

معاوية ابن ابي سفيان

# Muawiyyah ibn Abi Sufian (RA)

Compiled By:  
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In the name of Allah, the Beneficent, the Merciful.

Indeed all praises are due to Allah, we praise Him, we seek His help, we ask for His forgiveness, and we rely solely on Him. We seek His refuge from the evil in our souls and from our wicked deeds. Whoever Allah guides, no one can misguide. And whomever Allah misguides, no one can guide. I bear witness that there is no one worthy of worship except Allah, He is One, with no partners, and I testify that Mohammad PBUH is His Messenger and His slave.

O mankind, fear your Lord, the One who created you from one soul and created from it its mate and from them spread many men and women. O People fear Allah, as he should be feared, and always speak the truth. He will direct you to righteous deeds and He will forgive your for your sins. And whoever obeys Allah and His Messenger has indeed achieved a great achievement.

The Prophet PBUH said: "The best speech is the Book of Allah and the best guidance and example is that of Muhammad PBUH. And the worst of all things are the newly invented things (in religion), for every innovation is error and misguidance." [Reported by Muslim] and in another narration, "every newly invented matter (in religion) is a bid'ah and every bid'ah is a dalaalah (misguidance) and every dalaalah is in the (hell) Fire." [Reported by At-Tirmithi].

In another warning the Prophet PBUH said: "Whoever introduces into this affair of ours something that we have not commanded, it is to be rejected." [Reported by Al-Bukhari and Muslim].

The Prophet PBUH said: "He among you who witnesses an evil, let him change it with his hand, if he cannot do that, then by his tongue, if he cannot do even that, then with his heart, and this is the weakest faith." [Reported by Muslim].

To proceed:

*This document contains Biography of Muawiyah ibn Abi Syfian (ra);  
study of his personality; his accomplishment as a first Khalifah from  
Bani Ummayah.*

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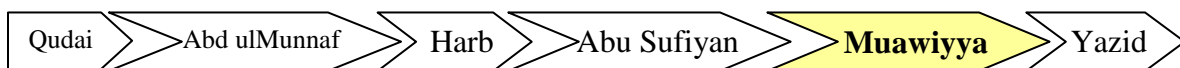
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## WHO IS MUAWIYYAH BIN ABU SUFIYAN (RA)

- He was the companion of the Prophet (PBUH) and also his brother in law, as the Prophet (PBUH) married to his sister, Umm Habeebah bint Abi Sufyaan (RA).
- He was the scribe of the Prophet (PBUH) and recorded the verses of Qur'an.
- He was the First Khalifa of Umayyad Dynasty. He followed Ali ibn Talib (RA) as the Khalifa.
- He reverted to Islam after the conquest of Makkah, and stayed with the Prophet (PBUH) until he died.

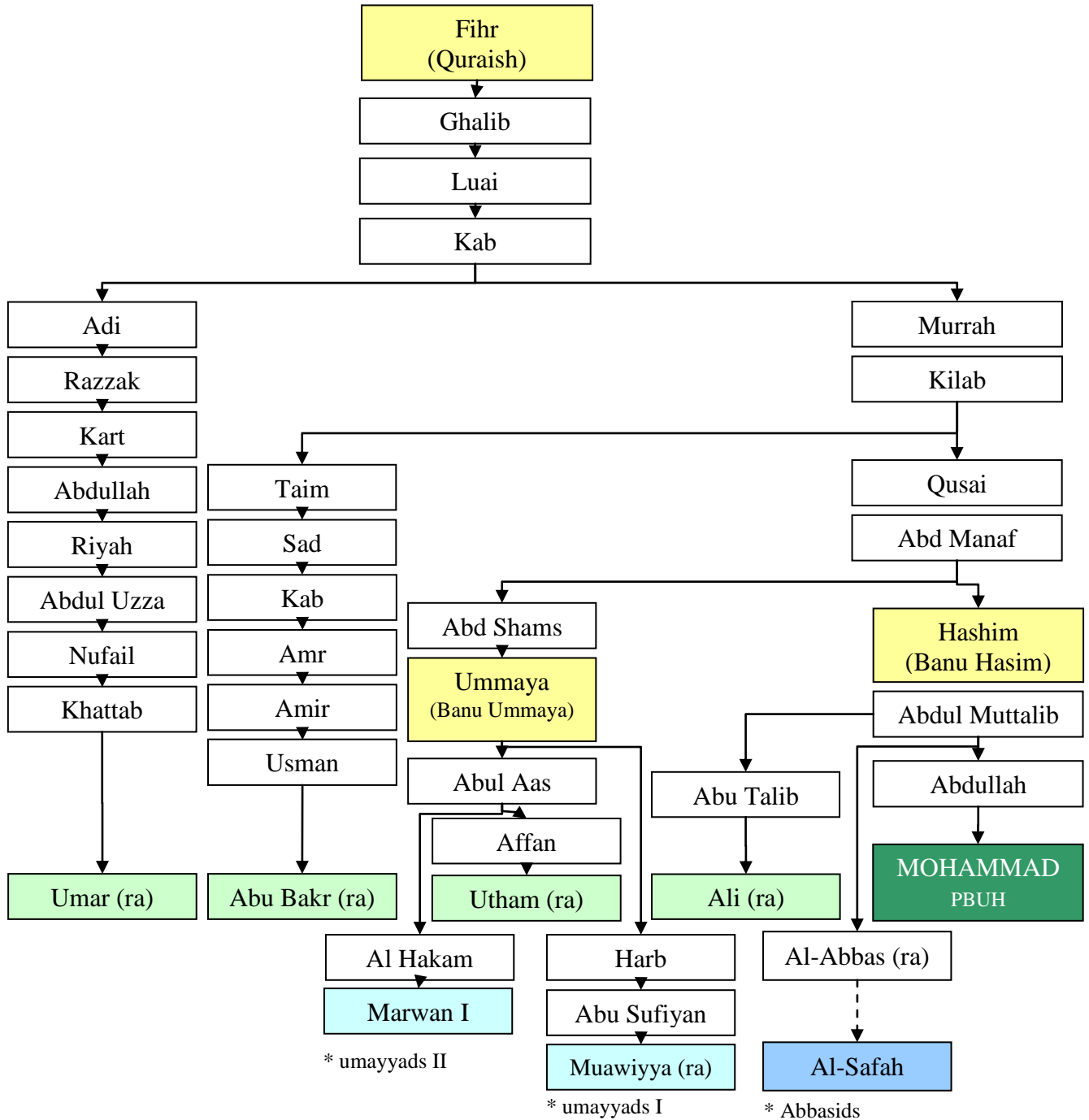
## LINEAGE

- He is Muawiyah bin Abu Suyfiyan bin Harb bin Ummaya bin Abd ulShams bin Abd ulMunnaf bin Qudai. (Ibn Khatir)
- He was born 17 years before the Hijra. He was 6 years younger than Ali ibn Talib.
- His father was Abu Sufiyan bin Harb bin Umayya.
- His mother was Hind bint Utba bin Rabbiah bin Abd ulShams ( هند بنت عتبة بن ربيعة بن عبد الشمس).
- Banu Hashim and Banu Ummaya:
  - He meets the genealogy of the Prophet at Abd ulMunnaf. Abd ulMunnaf has two sons, Hashim and Abd ulShams. Hashim's family came to be known as Banu Hashim. While son of Abd ulShams was Ummaya. His tribe came to be known as Banu Ummaya. Both Banu Hashim and Banu Ummaya had traditional rivalry
  - Utham bin Affan (ra), the 3<sup>rd</sup> Khalifah was also descendent of Ummayah bin Abd ulShams (Banu Ummaya).
  - Ali bin Abu Talib (ra), the 4<sup>th</sup> Khalifah was descendent of Hashim (Banu Hashim).



### Relationship to Prophet pbuh and Tribe of Quraish

- It is important to understand the tribe of Quraish, in order to follow events during the time of Muawiyah (ra). It is important to remember that Ummayyads were the descendants of Quraish Tribe, and understand their relationships to other Khulfa Rashideen and the Prophet pbuh.



