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It was fought between Ali ibn Abi Talib and Muawiyah I, on the banks of the Euphrates river, in what is now Ar-Raqqah, Syria. Background[edit | edit source] Main article: Siege of Uthman The Islamic State expanded very quickly under Muhammad and the first three caliphs. Local populations of Jews and indigenous Christians, marginalized as religious minorities and taxed heavily to finance the Byzantine–Sassanid Wars, often aided Muslims to take over their lands from the Byzantines and Persians, resulting in exceptionally speedy conquests.[1][2] As new areas joining the Islamic State, they also benefited from free trade while trading with other areas in the Islamic State; so as to encourage commerce, Muslims did not tax wealth instead of trade.[3] The Muslims paid Zakat on their wealth to the poor. Since the Constitution of Medina was drafted by the Islamic prophet Muhammad, the Jews and the Christians continued to use their own laws in the Islamic State and had their own judges.[4][5][6] Therefore they only paid for policing for the protection of their property. To assist in the quick expansion of the state, the Byzantine and the Persian tax collection systems were maintained and the people paid a poll tax lower than the one imposed under the Byzantines and the Persians. Before Muhammad united the Arabs, the Arabs had been divided and the Byzantines and the Sassanid had their own client tribes that they used to pay to fight on their behalf. In 639, Muawiyah I was appointed the Governor of Syria by Umar after his elder brother Yazid ibn Abi Sufyan (Governor of Syria) died in a plague, along with Abu Ubaidah ibn al-Jarrah (the Governor before him) and 25,000 other people. To stop the Byzantine harassment from the sea during the Arab-Byzantine Wars, in 649 Muawiyah set up a navy, manned by Monophysistse Christians, Copts and Jacobite Syrian Christians sailors and Muslim troops. This resulted in the defeat of the Byzantine navy at the Battle of the Masts in 655, opening up the Mediterranean.[7][8][9][10][11] 500 Byzantine ships were destroyed in the battle, and Emperor Constantus II was almost killed. Under the instructions of the caliph Uthman ibn al-Affan, Muawiyah then prepared for the siege of Constantinople. The Rashidun Caliphate during the Battle of Siffin. The rapid Muslim conquest of Syria and Egypt and the consequent Byzantine losses in manpower and territory meant that the Eastern Roman Empire found itself struggling for survival. The Sassanid Dynasty in Persia had already collapsed. Following the Roman–Persian Wars and the Byzantine–Sassanid Wars, deep-rooted differences between Iraq, formerly under the Persian Sassanid Empire, and Syria, formerly under the Byzantine Empire, also existed. Each wanted the capital of the newly established Islamic state to be in their area.[12] Previously, the second caliph Umar was very firm on the governors and his spies kept an eye on them. If he felt that a governor or a commander was becoming attracted to wealth or did not meet the required administrative standards, he had him removed from his position.[13] Early Muslim armies stayed in encampments away from cities because Umar feared that they might become attracted to wealth and luxury.[14][15][16][17] Some cities also had agreements with the Muslims, such as during the Siege of Jerusalem in 637 CE. As Uthman ibn al-Affan grew older, Marwan I, a relative of Muawiyah I, slipped into the vacuum and became his secretary, slowly assuming more control and relaxing some of these restrictions. Marwan I had previously been excluded from positions of responsibility. Muhammad ibn Abi Bakr, the son of Abu Bakr and the adopted son of Ali ibn Abi Talib and Muhammad bin Abi Hudhaifa, the adopted son of Uthman, had no senior positions. Sabaites, Qurra and the Kharijites[edit | edit source] Islamic empire expanded quickly, but there was a cost associated with this high rate of expansion. Many desert nomads and some bandits living between current day Iraq and Saudi Arabia also joined in, allegedly not out of commitment to Islam, but out of a desire to share the spoils and benefit from the change in the social order after the defeat of the Persian Empire.[18] Byzantine and Persian Sassanid Empires in 600 CE Before Islam, the Roman-Persian Wars and the Byzantine–Sasanian wars had occurred every few years for hundreds of years between 69 BC and 629 AD. High taxes were imposed on the populations in both the Byzantine Roman and Sassanid Persian empires to finance these wars. There was also continuous bloodshed of the people during these wars. The Arab tribes in Iraq were paid by the Persian Sassanids to act as mercenaries. While the Arab tribes in Syria were paid by the Byzantine to act as their mercenaries. The Persians maintained an Arab satellite state of Lakhm and the Byzantine Empire maintained the Arab satellite state of Ghassan which used to fight each other.[19] The Syrians and the Iraqis had been fighting each other for centuries. Therefore later, each wanted the capital of the newly established Islamic State to be in their area.[20] Later others like the Lakhm Arabs, many of whom became the Qurra, also wanted to rule Persia. Sects started to form, among them the Sabaites named after Abdala Ben Saba [21] There is also Jewish literature from that time, regarding Abdullah ibn Saba. Much of the Jewish literature on Abdullah ibn Saba from that time regards Abdullah ibn Saba as an apostate from Judaism and asks Jews to keep away from him.[22][23][24][25] There was also the movement towards more autonomous tribal groupings which was particularly strong in Kufa, in Iraq. Amongst them developed a group called the Qurra, who later became known as the Kharijites.[26][27] The Qurra are referenced in many Hadith from the period of Muhammad, Abu Bakr, and Umar in Sahih Al Bukhari. Al-Masudi calls them the "ahl al-qar wa l-ashraf." The earliest reference to these people are as Aji al-Qura, "the people of the village," those who fought with Abu Bakr against the desert tribes of Yamama during the Ridda when some of the tribes refused to pay taxes.[28][29][30] The Qurra had political and economic interests that were different from those of Ali or Muawiyah. They had served in the Ridda wars and had been granted trusteeship over some of the lands in Sawad in Iraq and were now called Ahl al Ayyam, those who had taken part in the eastern conquests.[28][31] They then became known as the Qurra and received the highest stipend of the Muslim army, the sharaf al ata and they had the use of the best lands which they came to regard as their private domain. The Qurra received stipends varying between 2,000 and 3,000 dirhams, while the majority of the rest of the troops received only 250 to 300 dirhams. The other Ridda tribesmen in Kufa, in Iraq, resented the special position given to the Qurra. The tension between the Ridda tribesmen and the Qurra threatened the Qurra's newly acquired prestige. The Qurra therefore felt obliged to defend their position in the new but rapidly changing society. Uthman's policies of reducing their status threatened their interests.[28][29][30][31] The Qurra were mainly based in Kufa, in Iraq.[28][32] They had not been involved in Syria. But later when Uthman declined to give them more lands in Persia [28][32] they felt that their status was being reduced and therefore started to cause trouble.[32][33] He also removed the distinction between the Ridda and pre-Ridda tribesmen which was not to their liking and lessened their prestige.[28][29][30] The Qurra had previously been desert nomads and some were also bandits and had joined to Muslims so that they could gain lands and status and become the new aristocrats in Iraq[29] But later when Uthman imposed restrictions on them and prevented them from becoming landlords in Iran they rebelled.[30][32][34] [35] Some of the people with their tribal names as Qurra had been expelled from Kufa, in Iraq, for fomenting trouble and were sent to Muawiyah in Syria. Muawiyah then said to them: "You are people from the Arabs. You have importance and are heard. You have obtained nobility by Islam. You have conquered the nations and you have won their positions and their inheritance. I have heard that you resent the Quraysh. If it had not been for the Quraysh, you would have been considered abased as you were before. However, they are still your Imams today and your shelter, so do not impede your shelter. Your Imams are patient with you in the face of your injustice and endure the trouble that you cause. By Allah, either you will cease or Allah will try you with someone who will be hard on you. Then you will share with them in what you brought about on the populace while you were alive and after your death. "[36] The Qurra Arabs had previously been desert nomads and bandits. One of them then spoke with great arrogance and said to Muawiyah "How much you go on about authority and the Quraysh! The Arabs (meaning they the Qurra) were eating from the hilts of their swords while the Quraysh were nothing but merchants!" He then said "As for the shelter you mentioned, when the shelter is pierced, then come to us" meaning that they will remove the Quraysh and will rule them selves.