the Fatimids won the Kharijites, this led to the consolidation of their political influence. On the other hand, the Fatimid caliph Al-Mansur took the initiative to change the policy of sectarian intolerance and incline to the doctrine of taqiyya (Abd al-Razzaq, p. 452). Likewise, the political stability in the Islamic Maghreb enabled them to expand their areas of control to include Egypt in the year (358 AH / 968 CE) and the Levant later (Al-Ta'i: 2019 CE, p. 20-21), and Egypt and Morocco became one kingdom in the hands of the Fatimids (Al-Qalqashandi, part 3, p. 493).

## **Conclusion:**

### **The research concluded at the end of the following results:**

- The Kharijites had a prominent impact in weakening the Umayyad caliphate and dispersing the caliphate army, which made it an easy prey in the hands of the Abbasid caliphate and ended the Umayyad rule.

- Weakening the central authority, represented by the Abbasid caliphate in Baghdad, as it is no longer able to confront these movements in the countries of the Islamic Maghreb, which enabled the Kharijites to gain independence and establish subordinate states that follow their doctrine.

- The Kharijite revolutions gave the green light to the movements opposing the Abbasid caliphate by revolting against the central authority in Baghdad, and among these movements were the movements of the Persians, the Zanj, and other movements that exploited the preoccupation of the Abbasid caliphate with confronting the Kharijites.

- The Kharijite movements in the Islamic East exhausted the Abbasid caliphate, which made it recognize some states that were based in the Islamic East in order to gain them in order to eliminate the Kharijite movements.

These movements have a prominent political impact through changing politics in the East and Morocco and the emergence of forces competing with the Abbasid Caliphate for power, such as the Saffarid state in the East and the Fatimid state in Morocco and Egypt.

- The Kharijite movements exhausted the Abbasid caliphate financially and morally, and it also negatively affected the caliphate's policy towards the opposition movements and how to deal with them.

- That Kerman and Sijistan were the safe haven for the Kharijite movements in the East and the starting point for their rebellions against the Abbasid and Umayyad caliphates previously.

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