## PRE-ISLAMIC LIFE

- His mother Hind bint Utba was first married to Faka bin Mughira Quraishi. Faka once doubted his wife's chastity. A soothsayer acquitted her by saying "Stand up. You have neither done a bad deed nor did you committed adultery and you give birth to a king whose name will be Muawiyyah ". Listening to this she severed her relation with Faka. Abu Sufyan bin Harb then married Hind and Muawiyyah was born.
- Abu Sufiyan was not more than 40 year when Muawiyyah was born. Abu Sufian was 10 year older than the Prophet pbuh.

## PERSONALITY AND SKILLS

- Right from his childhood Amir Muawiyyah (ra) had some indications of the future by virtue of which he was called the "Choro (Kisra) of the arabs".
- He was chiefly known for his wisdom, good management, love of peace and moderation.
- He was tall, fair complexioned, handsome and strongly built. When the Prophet pbuh saw him, he said, "This is the Choro (Kisra) of Arabia. The day he leaves the world, you will see that lots of heads will be severed from their bodies".

## SHAHADAH AND COMPANIONSHIP WITH THE MESSENGER OF ALLAH (PBUH)

- On the day of the conquest to Makkah he came with his father, Abu Sufyan, and embraced Islam at the age of 25 and remained with the Prophet PBUH until the latter's death.
- It was reported by Ibn Khathir that Muawiyyah, and his parents accepted Islam on the day of conquest of Makkah. There is also a riwaya from Muawiyyah (ra) that he said he accepted Islam during Umra Al-Qada, but kept it secret from his father (Abu Sufiyan).
- He accompanied him on the expedition of Hunain and the siege of Taif also.
- After that when the Prophet pbuh came to Makkah, performaed Umara and proceeded to Madinah, Amir Mauawiya (ra) came to Madinah and was appointed as one of the recorders of the revelation.
- He also, on the behalf of the Prophet pbuh used to entertain and make arrangements for the board and lodging of foreign delegates.

## VIRTUES AND HABITS

- Amir Muawiyyah (ra) has narrated **163 Ahadith** (Traditions which afterwards were in turn narrated by Sahabas like Ibn Abbas, Ibn Umar, Ibn Zuhair, Abu

Darda and Tabeyeens, those who met Sahabas but not the Prophet, like Ibn ul-Musayyib and Humaid bin Abdur Rahman). Peace be upon them all.

- Tirmidhi, under the caption “Traditions of Hasan” has written that the Prophet pbuh said, “O’ Allah!, make Muawiyah the guide and the guided”.
- From Musnad Ahmed bin Hanbal that the Prophet pbuh said: “O Allah! Teach Muawiyah calculation and save him from punishment”.
- Amir Muawiyah himself said: “I hoped to be caliph the moment when the Prophet pbuh told me that when you become a king, treat people with kindness”.
- Amir Muawiyah (ra)’s patience and common sense was proverbial. When someone asked Abdullah bin Abbas (ra) about Muawiyah (ra) he said, “His patience was antidote to anger and his generosity kept the people tongue tied”.
- A young man from Quraish went to Amir Muawiyah (ra) and started abusing him. Hearing his unbecoming language Amir Muawiyah said: “O my nephew! Desist from this misbehavior because a king’s anger is like a child’s but his accountability is like a tiger’s”.
- Shabi has said, that there are four wise man among the Arab: Muawiyah , Amr bin Al-Aas, Mughira bin Shoba and Zeyad. Muawiyah for his patience and common sense, Amr bin Al-Aas for the capacity to solve knotty problems if suddenly encountered, Mughira for maintaining his cool and Zeyad in all small and big matters.

## **ADMINISTRATIVE ROLE IN ISLAMIC STATES (DURING ABU BAKR, UMAR AND UTHMAN)**

### **Muawiyah (ra) during Khalifa Abu Bakr (ra):**

- After the Prophet’s death when Abu Bakr (ra) sent Yazir bin Abu Sufyan (ra) (Muawiyah ’s brother) to Syria with an army, he gave Amir Muawiyah (ra) a division and put him in charge of supplying aid to him.
  - In Syrian expedition, his performance was extremely marvelous and a good indication of his abilities and he impressed all by his act of valor.

### **Muawiyah (ra) during Khalifa Umar (ra):**

- Umar bin Khattab (ra) made him the permanent administrator of Jordan.
- When Sahabas like Abu Obeida and Yazid bin Sufyan died of the plague of Amwas, Umar bin Khattab (ra) appointed him the ruler of Damascus, the jurisdiction of his brother. Jordan and other districts were included under his government.
- When Umar bin Khattab (ra) went to Bait al-Maqdis (Jerusalem), Amir Muawiyah (ra) accorded a reception for him and accompanied him. Umer bin Khattab (ra) objected to Muawiyah and said: “You have adopted the royal way of living and I have heard, you have assigned door keepers”. Amir Muawiyah

(ra) said, "The Syrian borders always remain in danger of incursion by Roman soldiers and attack. Their spies keep roaming throughout Syria. I think the external pomp and grandeur is necessary to keep the Roman emperor and the Christians in awe and the door keepers keep the Roman spies at bay."

- The answer satisfied Umar bin Khattab (ra) and he no longer questioned him.
- During the last days of Faruqi Caliphate, Amir Muawiyah (ra) sought his permission for launching a naval attack on Constantinople and the capture of the islands in the Mediterranean Sea. But Umar bin Khattab (ra) hesitated and remained undecided until later he passed away.

### **Muawiyah (ra) during Khalifa Uthman (ra):**

- When Uthman bin Affan (ra) became caliph after Umar bin Khattab (ra) he made Amir Muawiyah (ra) the governor of Syria and all the adjoining areas.
- Amir Muawiyah (ra) captured Syria and considerably strengthened the Islamic rule there, kept the Roman emperor in terror and awe of him and did not give the Christians a chance to attack the Islamic territories.

### ***Victory over Cyprus***

- Amir Muawiyah (ra) once again sought permission to capture Cyprus.
  - He permitted him to prepare a navy and extended his powers on condition that no one will be forced to take part in this expedition.
  - Inspired by Muawiyah's efforts, a party agreed to invade Cyprus.
  - This party included Abu Dhar Ghifari, Abu Darda, Shaddad bin Anus, Ubadah bin Sami and his wife Umm Haram Bint Milhan (may Allah be pleased with all).
  - Abdullah bin Qais (ra) was the commander of the detachment which left for Cyprus by boat.
  - Cyprus easily fell to Muslim army. Amir Muawiyah (ra) also joined the army in Cyprus with another detachment.

### ***Victory of Rhodes***

- After victory in Cyprus, Amir Muawiyah (ra) sailed to Rhodes.
  - After a fierce battle Rhodes fell to Muslims.
  - There was giant Copper idol on the island, one of its legs was on the coast and other on a nearby islet off the coast. It was so large and wide that a ship could sail through its legs.
  - Amir Muawiyah (ra) smashed this idol into pieces and send them to Alexandria where a Jew purchased them all.
- Victory in Cyprus and Rhodes open doors for Muslim campaigns against Constantinople and other countries of the regions.

### ***Event of Abu Dhar Ghifari (ra):***

- During 30 AH, the incident of Abu Dhar Ghifari (ra) took place. He was in Syrian under Muawiyah h (ra) an a conflict between them rose over the verse:

“And those who hoard up gold and silver and spend it no in the way of Allah,  
announce unto them a painful torment” – 9:34

- Abu Dhar Ghifari (ra) was of the view that according to this verse, any deposit of money is unlawful; hence all the income should be duly spent in the way of Allah. Muawiyah (ra) argued that spending in the way of Allah refers to paying zakat and the amount over which zakat is paid could be kept in deposit without any break of Islamic code. Had it be a sin, Quran would not have mentioned division of inheritance and shares thereof.
- The matter reached the Caliph Uthman (ra), who asked the governor to send Abu Dhar (ra) to Madinah with due honor.
- Abu Dhar (ra) continued to propagate the same view in Madinah, thus people began to avoid him. In the meantime, Abdul Rahman bin Auf (ra) passed away and left behind lot of wealth, as he was a wealthy man. He was also among 10 sahabas who received glad tiding of paradise during his lifetime. People asked Abu Dhar (ra) what he has to say about Abdul Rahman bin Auf (ra). Abu Dhar (ra) issued his familiar fatwa. Kab Ahbar (jew who reverted to Islam during Khalifa Umar) objected to it. Abu Dhar (ra) got angry and lifted his stick to hit him. He ran to Caliph Uthman (ra) whose slaves protected him.
- Abu Dhar (ra) complained to the Caliph that Syrians gave him trouble on this issue and now people of Madinah are given him trouble, what he should do. Uthman (ra) advised him to settle in a village outside Al-Madinah and he settled in Rabadhah village.