[37] Muawiyah then said to him "I remind you by Islam and yet you mention the Jahiliyya (meaning their days before Islam)"[37] Muawiyah then wrote to Uthman saying: "Some people have come to me who have neither intellect nor deen (faith). Islam is burdensome to them and justice vexes them. They do not aim for Allah in anything nor do they speak by any proof. They are busy with sedition and appropriating the property of the non Muslims. Allah is the One who will test and try them. Then He will be the One to disgrace them and humiliate them. They are those who injure people."[38] Then they were sent to Abdur r Rahman ibn Khalid ibn Walid. He said to them: "Tools of Shaytan! You have no welcome! Shaytan has returned in sorrow and yet you are still active! May Allah disappoint Abdur Rahman if he does not discipline you until he makes you feel regret! O company of a people whom I do not know to be Arab or non Arab, you will not say to me what I heard you said to Muawiyah! I am the son of Khalid ibn al-Walid. I am the son of the one who was tested by the teeth. I am the son of the one who knocked out the Ridda!" [38] He mentioned the Ridda and not the defeat of the Byzantine or the Persian because he recognized that these people were an internal threat.[39] The Qurra had previously fought in the Ridda wars alongside Khalid ibn al-Walid but now had political and economic interests that were different from the rest of the Muslims. Abdur r Rahman ibn Khalid ibn Walid then sent them to Uthman in Madina. In Madina they took an oath that they will not cause trouble and following the example of Muhammad, Uthman accepted their word and let them go [39] They then split up and went to various different Muslim centers and started fomenting rebellion, particularly in Egypt.[21] In the best selling book, Shadow of the sword, The Battle for Global Empire and the End of the Ancient World, Tom Holland writes [40] "Uthman was not content to divide up the loot of the old empires in the time-honoured manner of a bandit chieftain sharing out plunder after a successful raid. The Arabs, so it seemed to the new Amir had moved on from that. The conquerors, if they were to make best use of the defeated superpowers bureaucracies, would themselves have to accept certain disciplines: a central administration, not least, and a clear-cut chain of command. Precisely the marks of slavery, in short, that the desert Arabs had always denied." The Qurra then felt that Abu Musa al Ashari could look after their interests better. Sa'id ibn al-As, the governor in Kufa, in Iraq, then wrote to Uthman "I have no power at all over Kufa with Al-Ashtar and his friends who are called al-qurra, and they are idiots" [41] In 655/634 the Qurra stopped Uthans governor Sa'id ibn al-As at Jara'a, preventing him from entering Kufa and declared Abu Musa al-Ashari to be their governor. (Later the Qurra proposed Abu Musa al Ashari as the arbitrator against the wished of Ali after the Battle of Saffin because they felt that he could also better represent their interests there and split away from Ali and became officially known as the Khawarij.)[41] In 656, The Qurra approached Muhammad ibn Abi Bakr the son of Abu Bakr and the adopted son of Ali ibn Abi Talib and the great grandfather of Ja'far al-Sadiq and asked him why he was not a governor. They had fought under the service of his father in the Ridda wars. They also asked Uthman's adopted son, Muhammad bin Abi Hudhaifa, who Uthman had refused to appoint as a governor of any province, why he was not a governor. There were references to these people in earlier texts too, such as narrations of Muhammad by Abū Dharr. Some modern scholars like R. E. Brunnow trace the origins of the Qurra and the Kharitites back to Bedouin stock and desert tribesmen, who had become soldiers not out of commitment to Islam but to share the spoils. Brunnow held that the Kharijites were Bedouin Arabs (Beduinenaraber) or full blooded Arabs.[42] As Muawiyah and Caliph Uthman were preparing to besiege Constantinople, in 656, Muhammad ibn Abi Bakr, the son of Abu Bakr and the adopted son of Ali ibn Abi Talib, and the great grandfather of Ja'far al-Sadiq, showed some Egyptians the house of Uthman ibn al-Affan. Later, the Egyptians ended up killing Uthman ibn al-Affan.[43] Muawiyah had asked Caliph Uthman ibn Affan if he could send guards to defend him, but Caliph Uthman ibn Affan refused, saying: "I do not want to spill the blood of Muslims to save my own neck." Finding the gate of Uthman's house strongly guarded by his supporters, the Qurra climbed the back wall and sneaked inside, leaving the guards on the gate unaware of what was going on inside. Hassan and Hussein were also guarding Uthman at the time.[44] [45] The rebels entered his room and struck blows at his head.[45] According to the Encyclopedia of Islam, Muawiyah sent a relief force led by Habib ibn Maslama al-Fihri to protect Uthman, but events moved so fast that Uthman got killed before they arrived, so they turned back from the wadi l kura [46][47][48][49] According to al-Baladhuri one of the earliest books of these events, Ali was furious and slapped Hassan and Hussein saying "How did he get killed when you were at the door? "[50] When Uthman was killed, the people went to Ali and said: "This man is killed. The public have to have a leader. No one we have found more deserving to the position than you! You are the oldest in the faith and the nearest to the prophet by relationship." "Leave me and seek some one else. We are facing a matter which has (several) faces and colours, which neither hearts can stand nor intelligence can accept. Clouds are hovering over the sky, and faces are not discernible. You should know that if I respond to you I would lead you as I know and would not care about whatever one may say or abuse. If you leave me then I am the same as you are. It is possible I would listen to and obey whomever you make in charge of your affairs. I am better for you as a counsellor than as chief." [51] Ali later wrote in a letter, "I did not approach the people to get their oath of allegiance but they came to me with their desire to make me their Amir (ruler). I did not extend my hands towards them so that they might swear the oath of allegiance to me but they themselves extended their hands towards me".[52] Ali then assumed the position of caliph. Ali was very religious and had worked very well in partnership with Umar as his advisor. Umar had consulted him on all the major issues. Ali had also been the chief judge in Madina. But unlike many of the other companions of Muhammad, Ali had not been involved in the camel caravan trade and had less business and administrative experience. A few years earlier there had been tensions between Iraq, formerly under the Persian Sassanid Empire and Syria, formerly under the Byzantine Empire, during the Byzantine-Sassanid Wars. The Roman-Persian Wars and the Byzantine-Sassanid Wars wars had lasted for hundreds of years. The Iraqis wanted the capital of the newly established Islamic State to be in Kufa. They convinced Ali to come to Kufa and establish the capital in Kufa.[53] Muawiyah I the governor of Syria, a relative of Uthman ibn al-Affan and Marwan I wanted the culprits arrested. Marwan I and the rebels in Ali's army manipulated everyone and created conflict. Start of hostilities[edit | edit source] After the Battle of the Camel, Ali returned from Basra to Kufa in Rajab of 36 A.H. (January 657). The Iraqis wanted the capital of the newly established Islamic State to be in Kufa so as to bring revenues into their area and oppose Syria.[20] They convinced Ali to come to Kufa and establish the capital in Kufa. Ali listened to them and moved the capital to Kufa. Ali ibn Abi Talib tried to settle matters peacefully by sending an envoy to Syria. He chose Jarir, who was the chief of Banu Bajila and governor of Hamdan. In Syria, incitement to commotion continued unabated. Uthman's shirt, besmeared with his blood and the chopped-off fingers of his wife, Naila, and, were exhibited from the pulpit. In this manner, Muawiyah raised the entire country of Syria against Ali. Ultimately, both parties converged on Siffin where the armies pitched their camps in 37/657. Even at this stage, Ali sent three men, viz. Bashir bin Amr bin Mahz Ansari, Saeed bin Qais Hamdani, and Shlis bin Rabiee Tamini to Muawiyah to induce him to settle for union, accord and coming together. According to Tabari, Muawiyah replied that, "Go away from here, only the sword will decide between us." [54] Ali's inability to punish the murderers of Uthman and Muawiyah's refusal to pledge allegiance eventually led to Ali moved his army north to confront Muawiyah. Ali gathered his forces, and, after at first planning to invade Syria from the North, he attacked directly, marching through the Mesopotamian desert. Arriving at Riqqa, on the banks of the Euphrates, the Syrian vanguard was sighted, but it withdrew without engagement. The people of Riqqa were hostile to Ali, and his army had great difficulty crossing the river. Eventually, Malik al-Ashtar threatened the townspeople with death, which forced their co-operation. So, finally, the army managed to cross the river, by means of a bridge of boats. Ali's army then marched along the right bank of the Euphrates, until they came across the Syrian outpost of Sur al-Rum, where there was a brief skirmish, but Ali's advance was not slowed. So in Dhu al-Hijjah 36 (May 657), the army of Ali ibn Abi Talib came into sight of Muawiyah's main forces, which were encamped on the river plain at Siffin.