Below we will mention brief account of Martyrdom of Uthman (ra) and situation in Madinah at the time of his Martyrdom. This is important to understand and analyze the sentiments of those who wanted Qisas for the blood of Uthman (ra) and the situation that Ali (ra) went through after people of Madinah took bait on him. We must remember the cruelty of rioters and the way they killed the great Companion of the Prophet and the soul shattering details of the events that unfolded. On the other hand, we must realize the situation in Madinah at that time which was literally controlled by these rioters, and no companion and pious person was safe from them. It is in this situation Ali (ra) has to take the position of Khalifah. With out reading the detailed account of events during the time of Uthman, Ali and Hussan (ra) as they unfolded, it is impossible to understand the events that happened during the time of Muwaiyyah (ra), and the decisions taken by Aisha, Talhah, Zubair, Ali and Muwaiyyah (ra). All of them were the great companions of the Prophet (pbuh).

Following events will also be discussed as a part of biography of Muwaiyyah (ra) to correctly realize the prevailing situations and sentiments:

1. Abdullah bin Saba, and his sect
2. Martyrdom of Uthman bin Affan (ra)
3. Appointment of Ali (ra) as Khalifa
4. Battle of Jamal
5. Events leading to Battle of Siffin
6. Ali's handling of Khawarij
7. Martyrdom of Ali ibn Talib (ra)

Although these are not directly part of Muwaiyyah's biography, but they convey the sentiments and realities that led to the division of Muslim Ummah. There was clear split of Shahabas amongst the sensitive issue of Uthman's assassination, some of them demanded immediate justice, some were willing to wait and give time until the Khalifa is re-established, and others wanted be neutral and did not want to create a division or fight amongst two Muslim groups. However, there was no Sahabi of the Prophet (pbuh) who disagreed from taking Qisas and punishing the culprits, including Ali ibn Talib (ra).

***Abdullah bin Saba, the hypocrite:***

- Abdullah bin Saba and his group (the hypocrites) created anarchy and chaos in khalifah of Uthman (ra), and spread hateful messages against the Caliph.
- Abdullah bin Saba, known as Ibn Sauda' was a Jew from San'a. He accepted Islam during the caliphate of Uthman bin Affan (ra) with the intention of taking advantage of the progress and prosperity of the Muslims. He settled in Al-Madinah and observed the weaknesses of the Muslims to take advantage thereof.
  - He made alliance with Hakin bin Jabalah (a highway robber), and started to create doubts and mischievous thoughts in the mind of the people.

- When his mischievous propaganda was known to Abdullah bin Amir (ra), the governor of Basrah, who told him that he is creating mischief, he then moved to Kufah.
- In Kufah, he found people like him, and he started to work against the office of the caliphate and its governors. There the governor Saeed bin Al-As (ra) took him to task and he left Kufa and went to Syria.
- He found his way to Damascus; however, he couldn't make any headway there due to the presence of Muawiyah (ra).
- However, he spread his message and created disgruntled elements. He also supported view point of Abu Dhar (ra) against Muawiyah (ra) and accused him of abusing public treasury.
- When Muawiyah (ra) came to know he drove him out of Damascus.
- Abdullah bin Saba later moved to Egypt and wrote letters against the governors and the khalifa with false accusation, and spread them to kufah, basrah, and Madinah.
- Thus He successfully created disgruntled elements across the Islamic state in all major centers, i.e. Al-Madinah, Basra, Kufah, Damascus, and Cairo.

#### ***Uthman (ra) called for assembly:***

- Following the false accusations, Uthman (ra) called all governors for Hajj. After the hajj they all came back to Al-Madinah. Uthman (ra) invited Ali (ra), Talha (ra), Zubair (ra). Muawiyah (ra) was also present.
  - Muawiyah (ra) got up first and addressed the assembly. He praised those present as the guardians of the Ummah and reminded them that they are the one who elected Uthman (ra). He challenged them to raise questions against Uthman (ra) and he will reply. He also said that "if you have developed greed for caliphate, you will get nothing but taking a flight with your backs turned". Ali (ra) got enraged with this sentence and rebuked him, and he sat down silently.
- Later Uthman (ra) rose and gave speech, and he replied to every accusation fully and thoroughly, with complete justifications. At the end of assembly, people left silently.
- Muawiyah (ra) met Uthman (ra) before his departure to Syria, and asked him to accompany him to Syria as he anticipated attack on Uthman (ra). Uthman (ra)'s reply was that he will never leave the neighborhood of the Prophet (pbuh). Muawiyah (ra) then offered to send army from Syria to protect him, Uthman (ra)'s reply was that he doesn't like putting his neighbors in trouble. When Muawiyah (ra) insisted that he is bound to be deceived, Uthman (ra) said: "Allah is enough for me and what an Excellent Supporter He is".
- Muawiyah (ra) then came to Ali (ra), Talha (ra), Zubair (ra) and requested them to provide protection to Uthman (ra), and he set off for Syria.

#### ***Martyrdom of Uthman bin Affan (ra):***

- Abdullah bin Saba kept on his mission, he managed to won support of Companions like Ammar bin Yasir (ra) and Warqa bin Rafi (ra), although none was aware of his cruel game plan.
- He divided his party into three groups, each supporting Ali, Talah and Zubair (ra). His main intention was to liquidate the Uthman's Caliphate.
- Three parties came to hajj with at least 1000 followers each, with the intention of getting rid of the Khalifa Uthman or kill him.
- When they reached Al-Madinah, they halted at Dhu Khushub and send two leaders (Ziyad bin Nadr and Abdullah bin Al-Asam) to meet Ali, Talha, Zubair and Mothers of believers, and informed them with the purpose of their arrival.
  - All of them deplored their intentions and ordered them to go back.
  - The two leaders went back and informed the groups. The three groups in any case send message to Ali, Talha and Zubair (ra) and offered them their allegiance to them. But each of them rejected their offer very rudely.
- The party of Egypt came to Ali (ra) and said they can not return because Abdullah bin Sad, the governor of Egypt, is very cruel."
  - With this situation, Ali (ra) and some other companions proposed to Kalifa Uthman (ra) to replace the governor to avoid conflict.
  - On their suggestion, Uthman appointed Mohammad bin Abu Bakr, who happened to be the support of Ali (ra) and was entrapped by Abdullah bin Saba.
  - Ali (ra) asked the rioters to go back to Egypt. However, they came back in few days claiming that the Caliph has sent a letter to Abdullah bin Sad through his slave with instructions to kill them on their return. Ali (ra) refused to believe them and said its an act of conspiracy. They told Ali (ra) that they have decided to kill Caliph, and we they seek Ali's assistance. Ali (ra) got very angry and left them. He left al-Madinah to stay in Ahjar-uz-zait.
  - These parties of Abdullah ibn Saba surrounded the house of Uthman (ra) and disrupted people to attend prayer.
- Uthman (ra) persistently tried to convince the rioters that the letter was not written by him and asked them to produce any evidence, but to no avail. He sent out letter to various provinces and sought their help. Many virtuous men and the companions rushed to help. Muawiyyah (ra) and Abdullah bin Sad (ra) sent Habib bin Maslamah Fihri and Muawiyah bin Hudaij respectively.
- When rioters made a scene, Ali (ra) sent both his sons Hasan and Husain (ra) to stand at the door of Uthman bin Affan (ra) with locked arms and stop the entry of rioters into his house. Talhah and Zubair (ra) also sent their sons. Rioters knew any harm to them mean that Banu hashim's fury will fall on to them.
- Uthman (ra) went to roof of his house and reminded people of their sacrifices for islam and the position he held after embracing Islam. A section rioters seems to pacify, but Malik bin Ashtar intervned and keep them firm.

- Various companions and their sons were present and they stopped rioters from entering the door. Including Hassan and Hussain bin Ali, Ibn Abbas, Abu Hurairah, Abdullah bin Zubair, Muhammad bin Talhah, Saeed bin Al-As.
  - Uthman (ra) asked ibn Abbas to leave and lead Hajj, but he refused and insisted that protecting him is jihad.
  - Uthman (ra) asked Hasan bin Ali to return to his father, but he refused and stayed firmly at the door.
  - Rioters couldn't enter the house due to these noble people, however, rioters managed to inside the house by scaling the walls.
  - Mughirah bin Al-Akhnas (ra) was martyred by rioters, and Abu Hurairah (ra) attacked them. However, Uthman (ra) pulled him back.
  - He told them that "the Messenger of Allah (pbuh) has taken a pledge from me and I firmly keep it, so hold your selves back from fighting the rioters".
- Rioters came inside and attached Uthman (ra).
  - The first one to attack him was Muhmmad bin Abu Bakr (son of Abu Bakr ra). He hold uthman's beard and said: "O long-bearded one, may allah put you to disgrace". Uthman (ra) replied: "I am not a long-bearded man, but Uthman, Amir-ul-momineen". Muhmmad bin Abu Bakr angrily replied: "you covet the caliphate even in your old age". Uthman (ra) replied: "Had your father being alive, he would have valued my old age". Listening to this Muhammad bin Abu Bakr got ashamed and left immediately.
  - The rioter attacked Uthman (ra) with his sword while he was reciting Quran. His wife Nailah came forward and stretched her hand and the sword cut off her fingers. He attacked again, and this time Uthman (ra) was martyred and his blood spilled over the verse 2:137:
 

فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ  
وَهُوَ السَّمِيعُ الْعَلِيمُ

2:137 So if they believe as ye believe, they are indeed on the right path; but if they turn back, it is they who are in schism; but Allah will suffice thee as against them, and He is the All-Hearing, the All-Knowing.
  - The rioters tortured him and Amr bin Hamiq gave him nine wounds with his spear. Umair bin Jannabi kicked him violently more than once so that his ribs were broken. Before they fled they plundered all the articles in the house. Nailah his wife informed those on the roof and was unaware of what happened downstairs.
  - The news of tragedy spread like lightning. This sould shattering incident came to pass on Friday 18<sup>th</sup> Dhul-Hijjah, 35 AH. His dead body lay unshrouded and unburied for 3 days, until Hakin bin Hizam and Jubair bin Mutim (ra) went to Ali (ra) and he gave permission for him to be buried. The rioters tried to obstruct the burial service but held back by Ali (ra). Jubair bin Mutim (ra) led the funeral prayers. He was then buried without bath and coffin.

- He died at 83 years of age after passing 12 years as a caliph.

## **MUAWIYYAH DURING KHALIFAH OF ALI IBN TALIB (R)**

### **Events after the Martyrdom of Uthman bin Affan (ra):**

- At the time of Uthman's martyrdom, Ali, Talha, Zubair, Abdullah bin Umar and Sad bin Abu Waqqas (ra) were in Madinah. They found their honor at stake because among the rioters were insincere supporters making false claims about them. They locked themselves to avoid any connection to the rioters.
- Madinah was virtually under the control of rioters those who killed Uthman (ra). Ghafiqi bin Harb Akki, the chief of rioters, held the powers of the caliphate for about a week and he issued all orders including the appointment of someone to lead the prayers.
- A section of them wanted to appoint respectable man as Kalifa. Abdullah bin Saba rushed to Al-Madinah and met Ali, Talhah and Zubair (ra) separately and asked them to accept the Khalifa. But they all refused point-blank.
- The frustrated rioters announced to people of Al-Madinah if they don't elect Khalifa in two days, they will kill Ali, Talhah and Zubair (ra).
- This announcement sent a fury in the hearts of Madanese. They hurried to the three companions. Talhah and Zubair (ra) refused the responsibility, but Ali (ra) agreed to it after initially refusing it. Following his consent, people took the bai't in large number.

### ***Bai'ah of Caliphate of Ali (ra):***

- A week after martyrdom of Uthman bin Affan (ra), bai'ah was taken on 25-Dhul-Hijjah 35 AH, at the hands of Ali (ra) in Al-Madinah.
- Ali (ra) called for Talhah and Zubair (ra). They were brought to Ali (ra) forcibly. Ali (ra) told them that he was ready to take bai'ah at the hand of anyone desired to become Khalifa. They both refused. Then they were asked to take bai'ah at the hands of Ali (ra). They initially resisted, but Malik Ashtar draws his sword. They ask Ali (ra) that they will take bai'ah if he rule by Quran and Sunnah, and take Qisas from the murderers of Uthman (ra). Ali (ra) promised.
- Sa'd bin Abu Waqqas and Abudllah bin Umar (ra) did not take bai'ah, stating they will do it after others. Ali (ra) did not press them further.
- Other who didn't take bai'ah included Mohammad bin Maslamah, Usamah bin Zaid, Hassan bin Thabit, Kab bin Malik, Abu Saeed Khdri, Numan bin Bashir, Zaid bin Thabit, Mughirah bin Shubah, and Abudllah bin Salam (ra).
- Banu Umayyah stayed away and left for Syria without delay.
- Ali (ra) asked the Sahabas to explain their refusal from taking bai'ah, they argued that they wanted to keep neutral owing to the prevailing state of killing and disturbances.

- Ali (ra) then asked for Marwan bin Al-Hakam to appear, but he could not be found. Nailah (ra), the wife of Uthman (ra) was asked names of murderers, she could only explain physical appearance of the two, but failed to tell their names. She noted that Mohammad bin Abu Bakr (ra) left before the assassination of Uthman (ra).
- Some people of Banu Umayyah collected the cut off fingers of Nailah (ra) and blood stained clothes, and proceeded to Syria to meet Muawiyah (ra).

#### ***Disobedience of Rioters:***

- Talhah and Zubair warned Ali (ra) that he should take Qisas from murderers. Ali (ra) said he will take the Qisas and do full justice, but until now the rioters are too strong and the state of khilafah is not yet consolidated. He will do when the normalcy returns. Both Talhah and Zubair went back but murmuring and whispering started.
- Rioters were anxious for their safety while others were dissatisfied with Ali (ra) over his lack of action in punishing the murderers. This started the opposition to the Khilafa of Ali (ra).
  - Ali (ra) asked Abdullah bin Saba and his group to leave Madinah and go back to their respective places. But they refused to obey his order.

#### ***Ali (ra) appoints new governors:***

- On the 3<sup>rd</sup> or 4<sup>th</sup> day after becoming Khalifa, Ali (ra) issued orders replacing all governors appointed by Uthman (ra).
- Mughirah bin Shubah and Abdullah bin Abbas (ra) advised Ali (ra) not to rush in removing previous governors and just seek their bai'ah. But he refused. Ibn Abbas argued that if he acts too quickly, Banu Umayyah will create doubts in mind of people. Ali (ra) replied: I shall straighten out Muawiyah with my sword and make no concession. Ibn Abbas (ra) said: you are a brave man no doubt but the Prophet PBUH has said: war is deceit. (Bukhari)

#### ***Ali (ra) calls for Muawiyah (ra):***

- Ali (ra) sent a letter to Muawiyah (ra) through Jarir bin Abudallah and Sabrah Al-Juhani in Damascus. Muawiyah (ra) kept him waiting for 3 months, after that he gave him a sealed letter. When the emissary returned back to Ali (ra), he found no letter in the envelope. The emissary told him that no one will pledge support to Ali. And he has seen sixty thousand souls weeping over the bloodstained shirt of Uthman (ra), which was put in mosque of Damascus. Ali (ra) said: they want to take the revenge of Uthman on me even though I stood absolved from Uthman's blood. May Allah deal with the murderers of Uthman.
  - Abdullah bin Saba and his group abused Jabir bin Abdullah and accused him of conspiring with Muawiyah. He went to Qarqaisia, later Muawiyah called him to Damascus.
- Ibn Khathir mentioned in his book that when Ali (ra) became Khalifa, then many of his people who were involved in the assassination of Uthman (ra) advised him to remove Muawiyah (ra) from the governorship of Syria and replace him with

Suhael bin Haneef. Thus he sent orders to remove Muawiyyah (ra) from governorship of Syria.