[citation needed] The main engagement[edit | edit source] The two armies engaged themselves at Siffin for more than one hundred days, most of the time being spent in negotiations. Neither side wanted to fight. Then on 11th Safar 37 AH, the Iraqis under Ashtar's command, the Qurra, in Ali's army, who had their own camp started the fighting in earnest which lasted three days.[55] Historian Yaqubi wrote that Ali had 80,000 men, including 70 Companions who participated in the Battle of Badr, 70 Companions who took oath at Hudabia, and 400 prominent Ansars and Muhajirin; while Muawiyah had 120,000 Syrians.[56] William Muir wrote that, "Both armies drawn out in entire array, fought till the shades of evening fell, neither having got the better. The following morning, the combat was renewed with great vigour. Ali posed himself in the centre with the flower of his troops from Medina, and the wings were formed, one of the warriors from Basra, the other of those from Kufa. Muawiyah had a pavilion pitched on the field; and there, surrounded by five lines of his sworn body-guards, watched the day. Amr with a great weight of horse, bore down upon the Kufa wing which gave away; and Ali was exposed to imminent peril, both from thick showers of arrows and from close encounter ... Ali's general Ashtar, at the head of 300 Hafiz-e-Quran(those who had memorized the Koran) led forward the other wing, which fell with fury on Muawiyah's body-guards. Four of its five ranks were cut to pieces, and Muawiyah, bethinking himself of flight, had already called for his horse, when a martial couple flashed in his mind, and he held his ground." [57] The following morning, the battle started up again. Edward Gibbon wrote that, "The Caliph Ali displayed a superior character of valor and humanity. His troops were strictly enjoined to wait the first onset of the enemy, to spare their flying brethren, and to respect the bodies of the dead, and the chastity of the female captives. The ranks of the Syrians were broken by the charge of the hero, who was mounted on a piebald horse, and wielded with irresistible force, his ponderous and two edged sword." [58] Gibbon wrote of the estimated casualties that Ali's forces lost 25,000, while Muawiyah's forces lost 45,000.[59] The earliest account of the battle is found in Ibn Hisham's book (833) where he quotes Ibn Muzahim died 212 AH and Abu Mikhna'd died 170 AH.[55] It says that after three days of fighting the loss of life was terrible. Suddenly one of the Syrians, Ibn Lahiya, reportedly out of dread of the fitna and unable to bear the spectacle rode forward with a copy of the Quran on the ears of his horse to call for judgement by the book of Allah, and the other Syrians followed suit. Allegedly, those on both sides took up the cry, eager to avoid killing their fellow Muslims except for the conspirators. The majority of Ali's followers supported arbitration. Nasr b Muzahim, in one of the earliest source states that al-Ash ath ibn Qays, one of Ali's key supporters and a Kufan, then stood up and said:"O company of Muslims! You have seen what happened in the day which has passed. In it some of the Arabs have been annihilated. By Allah, I have reached the age which Allah willed that I reach, but I have never ever seen a day like this. Let the present convey to the absent! If we fight tomorrow, it will be the annihilation of the Arabs and the loss of what is sacred. I do not make this statement out of fear of death, but I am an aged man who fears for the women and children tomorrow if we are annihilated. O Allah, I have looked to my people and the people of my deen and not empowred anyone. There is no success except by Allah. On Him I rely and to Him I return. Opinion can be both right and wrong. When Allah decides a matter, He carries it out whether His servants like it or not. I say this and I ask Allah's forgiveness for me and you." Then, Nasr b Muzahim says people looked at Muawiyah who said "He is right, by the Lord. If we meet tomorrow the Byzantines will attack our women and children and the people of Persia will attack the women and children of Iraq. Those with forbearance and intelligence see this. Tie the copies of the Quran to the ends of the spears." So the fighting stopped.[55] Appointment of Arbitrators[edit | edit source] It was decided that the Syrians and the residents of Kufa, in Iraq, should nominate an arbitrator, each to decide between Ali and Muawiyah. The Syrians choice fell on Amr bin al-A'as who was the rational soul and spokesman of Muawiyah. 'Amr ibn al-'As was one of the generals involved in expelling the Romans from Syria and also expelled the Romans from Egypt.[60] A few years earlier 'Amr ibn al-'As with 9,000 men in Palestine had found him self confronting Heraclius' 100,000 army until Khalid crossed the Syrian desert from Iraq to assist him.[60] He was a highly skilled negotiator and had previously been used in negotiations with the Heraclius the Roman Emperor.[61] Ali wanted Malik Ashtar or Abdullah bin Abbas to be appointed as an arbitrator for the people of Kufa, Iraq, but the Qurra strongly demurred, alleging that men like these two were, indeed, responsible for the war and, therefore, ineligible for that office of trust. They nominated Abu Musa al-Ashari as their arbitrator. (During the time of Uthman, they had appointed Abu Musa al-Ashari as the Governor of Kufa and removed Uthams governor before they started fighting Uthman) Ali found it expedient to agree to this choice in order to ward off bloody dissensions in his army. According to "Asadul Ghaba", Ali had, therefore, taken care to personally explain to the arbitrators, "You are arbiters on condition that you decide according to the Book of God, and if you are not so inclined you should not deem yourselves to be arbiters." [62] The Iraqis under Ali and the Syrians under Muawiyah were not split over their faith [63] but over when to bring the people who killed Uthman to justice. Ali also wanted to bring them to justice but the dispute was over the timing. According to early Shia sources Ali later wrote:[63] "The thing began in this way: We and the Syrians were facing each other while we had common faith in one Allah, in the same Prophet (s) and on the same principles and canons of religion. So far as faith in Allah and the Holy Prophet (s) was concerned we never wanted them (the Syrians) to believe in anything over and above or other than what they were believing in and they did not want us to change our faith. Both of us were united on these principles. The point of contention between us was the question of the murder of Uthman. It had created the split. They wanted to lay the murder at my door while I am actually innocent of it. I advised them that this problem cannot be solved by excitement. Let the excitement subside, let us cool down; let us do away with sedition and revolt; let the country settle down into a peaceful atmosphere and when once a stable regime is formed and the right authority is accepted, then let this question be dealt with on the principles of equity and justice because only then the authority will have power enough to find the criminals and to bring them to justice. They refused to accept my advice and said that they wanted to decide the issue on the point of the sword. When they thus rejected my proposal of peace and kept on sabre rattling threats, then naturally the battle, which was furious and bloody, started. When they saw defeat facing them across the battlefield, when many of them were killed, and many more wounded, then they went down on their knees and proposed the same thing, which I had proposed before the bloodshed had begun. I accepted their proposal so that their desire might be fulfilled, my intentions of accepting the principles of truth and justice and acting according to these principles might become clear and they might have no cause to complain against me. Now whoever adheres firmly to the promises made will be the one whose salvation will be saved by Allah and one who will try to go back upon the promises made, will fall deeper and deeper into heresy, error and loss. His eyes will be closed to realities and truth in this world and he will be punished in the next world." [64] Ibn Taymiyyah (1263 to 1328) said: "Muawiyah did not call himself to be a khaleefah and was not given the oath of allegiance to it when he fought Ali. He fought not because he considered himself to be the khaleef or deserving of the khilaa'af. This they all agreed upon and he himself would affirm this to whomever asked him. He and his companions did not consider it permissible that they initiate the fight against Ali and his companions. But Ali (may Allah be pleased with him) and his companions believed that Muawiyah and his companions must pledge allegiance and show obedience to Ali, due to his authority such that there be only one khaleefah for the Muslims. Considering them defecting from this obligation he decided that Muawiyah and his companions should be fought until they fulfilled it. All this so that obedience and unity occur. Muawiyah and his companions did not see that it was obligatory upon them and if they were fought against they would consider themselves oppressed because Uthman was killed oppressively as was agreed by all the Muslims at the time and his killers were in Ali's camp, he having authority over them"[65] Encyclopedia of Islam says "According