- But this order weren't successful. A party came from Syria to Ali (ra) and said that until he hand over the assassins of Uthman (ra) to Muawiyyah he will not give Ali (ra) his bait, indeed Uthman (ra) was killed unjustly and we gave govern ship to the Wali (ولي) of unjust (ومن قتل مظلوماً فقد جعلنا لوليه سلطاناً).

The full verse is:

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطَانًا فَلَا يُسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا

17:33 Nor take life - which Allah has made sacred - except for just cause. And if anyone is slain wrongfully, we have given his heir authority (to demand qisas or to forgive): but let him nor exceed bounds in the matter of taking life; for he is helped (by the Law).

- Tabarani stated the riwaya from Ibn Abbas (ra) that he said that I always remained certain that according to this verse Muawiyyah (ra) will be able to take hold of governorship.

### *Preparation of invasion of Syria*

- Ali (ra) called upon people to invade Syria and punish insurgents. People of Al-Madinah were reluctant to fight against Muslims. Talhah and Zubair (ra) took leave and went to Makkah.
- Ali sent letters to Hunaif in Basarah, Abu Musa in Kufah and Qais bin Sad in Egypt to make military preparations.
- When the people of Madinah got ready, Ali (ra) appointed leaders of army. He put Abdullah bin Abbas (ra) as the commanding officer of right wing, Amr bin Abu Salamah (ra) of left, and he Laila bin Al-Jarrah (brother of Abu Ubaidah ibn Al-Jarrah (ra)) as vanguard.
- He was cautious enough not to include any one from rioters for any military service.
- However, before he could move out, he heard the news that people of Makka are making preparations against him. At this, he decided to postpone Syrian expedition.

### **Battle of Jamal:**

- The entire population of Makkah was obedient to Aisha (ra), the mother of believers. When she returned to Makkah following the news of martyrdom of Uthman, she gave a speech to rise against the rioters and killers of uthman.
- Later, Talhah and Zubair (ra) reached makkah and joined the campaign.
- They decided to go to Basrah to gather further support, as Talhah (ra) and Abudllah bin Amir (ra) had good support in Basarah.

- Abdullah bin Umar (ra) didn't join this campaign and pleaded support for people of Madinah. He also stopped Hafsah (ra) (wife of Prophet pbuh) from accompanying Aisha (ra).
- Mughirah bin Shubah (ra) who reached makkah also joined the campaign.
- The other Mothers of believers accompanied Aishah (ra) later returned to Madinah from Dhat-Irq, without reaching the battle. Mughirah bin Shubah (ra) and Saeed bin Al-As also returned due to differences.
- The Makkan army under Aisha, Talhah and Zubair (ra) managed to capture Basarah. When the news reached Ali (ra) he was shocked and grieved. He left Madinah end of Rabi al-Akhir 36 AH with a Madinayan army. Some Kufis and egyptians also joined Ali (ra). The chief of hypocrite Abdullah bin Saba also joined his army. Aisha (ra) brother Mohammad bin Abu Bakr (ra) also accompanied Ali (ra).
- No one amongst Ali, Aisha, Talhah and Zubair (ra) wanted to fight with each other. Ali (ra) sent Qaqa bin Amir (ra) to them to inquire. He had long conversation with them. Aisha (ra) said that her only aim is to bring reforms and take qisas for Uthman's blood. Qaqa (ra) emphasized that taking qisas when the khilafa is not established and there is no peace is not achievable. The top priority is to establish khilafa, and the greatest reform at the time is to make peace. Aisha, Talhah and Zubair (ra) were moved with the speech and said with one voice that if Ali nourishes such a thought and he has in his mind his duty of taking Qisas, then there is no point in any dispute. And they thought that he has some soft corner for the murderers of Uthman (ra) and as a result they joined Ali's army. Qisas confirmed that what he said is the reflection of Ali's thoughts. They then said, they have nothing to do against him. Qisas immediately returned to Ali (ra) to give him detailed account.
- When Ali (ra) heard the news, he expressed great joy. People of Basarah and Kufah were joyed and satisfaction over peace deal. Ali (ra) then ordered his army to march to Basra to bring peace.
- When the two armies met, Ali (ra) reminded Zubair (ra) that the Prophet (pbuh) had once told him that he will fight with someone and he will then be wrongdoer?. Listening to this Zubair (ra) immediately leave the idea of fighting Ali (ra). He also told his son that he saw Ammar (ra) in army of Ali (ra) and that the Prophet had once said: A rebel will kill Ammar (ra). In short, the thought of fighting with Ali (ra) was gone from his mind. Aisha (ra) too was nourishing same idea for the prophecy of the Prophet (pbuh).
- Seeing such situation, Abdullah bin Abbas went to Zubair and Talhah (ra) from Ali's side, and Mohammad bin Talhah (ra) came to Ali to finalize peace terms. A document was to be written and finalized next morning.
- However, Abdullah bin Saba and his group grew vehemently anxious and attacked Talhah and Zubair's army at night. They thought that the Ali's army had attacked them. They responded to the fight and as a result full-fledged battle started.

- Kab bin Sur brought Aisha (ra) on her camel in the battle zone to stop the fight, however, it ignited the fight further as their soldiers thought that she is there to raise their spirits.
- Talhah (ra) was not in favour of fighting with Ali (ra), he stood alone away from army, as he was pondering the prophecy of the Prophet (pbuh) mentioned by Ali (ra) and prophecy of Ammar bin Yasir (ra) narrated by Zubair (ra). Mawan bin Hakam grew anxious and hit him with poisoned arrow on his leg. Talhah called Ali's slave and gave his baiah for Ali (ra) on his hand (or hands of Qaqa, one of the two). Later, he returned to Basra and passed away.
- Ammar (ra) saw Zubair (ra) and he attacked him. Zubair (ra) was in no mode to fight with him after he realized the prophecy; he kept defending himself but never attacked Ammar (ra), who became exhausted and Zubair (ra) escaped battle field. Later Amr bin al-Jurmuz killed Zubair (ra) in As-Saba Valley while he was praying and was in *Sajood*. Amr bin al-Jurmuz came to Ali (ra) to inform him. Ali (ra) allowed him to meet him with remarks: Let him come in and give him good news of hell as well". When Ali saw Zubair's sword in his hand he said: O Tyrant! This is the sword which had guarded the Prophet (pbuh) for long. Listening to these words, Amr killed himself with his own sword and thus went to hell.
- Aisha (ra) was on her camel raising Quran and calling people to follow Book of Allah. Kab did accordingly, but Abdullah bin Saba and his group showered arrows on him and he was martyred. Seeing this people of Basra surrounded the camel of Aisha (ra) in order to protect her. Scores of them lay their lives to protect the mother of believers.
- Ali (ra) ordered his man to target the camel, for its fall would bring end to the battle. After the camel fell down, fight stopped.
- Ali (ra) reached Aisha (ra) and greeted her, followed by various commanders of various columns, who greeted the mother of believers.
- This battle was known as battle of Jamal (Camal). Thousands got killed on both side, however, the actual number is disputed and exaggerated.
- Later, people of Basra took bai'ah at the hands of Ali (ra). Ali (ra) came to Aisha (ra) and showed his highest regards and inquired her well being. Abdullah bin Abbas (ra) was appointed governor of Basra. Aisha (ra) and Ali (ra) both apologized each other for misunderstanding. And peace was achieved with good faith on both sides.
- In Rajab 36 AH, Ali (ra) gave farewell to Aisha (ra), who left for Makkah.
- After the battle, Abdullah bin Saba and his group criticized Ali (ra) openly on various accounts. Ali (ra) went after them to punish them, but they ran away. *They later rose again as Khawarij and Ali (ra) dealt with them and send them to hell.*

## Battle of Siffin

### *Kufah becomes Capital and Preparation for Battle of Siffin*

- Ali (ra) decided to make Kufah as his capital, as it was his main strength for his army. It was also close to Damascus, so it was easier for him to campaign against Muawiyah (ra).