to the non Muslim view the Syrians were winning" [66] Either way, neither the Syrians nor the Iraqis wanted to fight and the battle was stopped. When the arbitrators assembled at Daumet-ul-Jandal, which lay midway between Kufa and Syria and had for that reason been selected as the place for the announcement of the decision, a series of daily meetings were arranged for them to discuss the matters in hand. When the time arrived for taking a decision about the caliphate, Amr bin al-A'as convinced Abu Musa al-Ashari into entertaining the opinion that they should deprive both Ali and Muawiyah of the caliphate, and give to the Muslims the right to elect the caliph. Abu Musa al-Ashari also decided to act accordingly. As the time for announcing the verdict approached, the people belonging to both parties assembled. Amr bin al-A'as requested Abu Musa to take the lead in announcing the decision he favoured. Abu Musa al-Ashari agreed to open the proceedings, and said, "We have devised a solution after a good deal of thought and it may put an end to all contention and separatist tendencies. It is this. Both of us remove Ali as well as Muawiyah from the caliphate. The Muslims are given the right to elect a caliph as they think best." [67] Ali refused to accept the verdict of him stepping down and for an election to be held and found him self technically in breach of his pledge to abide by the arbitration.[68][69][70] This put Ali in a weak position even amongst his own supporters.[68] The most vociferous opponents of Ali in his camp were the very same people who had forced Ali to appoint their arbitrator, the Qurra who then became known as the Kharijites.[67] Feeling that Ali could no longer look after their interests [32] Also fearing that if there was peace, they could be arrested for the murder of Uthman they broke away from Ali's force, rallying under the slogan, "arbitration belongs to God alone." [67] The Qurra then became known as the Kharijites ("those who leave"). The Kharijites then started killing other people. After the battle of Saffin the Qurra realised that Ali could not safeguard their interests and therefore split off and formed their own Party called the Kharijites and later developed into an anarchist movement [34] and plagued successive governments even Harun the Abbasid ruler died fighting the Kharijites [71] They also started killing Ali's supporters. They considered anyone who was not part of their group as an unbeliever.[72] In the best selling book, Shadow of the sword, The Battle for Global Empire and the End of the Ancient World, Tom Holland writes [73] "The Kharijites argued a true believer would have trusted his fate not to diplomacy but to ongoing warfare and God will decide." Even though they them selves had put forward their representative and become a party of them selves, so that the negotiations could go in their favor and satisfy their own political and economic interests. Tom Holland says that "they then condemned Ali as an unbeliever, as the man who had strayed from the Strait Path. The fact that he was Muhammad's nephew only confirmed them in their militancy of their egalitarianism; that the true aristocracy was one of piety and not blood. Even a Companion of the Prophet, if he did not pray until he developed marks on his forehead. If he did not look pale and haggard from regular fasting, if he did not live like a lion by day and a monk by night, ranked in the opinion of the Kharijites as no better than an apostate." They then developed even more twisted views. Tom Holland writes "Other Kharijites, so it was reported, might go out and with their swords into the markets while people would stand around not realizing what was happening; they would shout "no judgment except God!" and plunge their blades into whom ever they could reach and go on killing until they them selves were killed.[74] In 659 Ali's forces finally moved against the Kharijites and they finally met in the Battle of Nahrawan. Although Ali won the battle, the constant conflict had begun to affect his standing.[67] Tom Holland writes "Ali won a victory over them as crushing as it was to prove pyrrhic: for all he had done, in effect was to fertilise the soil of Iraq with the blood of their martyrs. Three years later, and there came the inevitable blowback: a Kharijite assassin." [74] The Kharijites caused so much trouble that in both the early Sunni and the early Shia books Ali said:"With regard to me, two categories of people will be ruined, namely he who loves me too much and the love takes him away from righteousness, and he who hates me too much and the hatred takes him away from righteousness. The best man with regard to me is he who is on the middle course. So be with him and be with the great majority of Muslims because Allah's hand of protection is on keeping unity. You should beware of division because the one isolated from the group is a prey to Satan just as the one isolated from the flock of sheep is a prey to the wolf. Beware! Whoever calls to this course [of sectarianism], kill him, even though he may be under this headband of mine."(Nahjul Balagha, Sermon 126) Ali was assassinated by Kharijites in 661. On the 19th of Ramadan, while Praying in the Great Mosque of Kufa, Ali was attacked by the Khawarij Abd-al-Rahman ibn Muljam. He was wounded by Ibn Muljam's poison-coated sword while prostrating in the Fajr prayer.[75] Muawiyah's army also moved into other areas, which Ali's governors couldn't prevent and people didn't support him to fight with them. Muawiyah overpowered Egypt, Yemen and other areas.[76] Ali was later killed by a Kharijite Abd-al-Rahman ibn Muljam while he was praying in the mosque of Kufa.[77] Constantinople[edit | edit source] When Ali moved his forces north against Muawiyah during the outbreak of the Muslim Civil War in 656, it bought a precious breathing pause for Byzantium, which Emperor Constant II (r. 641–668) used to shore up his defences and initiate a major army reform with lasting effect: the establishment of the themata, the large territorial commands into which Anatolia, the major contiguous territory remaining to the Empire, was divided. The themata would form the backbone of the Byzantine defensive system for centuries to come.[78] The peace treaty with Hassan[edit | edit source] The Khawarij then grew stronger in Iraq and started speaking ill of Ali.[79] After the battle of the Camel, Aisha and Ali had no bitterness towards each other and got on well. On the other hand after the battle of the Camel Marwan and Aisha did not get on. During the time of Ali, Aishas brother Muhammad ibn Abi Bakr was a commander in Ali's army had also been killed by the Syrian army in Egypt. Muhammad ibn Abi Bakr was the son of Abu Bakr and the adopted son of Ali ibn Abi Talib and was also raised by Uthman and he was the great grandfather of Ja'far al-Sadiq [80] Aisha's other brother Abdul Rahman was also opposed to Marwan and his conduct"[81] Aisha had deeply regretted going to Basra.[82] Ammar bin Yasin and Ushtur went to meet Aisha and she spoke to Ammar. "O Ammar! don't you know that the Prophet had said that it was unlawful to shed the blood of a believer unless he has become apostate and fights you or is guilty of murder or adultery" She explained that during the battle of the Camel she was talking to Ali when the Qurra had started the battle. The talks had lasted for months. When she heard of the assassination of Ali in Kufa she said "O God! have mercy of Ali. When anything pleased him he used to say "God and His Apostle are true" The people of Iraq made insinuations against him and exaggerated everything." [80] Six months later in 661, in the interest of peace, Hasan ibn Ali, highly regarded for his wisdom and as a peacemaker, the fifth Rightly Guided Caliphs for the Sunnis and the Second Imam for the Shias and the grandson of Muhammad, made a peace treaty with Muawiyah. By now Hassan only ruled the area around Kufa. In the Hasan-Muawiyah treaty, Hasan ibn Ali handed over power to Muawiyah on the condition that he be just to the people and keep them safe and secure and after his death he does not establish a dynasty.[83][84] This brought to an end the era of the Rightly Guided Caliphs for the Sunnis and Hasan ibn Ali was also the last Imam for the Shias to be a Caliph. Narrated by Al-Hasan Al-Basri By Allah, Al-Hasan bin Ali led large battalions like mountains against Muawiyah. Amr bin Al-As said (to Muawiyah), "I surely see battalions which will not turn back before killing their opponents." Muawiyah who was really the best of the two men said to him, "O Amr! If these killed those who those killed these, who would be left with me for the jobs of the public, who would be left with me for their women, who would be left with me for their children?" Then Muawiyah sent two Quraisih men from the tribe of 'Abd-i-Shams called 'Abdur Rahman bin Sumura and Abdullah bin 'Amir bin Kuraiz to Al-Hasan saying to them, "Go to this man (i.e. Al-Hasan) and negotiate peace with him and talk and appeal to him." So, they went to Al-Hasan and talked and appealed to him to accept peace. Al-Hasan said, "We, the offspring of 'Abdul Muttalib, have got wealth and people have indulged in killing and corruption (and money only will appease them)." They said to Al-Hasan, "Muawiyah offers you so and so, and appeals to you and entreats you to accept peace." Al-Hasan said to them, "But who will be responsible for what you have said?" They said, "We will be responsible for it." So, what-ever Al-Hasan asked they said, "We will be responsible for it for you." So, Al-Hasan concluded a peace treaty with Muawiyah. Al-Hasan (Al-Basri) said: I heard Abu Bakr saying, "I saw Allah's Apostle with the pulpit and Al-Hasan bin 'Ali was by his side. The Prophet was looking once at the people and once at Al-Hasan bin 'Ali saying, "This son of mine is a Saiyid (i.e. a noble) and may Allah make peace between two big groups of Muslims through him." [85] Hassan had lost many of his close friends, including Muhammad ibn Abu Bakr, who he was raised with, he was also the guard, guarding Uthman the day he was killed. Hassan also had the Kharijites in Iraq to deal with. There are different groups with different economic and political interests and then on top of that the populations in the different areas were very tribal and nationalistic. Hassan skillfully managed to get Muawiyah to deal with the Kharijites. As part of the peace settlement Muawiyah agreed to pay the revenues of the Baitul-Mal public treasury in Kufa to Hassan.[86] However the people of the district refused to allow their taxes to go towards Hussain, to recompense for their refusal Muawiyah paid Hassan six million Dirhams every year. [86] Not once did al-Hassan fail to receive the payments from Muawiyah.[86] People wanted to avoid another battle like the battle of Siffin where their strong opinions and inflexibly to compromise caused so much trouble. Sahih Al Bukhari Volume 9, Book 92, Number 411: Narrated by Al-A'mash I asked Abu Wail, "Did you witness the battle of Siffin between 'Ali and Muawiyah?" He said, "Yes," and added, "Then I heard Sa'hl bin Hunaif saying, 'O people! Blame your personal opinions in your religion. No doubt, I remember myself on the day of Abi Jandal; if I had the power to refuse the order of Allah's Apostle, I would have refused it. We have never put our swords on our shoulders to get involved in a situation that might have been horrible for us, but those swords brought us to victory and peace, except this present situation.'" Abu Wail said, "I witnessed the battle of Siffin, and how nasty Siffin was!" After the peace treaty with Muawiyah, Ibn Shawdhab is reported to have said that "Hassan hated to fight, his supporters would say to him "O Dishonour of the Believers!" So Hassan would reply to them "Dishonour is better than Hel-fire." [86] After the peace treaty with Hassan the siege of Constantinople[edit | edit source] In the year 661, Muawiyah was crowned as caliph at a ceremony in Jerusalem.[87] He came to Madina and spoke to the people, saying, "I desired the way followed by Abu Bakr and Umar, but I was unable to follow it, and so I have followed a course with you which contains fortune and benefits for you despite some bias, so be pleased with what comes to you from me even if it is little. When good is continuous, even if it is little, it enriches. Discontent makes life grim." [88] He also said in an address which he delivered to the people, "O people! By Allah, it is easier to move the firm mountains than to follow Abu Bakr and Umar in their behaviour. But I have followed their way of conduct falling short of those before me, but none after me will equal me in it." [88] Ali's Caliphate lasted for 4 years. After the treaty with Hassan, Muawiyah ruled for nearly 20 years most of which were spent expanding the state.[81] Hassan's army from Iraq then joined Muawiyah army from Syria and they shifted their focus back towards Constantinople. Their forces had been much depleted after the battle of Saffin and the Romans were now better prepared. After the peace treaty with Hassan, Yazeed bin Muawiyah was then joined by Umar Ibn Abbas, Abdullah Ibn Zubair and Abu Ayyoob al-Ansari for the expedition to Constantinople.[89] Hussein was also in the army that laid siege to al-Qustanteenyah (Constantinople) under the command of

Muawiyah's son Yazeed in 51 AH.[90] After the peace treaty with Muawiyah Hussein would frequently visit Muawiya with his brother and he would show great hospitality in return.[91] Following Hassans death, Hussein would travel to see Muawiya every year and in return Muawiya would show great hospitality.[91] A massive Muslim fleet reappeared in the Marmara and re-established a base at Cyzicus, from there they raided the Byzantine coasts almost at will. Saeed bin Abdul Azeez narrated that when Uthman was murdered, the people had no military incursions to carry out until it reached the "Aam ul-Jama ah" (The Year of the community when the peace treaty was signed). This was the year in which Muawiyah initiated sixteen expeditions against the land of ar-Room (the Romans) after having dispatched a military detachment in summer that subsequently spent the winter there. As they blockaded one place, they would move on to another, until Yazeed and a number of the Companions successfully undertook a series of invasions.[92] Finally in 676, Muawiyah sent an army to Constantinople from land as well, beginning the First Arab Siege of the city. Constantine IV (c. 661–685) however used a devastating new weapon that came to be known as "Greek fire", invented by a Christian refugee from Syria named Kallinikos of Heliopolis, to decisively defeat the attacking Umayyad navy in the Sea of Marmara, resulting in the lifting of the siege in 678. The returning Muslim fleet suffered further losses due to storms, while the army lost many men to the thematic armies who attacked them on their route back.[93] Eyyup was killed in the siege was, the standard bearer of Muhammed and the last of his companions; His tomb is in Istanbul.[94][95] Had Ali listened to Aisha (Aisha bint Abu Bakr) (Muhammad's widow), Talhah (Talha ibn Ubayd-Allah) and Zubayr ibn al-Awam (Abu 'Abd Allah Zubayr ibn al-Awwam) and not confronted Muawiyah and depleted his forces, and made a peace treaty with him before the Battle of Siffin like Hasan rather than after the battle and joined him in the Siege of Constantinople, it would have been a very dangerous situation for the Byzantine Empire. The battle of Battle of Siffin gave Emperor Constans II time to shore up his defences and depleted Muawiyahs forces.[96][97] After the peace treaty with Hassan the siege of Constantinople[edit | edit source] In the year 661, Muawiyah was crowned as caliph at a ceremony in Jerusalem.[87] He came to Medina and spoke to the people, saying, "I desired the way followed by Abu Bakr and 'Umar, but I was unable to follow it, and so I have followed a course with you which contains fortune and benefits for you despite some bias, so be pleased with what comes to you from me even if it is little. When good is continuous, even if it is little, it enriches. Discontent makes life grim." [88] He also said in as address which he delivered to the people, "O people! By Allah, it is easier to move the firm mountains than to follow Abu Bakr and 'Umar in their behaviour. But I have followed their way of conduct falling short of those before me, but none after me will equal me in it." 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The returning Muslim fleet suffered further losses due to storms, while the army lost many men to the thematic armies who attacked them on their route back.[93] Eyyup was killed in the siege was, the standard bearer of Muhammed and the last of his companions; His tomb is in Istanbul.[94][95] Muawiyah built up a professional and disciplined army where people were promoted on their abilities not along tribal lines. Additionally the army units were not based along tribal lines, but along the disciplines and the type of warfare they specialized in. While on expeditions, Muawiyah provided for their families. In the early days, before the battle of Saffin, Muawiyah and the Syrians also served under Ali. According to Ali "Sometimes they would even set out without provisions, without asking for pay. At the call of Muawiya, they put themselves on campaigns for two, even three times a year, not caring where he wanted to take them (Tabri 1,3410).[98] Even in early Shia sources, Ali felt that the Syrians were more disciplined and obeyed Muawiyah telling the people of Kufa "By Allah, I wish Muawiya exchanges with me like Dinars with Dirhams, so that he takes from me ten of you and gives me one from them. "O people of Kufa, I have experienced in you three things and two others: you are deaf in spite of having ears, dumb in spite of speaking, and blind in spite of having eyes. You are neither true supporters in combat nor dependable brothers in distress." [99] The Romans also found them selves under attack by Muawiyah's forces every single year. Had Ali listened to Aisha (Aisha bint Abu Bakr) (Muhammad's widow), Talhah (Talha ibn Ubayd-Allah) and Zubayr ibn al-Awam (Abu 'Abd Allah Zubayr ibn al-Awwam) and not confronted Muawiyah and depleted his forces, and made a peace treaty with him before the Battle of Siffin like Hasan rather than after the battle and joined him in the Siege of Constantinople, it would have been a very dangerous situation for the Byzantine Empire. The battle of Battle of Siffin gave Emperor Constans II time to shore up his defences and depleted Muawiyahs forces.