### *Abdullah bin Saba sect*

- A section of the rioters and murderers of Uthman (ra) those joined Abdullah bin Saba, later become a large group and a sect.
- A large number of Muslims became their followers out the their gullibility but the number of real followers of Abdullah bin Saba was actually very small, other were just misled by them.
- These were very deceptive and changed their position and tools according to circumstances.
- When they turned against Ali (ra), many among their party severed their relationship from Saba sect, and sided with Ali (ra). They played prominent role in strengthening Ali's hand and thus gained power in his government and his courts. When Ali (ra) settled in Kufa, they became closer to him.
- It is because of this that people who were in favor of taking Qisas of Uthman, sided with Muawiyah, as they saw these people in high position in Ali (ra)'s government, despite that they knew Ali's high ranking amongst Sahabas.
- Many of Saba sect spread all over Islamic world, creating hidden society and misleading people, and worked for the disunity of Muslim ummah and creating chaos and anarchy in the Islamic state. They would never allow the peace to establish and continued to spread malicious gossips and ill criticisms.

### *Muawiyah strengthens his state:*

- After the battle of Jama, Ali (ra) sent Qais bin Sad (ra) as the gover of Egypt.
- Muawiyah (ra) anticipated two-pronged attack on Syria, one by Iraq from east, and other from Egypt from south.
- However, Muawiyah (ra) was not that easy to be swallowed. He grew strong with the passage of time. And when the Khalifa Ali was facing trouble, he put his own house in order.
- He continued to display bloodstained garments of Uthman (ra) and his wife's figure to incite the crowd. People will continue to vow to take revenge from assassins.
- He invited and honored men of letters and arm, from all over Arabia. He distributed wealth amongst the people. He spend whole year preparing for the anticipated danger, while Ali (ra) was surrounded by threats. Muawiyah (ra) enjoyed full support of his people, while Ali (ra) was always taken by opponents and their criticism.

***Muawiyah's saying about Ali (ra):***

- One day Amir Muawiyah (ra) himself said: "The success I had against Ali bin Abi talib (ra) was due to four factors:
  - I use to guard my secrets while Ali bin Abi Talib (ra) disclosed everything to the people
  - My army was obedient while Ali's army was disobedient
  - I did not take part in the Jamal war (The war between Ali (ra) and Aisha (ra)).
  - I was popular with Quraish while its people were displeased with Ali bin Abi Talib (ra).

***Muawiyah (ra) reduced the risk from Egypt***

- Muawiyah (ra) continued to work on Qais bin Sad (governor of Egypt), and he was very power and able governer. He wrote letters to him. But Qais bin Sad (ra) was firm supporter of Ali (ra). However, these letters created whispers in Kufah, and people around Ali (ra) convinced him that Qais has joined hands with Muawiyah (ra). Ali (ra) removed Qais (ra) from governorship and replaced him with Mohammad bin Abu Bakr (ra). Qais (ra) later reached Ali (ra) and cleared the account and stayed with Ali (ra).
- Mohammad bin Abu Bakr (ra) tried to force people to take bai'ah for Ali (ra). As a result of it, he got entangled with various issues and became very weak governor. Thus serving the purpose of Muawiyah (ra) who would be save from the attack from the South.

***Amr bin Al-As (ra) joins Muawiyah (ra):***

- Amr bin Al-As (ra) was one very skillful, smart and highly political companion of the Prophet (pbuh). He was considered one of the four wise people of Arabs by Shabi, others including Muawiyah, Mughira bin Shoba and Zeyad (ra).
- Amr bin Al-As (ra) conquered Egypt in past. He later settled in Bait al-Maqdis (Jerusalem) after the martyrdom of Uthman (ra). When he heard the large scale bloody battle hung over the head of the Muslim Ummah (muawiyah vs ali), he decided to become active again.
- He appeared in Damascus and met Muawiyah, and informed him that he is well within his right to claim the Qisas. Muawiyah (ra) was initially cautious but later became satisfied. Amr became a member in his government.
- Amr bin Al-As (ra) told Muawiyah (ra) that Ali's military power was largely eroded after battle of Jamal. Large amount of trooped were killed, including the wise and influential people of Basra, and now only the weak masses had pledged their allegiance to Ali (ra), and they would be of little help to him. And the fighting between two Muslim groups and subsequent killing has reduced the spirits and zeal to fight further. This appraisal to most extend was not unreasonable.

### *First stage of Siffin battle*

- Ali ibn Talib (ra) arrived in Kufa and make preparations against Syria. He left Kufa with an army. Abdullah bin Abbas (ra) also joined with an army from Basrah. Ali (ra) sent multiple brigades towards Syria with strong vanguard. When Muawwiyah (ra) came to know that Ali (ra) is marching towards Syria, he also sent a squadron under Abul Awar, to stop them. Ali (ra) sent Malik Ashtar to take charge of the various groups sent earlier, and instructed him not to attack, until they were attacked by them.
- Malik Ashtar acted accordingly. The two armies camped in from of each other for whole day. Syrian army made a brief attack but was separated. Next day, Syrians stepped forward, a fighting brook out and continued till evening.
- Next Day Ali (ra) arrived, at the same time Muawiyah (ra) also reached battle front.
- In the history books, there is mention of dispute over access to water of Euphrates River. Muawiyah (ra) army block Ali's (ra) access to water, for which they complain. Later, Muawiyah (ra) opened the access to their water. However, this seems to be incorrect as Euphrates is not a tank or pool that any party can get hold of it. It's a river thousands of miles in length and each party could have taken water from its side.
- Ali (ra) was joined by armies from Hijaz, Yemen, Hamadan and other parts of Arabia and Persia. Its mentioned that hey controlled army of 90k men and Muawiyah (ra) had 80k men. But historians have differed on the number.
- For two days it remained silent. Third day, Ali (ra) sent a party to convince Muawiyah (ra) to accept obedience and to take Bai'ah to Ali (ra). Muawiyah (ra) repeated his demand for Qisas. Ali's party accused Muawiyah (ra) of delaying help to Uthman (ra) giving him opportunity to claim khilafah under the pretext of Qisas.
- The negotiations turned fruitless. Both sides were avoiding all out fight due to the close ties of people on both side. There was no zeal for armies to fight each other. There were duals that continued for a month. When the month of Muharram starts, there was a one-month cease fire. This gave a chance for peace talks which most men desired on both sides.
- Ali (ra) was in a tough situation. He could neither quit as Khalifa nor could he punish the likes of mighty commander like Malik Ashtar, Mohammad bin Abu Bakr (ra) and respected companion like Ammar bin Yasir (ra). This would have antagonized Egyptian and Kufi support. On the other hand, he more deserved to be Khalifa and there was no definite witness to the assassination of Uthman (ra).
- Muawiyah (ra) considered himself equally important by virtue of being a distinguished personality of Makkah, commander in chief of Uhud and Ahzab battles, his great victories against Romans, brother of wife of the Prophet (pbuh), scribe of revelation. He had ancestral ties with Uthman (ra) and he considered it was his right to claim Qisas. He became more determined after the

revolt of Talhah (ra), Zubair (ra) and Aisha (ra), and the support he received from companion like Amr bin Al-As (ra).