[96][97] Expansion into North Africa[edit | edit source] Throughout history Sicily had been viewed as a key to naval supremacy in the Mediterranean Sea as a base for any invasion of North Africa or Italy. In the middle of the first millennium BC Greeks and Phoenicians established trading colonies there. The Romans intense struggle in the third Century BC to overcome them in Sicily paved the way for imperial control of the Mediterranean. Likewise, Byzantium's conquest of Sicily in AD 535 was central to Justinian's plan to reunify the Roman empire. The Arabs were keenly aware of the island's strategic importance, and Muawiya was the first caliph to begin raiding the island in 670.[100] Under the rule of Muawiyah in 670 the Umayyads established a garrison town at Qayrawan in Ifriqiya (modern Tunisia). It was used both as a base for military operations and as an administrative centre for North Africa, replacing Carthage.[101][102] This then laid the foundations for the expansion into Spain in 710 when the Umayyad governor Musa ibn Nusayr sent a largely Berber force led by Tariq ibn Ziyad into Spain.[103] Christian Spain ruled by the Visigoths was in a weak state where a small class of landowners had owned almost everything, with the vast majority of the population being serfs, slaves and bandits, the latter of which controlled the countryside. There had also been an intense campaign of persecution against the Jewish population. Therefore the Muslims rule quickly expanded is Spain. By 718 the Muslims had crossed the Pyrenees mountains into France.[103] Expeditions after the peace treaty with Hassan[edit | edit source] After the peace treaty with Hassan, Muawiyah turned it attention back to the Romans. In the best selling book, Shadow of the sword, The Battle for Global Empire and the End of the Ancient World, Tom Holland writes [104] The gaze of Muawiyah was fixed, not upon the desert Arabs, but upon the altogether more worthy opponents the Romans.[105] In the best selling book, In the shadow of the sword, The Battle for Global Empire and the End of the Ancient World, Tom Holland writes [104] "Muawiya looked to keep the Muslims busy, duly renewed the onslaught against the Roman Empire with a vengeance. In 674, he even sponsored a siege of Constantinople it self. In the event, after a blockade of four years, the effort to capture the New Rome had to be abandoned; yet what was striking, perhaps, was not its failure but how close it had come to success. Certainly, there could be no denying that Muawiya - in the scope of his achievements, in the awesome scale of his authority, and in the radiant splendor of his name - was patently a favourite of God" [104] The Mosque of Uqba, in Tunisia. Campaigns Year External Expedition Internal Issues 40 AH Kharijites at Shahrazur 42 AH Defeat of Romans (Byzantines) Raid on Caucasus Kharijites agitation 43 AH Campaign against the Romans by Busr ibn Abi Artah Campaign against Tukharistanis Kharijites –(al-Mustawrid)Kurdish issues (Fars) 44 AH Sea raid by Busr ibn Abi Artah on Romans. Winter campaign against the Romans Abdu'r-Rahman b. Walid 45 AH Winter campaign against the Romans Abdu'r-Rahman b. Walid. Campaign in Tukharistan 46 AH Malik ibn Ubaydullah winter campaign against the Romans 47 AH Malik ibn Ubaydullah winter campaign against the Romans Abdu'r-Rahman - Antioch, raid on Khorasan; raid on al-Ghur & Farawanda 48 AH Abdu'r-Rahman - Antioch raid - Summer; Abdullah ibn Qays sea raid of Malik ibn Hubayrah; joint sea raid by Uqba with Madinans and Egyptians 49 AH Malik ibn Hubayrah winter campaign against the Romans; Fadala captured Jabbara Summer- Abdullah ibn Kuruz; raid of Yazid ibn Shajara; sea raid of Uqba; raid of Yazid on Constantinople 50 AH Campaign against the Romans by Busr ibn Abi Artah and Sufyan. Sea raid of Fadala; North Africa taken and Qayrawan founded. Raid of al-Hakam ibn Amr (Khorasan) against Turks Amr bin al-Hamiq was killed in Mosul in Iraq by governor Ziyad. Ziyad was formally Ali's commander. Amr bin al-Hamiq had opposed Uthman. Muawiyah has been criticized by both Sunni and Shia scholars for this.[106] 51 AH Winter campaign against the Romans raid of FadalaSummer campaign of Busr ibn Abi Artah; Balkh and Quhistan taken by ar-Rabi 52 AH Raid of Sufyan ibn Amir; Winter and summer campaign against the Romans 53 AH Winter campaign against the Romans, Rhodes conquered 54 AH Winter campaign against the Romans, Muhammad ibn Malik; Summer campaign against the Romans by Ma'n ibn Yazid; conquest of island of Arwad; Ubaydullah conquers Ramfith & Baykland in Bukhara; campaign against Bukharans 55 AH Winter campaign against the Romans Hujr bin Adiyh killed. He had opposed Uthman. Muawiyah has been criticized by both Sunni and Shia scholars for this. When asked Muawiyah said they were causing trouble and he did not want another civil war[106] 56 AH Winter campaign against the Romans sea and land campaign. campaigns in Sugh at Samarqand & Tirmidh 57 AH Winter campaign against the Romans 58 AH Campaign against the Romans sea raid Kharijites trouble 59 AH Winter campaign against the Romans sea raid Walid in Central Asia 60 AH Raid against Sawriyya and Rudas Peikund Balkh, Indus [107][108] While the nephew of 'Amr ibn al-'As the general Uqba ibn Nafi went all the way to Morocco. While in Tunisia, Uqba ibn Nafi built the Mosque of Uqba. A few years later the Umayyads also crossed over into Spain and Southern France under the command of Tariq ibn Ziyad and Musa bin Nusayr. Umayyad caliphate in 749 His appointment of his son as the next Caliph[edit | edit source] One of Muawiyah's most controversial and enduring legacies was his decision to designate his son Yazid as his successor. Yazid was experienced militarily, after taking part in various expeditions and the siege of Constantinople but politically inexperienced. Marwan also wanted Yazid to be the Caliph so that he could run things behind the scenes, as he would become the senior member of the Umayyad clan after Muawiyah's death. Mohammad, Abu Bakr and Umar also mistrusted Marwan and he had lived in Taif during their rule, where he became friends with Hajjaj. Tom Holland writes "Temperers in Medina were not helped by the fact that the governor in the oasis was none other than the fabulously venal and slippery Marwan. Rumours abounded that it was he, back in the last calamitous days of Uthman's rule who had double crossed the war band that had come to Uthman. The locals mistrust of their governor nar particularly deep. Nothing he had done had helped to improve his reputation for double dealing.[109] The appointment of Yazid was unpopular in Medina. Sahih Al Bukhari Volume 6, Book 60, Number 352, Narrated by Yusuf bin Mahak: Marwan had been appointed as the governor of Hijaz by Muawiya. He delivered a sermon and mentioned Yazid bin Muawiya so that the people might take the oath of allegiance to him as the successor of his father (Muawiya). Then 'Abdur Rahman bin Abu Bakr told him something whereupon marwan ordered that he be arrested. But 'Abdur-Rahman entered 'Aisha's house and they could not arrest him. marwan said, "It is he ('AbdurRahman) about whom Allah revealed this Verse: 'And the one who says to his parents: 'Fie on you! Do you hold out the promise to me...?'” On that, 'Aisha said from behind a screen, "Allah did not reveal anything from the Qur'an about us except what was connected with the declaration of my innocence (of the slander)." Ibn Katheer wrote in his book the Al-Bidayah wan-Nihayah [110] that "in the year 56 AH Muawiyah called on the people including those within the outlying territories to pledge allegiance to his son, Yazeed, to be his heir to the Caliphate after him. Almost all the subjects offered their allegiance, with the exception of Abdur Rahman bin Abu Bakr (the son of Abu Bakr), Abdullah ibn Umar (the son of Umar), al-Husain ibn Ali (the son of Ali), Abdullah ibn Az-Zubair (The grandson of Abu Bakr) and Abdullah ibn Abbas (Ali's cousin). Because of this Muawiyah passed through al-Madinah on his way back from Makkah upon completion of his Umrah Pilgrimage where he summoned each one of the five aforementioned individuals and threatened them. The speaker who addressed Muawiyah sharply with the greatest firmness amongst them was Abdurrahman bin Abu Bakr as-Siddeeq, while Abdullah ibn Umar bin al-Khattab was the most soft spoken amongst them. Abdur Rahman bin Abu Bakr and Abdullah ibn Umar were mid level Muslim commanders at the Battle of Yarmouk that took Syria. Abdur Rahman bin Abu Bakr sister Asma' bint Abu Bakr also fought in the Battle of Yarmouk and was opposed to Yazid. [111] Abdur Rahman bin Abu Bakr had been one of the first to dual in that battle, after taking a sword to hand over to a Qays bin Hubayrah who had lost his sword, while in a dual with the Roman Army's best horseman. Two more Roman horsemen then came forward saying "We see no justice when two of you come against one of us." Abdur Rahman bin Abu Bakr replied "I only came to give my companion a sword and then return. Were 100 of you to come out against one of us we would not be worried. You are now three men. I am enough to take on all three of you". After which he took down the Roman horsemen on his own.[112] After seeing this, Bannes the Roman general said "Caesar really knew these people best. I now know that a difficult situation is to come on you. If you do not attack them with great numbers, you will have no chance". Abdullah ibn Umar had also been a mid level commander in the Battle of Yarmouk. Some Roman soldiers went to the house of Abu al-Jaid a local Christian in az-Zura ah and after eating all the food, raped his wife and killed his son.[113] His wife complained to the roman general and he ignored her. Abu al-Jaid then went to the Muslims and told them that he knows the local area and if the Muslims exempt him and his descendants from taxes for ever he will help them defeat the Roman army.[114] He then took horse men led by Abdullah ibn Umar to the Roman camp at night and attacked them and then ran away. The Romans chased them and in the dark tens of thousands of them fell down a cliff at the an-Naqush Creek into a river.[115] Abdullah bin Az-Zubair had also been a commander in various battles including in North Africa and was also involved in the siege of Constantinople. Muawiyah then delivered a sermon, having stood these five men below the pulpit in full view of the people after which the people pledged allegiance to Yazeed as they stood in silence without displaying their disagreement or opposition for fear of being humiliated. Saeed bin Uthman bin Affan, the son of Uthman also criticized Muawiyah for putting forward Yazeed." [110] They tolerated Muawiyah but did not like Yazeed. The following year Muawiyah removed Marwan bin al Hakam from the position of Governor in Medina and appointed al-Waleed bin Utbah bin Abi Sufyan.[116] According to some sources Muawiyah warned his son Yazid against mistreating Hussein. His final warning to Yazid was: "As for Husayn what can I tell you concerning him? Be careful not to confront him except in a good way. Extend to him a free hand (literally, a long rope) and let him roam the earth as he pleases. Do not harm him, can show verbal anger but never confront him with the weapons of war but rather bestow on him generous gifts. Give him a place of honor near you and treat him with due reverence. Be careful O my son, that you do not meet God with his blood, lest you be amongst those that will perish"[117][118] Yazeed and Hussein knew each other well and had both been involved in the Siege of Constantinople.[90] Many years later, after the events in Karbala when the governor of Kufa, Ibn Ziyad sent the head of Hussein to Yazeed, The Servant of Muawiya bin Abu Sufyan is reported to have said: "When Yazeed came with al-Husain's head and placed it in his hands, I saw Yazeed crying and he said: 'If there had been any relationship between Ibn Ziyad and al-Husain then he would not have done this (referring to Ibn Ziyad)".[119] Many years later Marwan and Kharijites rule[edit | edit source] Many years later Hussein was killed Abdullah Ibn Az-Zubair expelled Yazids forces from Hijaz and the Qurra who were also called Kharijites got stronger in Iraq. Yazid died a few months later in young age and his son did not want to take part in a civil war against Abdullah Ibn Az-Zubair and abdicated and later died. After years of planning and scheming and making every one else fight, Marwan came to power in Syria and the Qurra (the Kharijites) established a state in Southern Iraq. The very thing Hassan signed a treaty with Muawiyah to avoid. Now there were three camps, the Scholars in Medina, the Kharijites in Iraq and Umayyads in Syria. In Sahih Al Bukhari the people still referred to the Kharijites by their old name Qurra and most Muslims resented these civil wars and felt that the Arabs had left the teachings of Muhammad and gone back to their old ways of fighting over wealth. Sahih Al Bukhari Volume 9, Book 88, Number 228:[120] Narrated by Abu Al-Minhal When Ibn Ziyad and Marwan were in Sham and Ibn Az-Zubair took over the authority in Mecca and Qurra' (the Kharijites) revolted in Basra, I went out with my father to Abu Barza al-Aslami till we entered upon him in his house while he was sitting in the shade of a room built of cane. So we sat with him and my father started talking to him saying, "O Abu Barza! Don't you see in what dilemma the people has fallen?" The first thing heard him saying "I seek reward from Allah for myself because of being angry and scornful at the Quraish tribe. O you Arabs! You know very well that you were in misery and were few in number and misguided, and that Allah has brought you out of all that with Islam and with Muhammad till He brought you to this state (of prosperity and happiness) which you see now; and it is this worldly wealth and pleasures which has caused mischief to appear among you. The one who is in Sham (i.e., Marwan), by Allah, is not fighting except for the sake of worldly gain; and those who are among you, by Allah, are not fighting except for the sake of worldly gain; and that one who is in Mecca (i.e., Ibn Az-zubair) by Allah, is not fighting except for the sake of worldly gain." Abdullah Ibn Az-Zubair then sent his brother to Iraq to take on the Kharijites who were by then getting stronger. This depleted Abdullah Ibn Az-Zubair forces and he was later defeated by the Syrians. Ibn Zubayr was finally defeated by Abd al-Malik ibn Marwan, who sent Al-Hajjaj ibn Yusuf. Hajjaj defeated and killed Ibn Zubayr on the battlefield in 692. On his last hour he asked his mother Asma' bint Abu Bakr what he should do. Asma' bint Abu Bakr replied to her son, she said:[121] "You know better in your own self that if you are upon the truth and you are calling towards the truth go forth for people more honourable than you were killed and have been killed and if you are not upon the truth, then what an evil son you are, you have destroyed yourself and those who are with you. If you say what you say, that if you are upon the truth and you will be killed at the hands of others then you will not truly be free, for this is not the statement of someone who is free". Then Asma' bint Abu Bakr said to her son, this is the statement of the mother to her son, "how long will you live in this world, death is more beloved to me than this state you are on/ this state of weakness". So this conversation between Abd Allah ibn al-Zubair and his mother continued. Then Abd Allah ibn al-Zubayr said to his mother after she had told him to go forth and fight. He said, "I am afraid I will be mutilated by the people of Sham, I am afraid that they will cut up my body after they have killed me". So she said to her son, "after someone has died it won't make any difference what they do to you if you have been killed". Abd Allah ibn al-Zubayr then said to his mother, "I did not come to you except to increase myself in knowledge". He said to her, "I did not come to you except to increase me in knowledge, look and pay attention to this day for verily I am a dead man, your son never drank wine, nor was he fornicator, nor did he wrong any Muslim or Non Muslim, nor was he unjust, I am not saying this to you to show off or show how pure I am but rather as an honour to you". So then Abdullah Ibn Zubair left by himself on his horse and he was killed by the Army of Hajjaj and when he was killed by the Army of Hajjaj all the Army said "Allah hu Akhbar" and Abdullah Ibn Omer heard this and he said, "how strange is it that this man when he was born all of the Muslims said "Allah hu Akhbar" and now that he is killed everyone is also saying "Allah hu Akhbar". Asma refused to go and ask permission to put down her sons body and it was said to her, "if you don't go his body will remain like that. So she said let it be then". Until eventually, Hajjaj came to her and said, "what do you say about this matter" and Asma was in her old age and blind by then. Asma said, "Verily you have destroyed him you have ruined his life and with that you have ruined your hereafter". Asma died a few days later. Reforming the Umayyad rule peacefully from the inside[edit | edit source] Ibn Katheer says that Abdullah Ibn Umar resented Hajjaj. Imam Abu Muhammad Abdullah ibn Abdul Hakam who lived near that time, said in his book the first biography on Umar Ibn Abdul Aziz that Abdullah Ibn Omar's niece was married to one of Marwans son called Abdul Aziz who lived in Medina.[122] Abdul Aziz lived in Medina and had not become an Umayyad ruler, but he had a young son called Umar Ibn Abdul Aziz. Abdullah ibn Umar kept Umar Ibn Abdul Aziz with him for his education when Abdul Aziz and his wife moved to Egypt. Umar Ibn Abdul Aziz was educated in Medina. The scholars in Medina including Abdullah Ibn Umar and Qasim ibn Muhammad ibn Abu Bakr who was jafar Sadiqs grandfather and Abu Bakr's grandson felt that they could use Umar Ibn Abdul Aziz to peacefully reform the Umayyad rule. Imam Abu Muhammad Abdullah ibn Abdul Hakam (died 214 AH) wrote that many years earlier:"During the time of Umar Ibn al Khattab the (second Caliph) he prohibit the sale of milk mixed with water. One night, he came out for some need at the outskirts of Madinah. Suddenly, he heard the voice of a woman. She was telling her daughter, "Daughter, you have not yet mixed water in the milk. It is nearly dawn. "The daughter said, "How can I mix water in the milk? Amir ul Muminin has prohibited it". The mother said, "Other people also mix it. You also mix it. How does Amir ul Muminin know?" The daughter replied, "If Umar does not know, then the creator of Umar knows. Once he has prohibited it, then I cannot do it." Umar was greatly pleased with this conversation. When morning came, he called his son Asim and narrated the incident that took place at night. He then said, "Go and find out who that girl is". Asim went. He made enquiries and found out that the girl was from the tribe of Banu Hilal. He returned and informed Umar. He said to Asim "Son, go and get married to her. Definitely, she is worthy of bearing a horseman who will lead the entire Arabia." Consequently Asim married her and a daughter Umm e Asim bint Asim Ibn Umar Ibn al Khattab was born from her. Umm e Asim got married to Abdul Aziz bint Marwan bin al Hakam. Umar Ibn Abdul Aziz was born from her. [123] After his education, Raja bin Haiwah who was also a scholar and an advisor to some of the Umayyad rulers took Umar Ibn Abdul Aziz to Syria. Raja bin Haiwah also worked closely with the scholars in Medina. Ibn Katheer wrote in his book the Al-Bidayah wan-Nihayah that during the time of Abdul Malik, Raja bin Haiwah also managed the finances for the construction of the Dome of the Rock in Jerusalem, that stands to this day.