### *Ali (ra) and Muawiyyah (ra) sent peace missions*

- During the break of Muharram, Ali (ra) sent a peace mission to Muawiyyah (ra). Adi bin Hatim (ra) initiated the discussion but soon threatened Muawiyyah (ra) to either face death like people of Jamal war or obey. Muawiyyah (ra) rejected his threat as a warrior and told him that he (Adi) is the killer of Uthman (ra) and he will face death. Shabath bin Ribī said: O' Muawiyyah will you kill Ammar bin Yasir (ra)?. Muawiyyah (ra) replied: What can prevent me from killing Ammar? I shall surely kill him as retaliation for the blood of Uthman's slave". After a lot of heated argument, the peace mission failed.
- Muawiyyah (ra) then sent a similar peace mission to Ali (ra). They reminded that Uthman (ra) was rightful khalifa and was killed unjustly, and they asked Ali (ra) to hand over assassins of Uthman (ra) and relinquish the caliphate. Ali (ra) grew furious and said to them they have no right to make statement concerning caliphate. After various argument. Ali (ra) got up and gave this speech:

After praising Allah the almighty, describing the purpose behind advent of the Prophet (pbuh) and eulogizing the caliphate of the two former righteous caliphs: "I found them performing their duties correctly. So, I held myself back from meddling in their affairs. They then chose Uthman as Caliph. His style of functioning caused dissatisfaction among the people and they killed him. Following that, they requested me to accept their Bai'ah, which I granted. But Talhah and Zubair violated their pledge and Muawiyyah opposed me, even though he is not among the first to embrace Islam like me. I wonder at your obedience to him although I call you towards the Book and the Sunnah and Pillars of Faith".

Shurahbil bin AsSamt asked him if he witness that Uthman was oppressively martyred. Ali replied: "I hold Uthman neither oppressed nor oppressor".

Hearing this mission left in anger.

### *The week of battle of Siffin*

- End of Muharram 37 AH. Ali (ra) ordered his army for decisive battle from first of month of Safar. He ordered that fleeing soldiers not to be chased or killed, and no goods of the wounded be taken, and no mutilation of dead bodies, and no harm to women. Such orders were issued from both sides.
- Battle lines drawn, the fight broke out. First was army of Malik Ashtar (from Ali's side) and Habib bin Masalamah (from Syrians). It ended indecisive.
- Next day, columns of Hasim bin Uthbah (from Ali's side) and Abdul-Awar Sulami (from Muawiyyah). It ended with no results.
- Third day, the more painful, Ammar bin Yasir (ra) from Ali (ra) came out to have dual with Amr bin Al-As (ra) from Muawiyyah (ra). The severe encounter ended with no result.

- Fourth Day, columns of Ubaidullah bin Umar (ra) (son of Umar bin Khattab) from Muawiyah's camp fought with Muhammad bin al-Hanafiyah (son of Ali). It remained indecisive. Ubaidullah (ra) challenged Muhammad for dual, but Ali (ra) intervened and took him back.
- Fifth Day, Walid bin Uqbah fought with Abdullah bin Abbas (ra).
- Sixth Day, Malik Ashtar and Habib bin Maslamah came out again for a decisive battle but it remained undecided.
- Seventh Day, Ali (ra) and Muawiyah (ra) led the armies but the war couldn't be decided.

### *Final Assault*

- On Safar 8<sup>th</sup>, 37 AH, Ali (ra) launched his assault on Muawiyah's army. The two massive armies inflicted casualties on both sides. Both sides were fighting with equal valor and firmness.
- Ubaidullah bin Umar (ra) launched a forceful attack on the left wing of Ali's troops and inflicted heavy casualties on the Rabiah tribe. However, the Rabiah tribe was helped by Abdul-Qais, as a result Ubaidullah bin Umar (ra) lost his life.
- Ammar bin Yasir (ra) moved through the army of Ali (ra) calling out people to join him if they desire to gain the pleasure of Allah. He gathered a large number of troops and he attacked Amr bin Al-As (ra), who barely managed to survive the assault. Ammar bin Yasir (ra) was killed. Ali (ra) was saddened with this news.
- Ali (ra) once reached close to Muawiyah (ra) and threw a challenge to him for a duel, for it was better than large-scale war. Amr bin Al-As (ra) said to Muawiyah (ra) that it's a fair proposal. Muawiyah bitterly replied that no one who goes to fight against Ali comes back alive.
- Tabari and Baihaqi mentioned the number of martyrs on Ali's side to be twice as Muawiyah's. 40,000 men from Ali's army and 20,000 from Muawiyah's army were killed (Al-Bidaya wan-Nihaya). However, the numbers of fighters killed on both sides always remained controversial depending on who narrates the story.
- Malik Ashtar's group made inroads into Syrian's army. Seeing this Ali (ra) sent further reinforcements. This caused some fright in the camps of Muawiyah.

### *Quran as Arbitrator*

- At this juncture, Amr bin Al-As (ra) and Muawiyah (ra) sent a man with the Quran to Ali (ra) and asked him to have the Quran as the judge.

The details of the last part of the Siffin battle, especially the complete submission of the Syrian army and raising of the Quran on the spears, are false fabrications of Shiite narrations, while actual events were different.

In Sahih al-Bukhari, the book of Commentary (Surat Al-Fat), there is a narration about this event. The first part of it is not so clear, but in Musnad Ahmed (3/485) and An-Nasai (2/306), this event is well

described with references of Sahih al-Bukhari. According to the words of Musnad Ahmed, Habib bin Abu Thabit said: I went to Abu wail, he said, "We were in Siffin, when the fight with Syrians grew fierce, Amr said to Muawiyah: "Send the Scripture (Quran) to Ali, and call him towards the book of Allah, h e cannot refuse it to you". So, a man took Quran to him and said: "Between us and you, this is the Book of Allah". Then he recited the Verse which accuses the people of the Scriptures: "Have you not seen those who have been given a portion of the Scripture? They are being invited to the book of Allah to settle their dispute, then a party of them turns away, and they are averse" (3-23). On this Ali said:"We are more entitled to it than you" (Thus he agreed to mediation of Quran at once).

Upon this some distinguished persons said (who became Khwarij later): "O Chief of believers, what we have to see of them now?. Should we not go with our swords until Allah decides between us?. On this Sahl bin Hunaif said: "O people, blame yourselves. We have seen ourselves on the day of Hudaibiyah. If there was a possibility of fight, we would have fought."

A narration of Bukhari says "If I could have resisted the order of the Prophet (pbuh). I would have done that". It means that the order of Allah and His Messenger is to be obeyed, and there is no other way. Here also the book of Allah is accepted as judge, so no other way out".

- Ali (ra) immediately accepted this proposal. He had said before that he would not fight until there is a justification, and now there was no justice greater than the book of Allah. The second party has itself asked to accept it, and so there was no room for further fighting.

### *Ceasefire treaty*

- Amr bin Al-As (ra) requested Ali (ra) to allow him to write peace document. Ali (ra) had his write down following:

"This declaration between Ali bin Abu Talib and Muawiyah bin Abu Sufyan declares that Ali bin Abu Talib has appointed an arbitrator on behalf of the people of Kufah and all those supporting him and, similarly, Muawiyah bin Sufyan has appointed an arbitrator on behalf of all who follow him. We, holding the Book of Allah the almighty and his Order as judge, declare that both of us will follow nothing but the injunctions of Allah and His Book. We abide by the rules of the Quran from Al-Hamd to Al-Nas and declare to follow what is permitted and hold back from what is forbidden. The two appointed arbitrators are Abu Musa Abdullah bin Qais Ashari and Amr bin Al-As. They will give a decision according to the dictates of the Quran otherwise in accordance with Sunnah if the Quran is found silent over the issue".