[124] Ibn Katheer wrote that even the Umayyad ruler Al-Waleed bin Abdul Malik would write to Umar Ibn Abdul Aziz in Medina for advice on legal matter. Umar Ibn Abdul Aziz would then convene a meeting with the jurists in Medina and they would all decide on the reply.[125] Later the future Umayyad ruler Sulaiman would also consult Umar Ibn Abdul Aziz. Hajjaj opposed Sulaiman from becoming Caliph, even though his father had written in his will that after his brother Al-Waleed bin Abdul Malik, Sulaiman would be Caliph. So Sulaiman became even closer to Umar Ibn Abdul Aziz who also opposed Hajjaj.[126] When Umar Ibn Abdul Aziz was made the governor of Medina, he asked the Khalifah that he wished to be excused from Hajjaj coming to Madinah. After which, Hajjaj was prevented from going to Madina.[127] According to Imam Abu Muhammad Abdullah ibn Abdul Hakam from Madina (died 214 AH 829 C.E) Umar Ibn Abdul Aziz then said to the ruler Walid Ibn Abdul Malik "After ascribing partners to Allah, there is no greater sin than spilling blood. Your governors are unjustifiably killing people and they only write the crime of the killed person (murder) to inform you. You will be answerable for this and you will be held accountable (by God). Therefore, write to your governors telling them that no one should be punished by death, but they should write of the crime to you. There should be witnesses to it, then you should decide on that punishment to be meted out after great thought and deliberation" Walid said "O Abu Hafs (He called Umar Ibn Abdul Aziz, Abu Hafs), May Allah grant you blessings in your life and delay your demise. Bring the pen and paper." Walid then wrote this command to all the governors. Besides Hajjaj, no one found it difficult. It weighed heavily on him and he became very agitated. He thought that no one else besides him got this command. He investigated and found that he was wrong. He said "Where did this calamity come from? Who told this to Walid?" he was told that Umar Ibn Abdul Aziz was responsible for this. When he heard this he said, "Oh, if the one who gave this consultation is Umar, then it is not permissible to reject it".[128] Hajjaj then devised a plan and sent an extreme Kharji from Iraq to Walid when Umar Ibn Abdul Aziz was present. The Khariji swore at Walid and his father. So Ibn Rayyan, Walid's guard executed him. Walid then called Umar Ibn Abdul Aziz and asked "Abu Hafs, what do you think? Did I do the right thing or was I wrong?" Umar Ibn Abdul Aziz said "You did not do the right thing in killing him. The better step to take would have been to send him to jail. Then, he could have repented before Allah or death would have come to him." Walid said "He swore at me and Abdul Malik (my father) and he was a Kharibi, but still according to you, I was not correct in killing him." Umar Ibn Abdul Aziz replied. "No, by Allah, I do not think it was permissible. You could have jailed him and if you forgave him, then what to say? (i.e. it would have been better)" Walid became livid and went away. Ibn Rayyan said to Umar Ibn Abdul Aziz "Abu Hafs, May Allah have mercy on you. You answered Walid with such a reply that I feared that he would have ordered me to chop your head" Umar Ibn Abdul Aziz asked "If he ordered you, would you have carried it out?" He said, "Definitely". Later when Umar Ibn Abdul Aziz became Caliph, Ibn Rayyan was the first one to be sacked. Sulayman Ibn Abdul Malik said to Umar Ibn Abdul Aziz "Look how many people gather during the Hajj season." He replied "Amir ul Mu minin, all of them are your plaintiffs (They will complain about you in the court of Allah on the Day of judgement)[129] According to Imam Abu Muhammad Abdullah ibn Abdul Hakam, who lived near that time, and later Ibn Katheer said that Ibn Jareer said that, Raja bin Haiwah (who was also a scholar) the minister of marriage, for the Umayyad ruler Sulaiman said that when Sulaiman was on his death bed, I told him "Indeed amongst the things that preserves the caliph in his grave is his appointment of a righteous man over the muslims." So he wrote a letter appointing the scholar from Madina, Umar bin Abdul Azeez. To allow the Umayyads to accept this, Raja then advised him to make his brother Yazeed bin Abdul Malik the successor after Umar bin Abdul Azeez.[130][131] Umar bin Abdul Azeez was a grand son of Omar, the second Caliph from his mothers side. After his appointment he set up a committee of the jurist in Medina headed by Qasim ibn Muhammad ibn Abu Bakr and it included Unwah ibn Zubayr, Ubaidullah bin Abdullah bin Utbah, Abu Bakr bin Abdur-Rahman bin al-Harith bin Hisham, Abu Bakr bin Sulaiman bin Abu Hathmah, Sulaiman bin Yasar, Salim bin Abdullah, Abdullah bin Amir bin Rabee'ah and Kharijah bin Zaid bin Thabit, in Madina to advise on legal matters.[132] The work of Malik ibn Anas and successive jurists is also based on the work of this early committee in Madina. Malik ibn Anas also refers to there Fuqah' of Madina.[133] After becoming the caliph, Umar Ibn Abdul Aziz reduced the allowances of the Umayyad family members, which they deeply resented. They sent someone to him to ask for more. When Umar Ibn Abdul Aziz refused, the man said to them "O Banu Umayyayh, you should rebuke yourself. You got up and married a person of your family to the grand daughter of Umar. He wrapped Umar in a cloth and presented him to you. You should therefore rebuke yourself".[134] Umar Ibn Abdul Aziz also started peace talks with the Kharijites. He then reduced the taxes for the Muslims. He sacked oppressive governors and replaced them.[135] His policies made him very popular with the population but not so popular with the Umayyads. The reduction in the taxes also reduced further expeditions and the expansion of the state. But lower taxes and better justice allowed the economy to expand. The tax collector Yahya Ibn Sa'id complained that after collecting the taxes, he could not find people willing to take the charity from the welfare state[136] Imam Abu Muhammad Abdullah ibn Abdul Hakam (died 214 AH) writes that Umar Ibn Abdul Aziz then stopped the allowance of the Banu Umayyayh, stopped giving them land and made them the same as every one else. And they complained bitterly. So Umar Ibn Abdul Aziz said to them "By Allah, I want that no impermissible decision should remain on the earth that I will not finish off." [137] Umar Ibn Abdul Aziz was soon killed, but when the future rulers tried to reverse his policies, the population started to rebel. With the death of Umar Ibn Abdul Aziz the scholars in Madina got very upset. But in the short time Umar Ibn Abdul Aziz was in power the changes he made, had a long lasting effect in the minds of the people. An associate of Umar Ibn Abdul Aziz, Zayd ibn Ali the grandson of Husayns was also very upset. Zayd ibn Ali then started receiving letters from Kufa asking him to come to Kufa. In 740, Abu Hanifah supported his friend Zayd ibn Ali against an Umayyad ruler but asked his friend not to go to Kufa. Abu Hanifah, Malik ibn Anas and Zayd ibn Ali's family advised Zayd ibn Ali not to go to Kufa feared that Zayd ibn Ali would get betrayed in Kufa.[138][139][140][141] But Zayd ibn Ali felt that he needed to oppose the Umayyads by force. Zaydis believe that on his arrival in Kufa, on the last hour of Zayd ibn Ali, the people in Kufa asked him: "May God have mercy on you! What do you have to say on the matter of Abu Bakr and Umar ibn al-Khattab?" Zayd ibn Ali said, "I have not heard anyone in my family renouncing them both nor saying anything but good about them...when they were entrusted with government they behaved justly with the people and acted according to the Qur'an and the Sunnah." [142][143] After which they withdrew their support and Zayd ibn Ali fought against the Umayyad army but was killed. The Scholars kept up the pressure on the Umayyads and as the Umayyads tried to re-impose the taxes abolished by Umar Ibn Abdul Aziz, the population also got more rebellious. Later, after the Abbasids came to power, they tried to change the laws; in 767, Abu Hanifah died in prison when he refused to support the Abbasid ruler Al-Mansur, and Malik ibn Anas was flogged.[144][145] But then they backed off and allowed the laws of Madina to be implemented again and the book Muwatta Imam Malik of Malik ibn Anas based on the laws based on the Quran and the example of Muhammad and based on the work of the committee of the main jurist in Madina headed by Qasim ibn Muhammad ibn Abu Bakr, who was jafar Sadiq's grandfather and Abu Bakr's grandson were again implemented. References[edit | edit source]
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