- Both Abu Musa Ashrai (ra) and Amr bin Al-As (ra) took oath to decide according to Quran and Sunnah, and will not allow the Muslim Ummah to become victim of war, disruption and disunity. They were given six months to examine the case and give their judgment at Adhruh near Daumat Al-Jandal located between Kufah and Damascus. 400 man each will accompany them to witness the ruling.
- Both Ali (ra) and Muawiyah (ra) asked their men to declare on oath that they will not target lives and properties of the mediators.
- The document was handed over to the arbitrators on Safar 13, signed by various people of both sides. Malik Ashtar did not sign the document. Following it, both armies moved back to their respective places.

### ***Making of Khawrijis and Shias***

- Some people accused Ali (ra) for breach of trust. But Ali (ra) them aside stating that we can now wait for Ramadan without thinking about war and after attaining peace.
- But his army was divided over the issue and several groups created dissension and gave rise to chaos and disorder.
- Out of all these groups, two of them became strong, one completely opposing Ali (ra) and other eulogizing his beyond all limits. The first one came to be called Khawarij and the second one was called Shias.
- Khawari then settled in Haraura. These insurgents then declared:

*“Baiah is meant for Allah the Almighty Alone. It is our duty to enjoin the good on people of the land and forbid the evil. There is no caliph or ruler in Islam. After gaining victory, all matters must be settled by mutual consultation of the Muslims and their majority should decide all issues. Both Ali and Muawiyah are at fault”.*

- They accused Ali (ra) that judgment is only for Allah while he appointed arbitrators to make judgment. Ali refuted them that the arbitration is by rules of Quran, and men are appointed merely to give the judgment according to Quran.
- Some of them agreed with him and went to Kufah with him.

### ***The Verdict of Arbitrators***

- Six months had passed, when the time came for verdict, many influential men from Makkah and al-Madinah arrived in Adhruh. These include: Abdullah bin Umar, Abdur Rahman bin Abu Bakr, Abdullah bin Zubair, Abdur-Rahman bin Al-Harith, Abdur Rahman bin Abd Yaghuth Zuhri, Abu Jahm bin hudahifah, Mughira bin Shubah, and Sad bin Waqqas (ra).
- In the meeting of the distinguished persons, Amr bin Al-As and Abu Musa (ra) admitted following:
  - Uthman bin Affan (ra) was put to death as an innocent man.
  - Abu Musa (ra) as admitted that on account of common ancestry, Muawiyah (ra) was within his rights to claim Qisas (retaliation) of Uthman (ra).

These two issues were never denied by Abu Musa (ra) and he accepted both un-reluctantly.

- Amr bin Al-As and Abu Musa (ra) respectively presented the case of Muawiyah and Ali (ra) to be suitable of position of Khalifa, in their perspective. But to no avail
- After this Amr bin Al-As (ra) proposed that since hostile relations between Ali and Muawiyah (ra) have brought untold miseries and sufferings to the Muslims,

it is advisable that both should be deposed. Then Muslims should choose a new khalifa unanimously or by majority. This agreed, it was decided to make announcement in front of general assembly. It was however, anticipated that both Ali and Muawiyah (ra) will reject this proposal.

- When the people assembled, Amr bin Al-As (ra) asked Abu Musa Ashari (ra) to announce the decision taken by them.

Abu Musa (ra) said: "People!, after much deliberation we could reach one and only one decision. I am sure this verdict will lead the Muslims as a whole to peace and unity. Both Amr bin Al-As and I have decided to depose both Ali and Muawiyah giving you the right to chose anybody as your khalifa".

The entire congregation heard this and Abu Musa (ra) decended.

Now Amr bin Al-As (ra) mounted the pulpit and said to the people: "All of you be witness that Abu Musa had deposed his friend ali. But I however, do not depose Muawiyah and keep him at his place for he is the successor of the brutally martyred Caliph and has the right to succeed him".

- Had Amr bin Al-As (ra) lent total support to the decision announced by Abu Musa (ra) without saying anything in support of Muawiyah (ra), the judgment would not have suffered such a disgrace and setback.
- Abdullah bin Abbas (ra) and many other blamed Abu Musa Ashari (ra) of being deceived.
- Abu Musa (ra) raised to protest the trick played by Amr bin Al-As (ra) with the result that chaos and disorder enveloped the entire place.
- It was said, Muawiyah (ra) was never in favor of peace with Ali (ra), otherwise he would have proposed arbitration before the breakout of battle of Siffin. But he called for it, when he was sure of his defeat on the battle field. So, taking resort to the Book of Allah was nothing but a clever device to escape the certain defeat. Ali (ra) on the other hand, accepted the peace proposal very reluctantly and under serious threat and compulsion.
- The erupting disorder was in favor of Muawiyah (ra).
- It was apparently clear that Iraqis and Syrians could no longer stay in the company of each other.

### **Conclusion**

- The details presented above and by other historians regarding the selection of the arbitrators and the verdict have been based on Shitte narratives, and they are full of contradictions.
  - Firstly, it is naïve to think that for such serious issue, arbitrators did nothing for six months and they came out unprepared and suddenly announce the verdict on the spot. And on top, one arbitrator had cheated half the nation, inviting danger of more severe fight.
  - In fact, the two arbitrators had reached a compact decision after their sincere efforts of six months and after collecting opinions from many people. This

decision was announced but the documentation of the decision has been concealed or destroyed in such a way that there is no trace of it anymore.

- In its place, a fabricated story was circulated with every possible relief for Ali (ra) and with all blames on Syrians and arbitrators.
- From the folds of the events and the overall conditions of the occurrences thereafter, the original decision can be extracted as follows:
  1. *Because Ali (ra) took bai'ah in a doubtful atmosphere; kept with him the murderers of Uthman (ra); claimed himself of rightful Khalifa and fought with every one who denied his bai'ah, but didn't agree to take Qisas from murderers of Uthman, although it was an obligation on him as Khalifa. So, he should be removed from the caliphate and prevented from using sword as caliph. But area under his control should remain with him as governor until the new Khalifa assumes his responsibilities.*
  2. *Muawiyah was neither the caliph nor he claimed it. But the areas under him were under his governorship until the new Khalifa is elected.*
  3. *After the restoration of normalcy, a body of distinguished Muslims, including Ali (ra) and Muawiyah (ra), should select the suitable Khalifa.*
  4. *The new khalifa will be responsible to investigate the murder of Uthman (ra) and Muawiyah should remain quiet about Qisas until the new Khalifa is selected.*
- The first three points can be found in history books with slight variations
- It is the characteristics of Shais to twist every deed in such a way that it starts to look evil. They turn the arbitration of Quran during battle of Siffin into a evil vicious appearance as a trick played by Muawiyah to save his army by bring Quran on spears. While the truth remained that only one man took Quran to Ali (ra) and at the end of day it saved lives of many Muslims, instead of mindless fight.
- The fourth point is proved right by the fact that Muawiyah (ra) remained quiet about Qisas claims after this event.
- The third point is verified by a narration of Ibn Umar (ra) in Sahih Bukhari which states: "That we went to the gathering to hear the decision of the arbitrators by the insistence of Hafsah (ra). He said: When the people dispersed (after hearing the decision), Muawiyah delivered a Khutbah and said: Whoever wants to say something in this matter (the caliphate), he should present his head for us. (He should remember that) we are more rightful to it than him and his father." – Bukhari 4108, Fath al-Bari 7/403
  - This shows that arbitrators made their decision unanimously without being affected by the two fighting chiefs and Muawiyah was challenging the person who may be the candidate for khalifa after their decision.
  - This gathering was not of normal people. It was distinguished companions of the Prophets (pbuh) who remained neutral in the fight. They surely had guessed about the attitude of Muawiyah (ra) that he won't accept the new caliph easily.

- Moreover, if historic narratives are correct, when the decision was reported to Ali (ra), he refused to accept it and said that the arbitrators have exceeded their power, and the decision is not according to Quran or Sunnah.
- However, no point of the decision was against the Quran or Sunnah. Neither, the arbitrators exceeded their power.
- However, the attitude of both Muawiyyah (ra) and Ali (ra) was that the decision of arbitrators was not implemented effectively, and they both continue to rule their respective territory.

### Later Events after The Verdict of Arbitrators

- The khawarij grew anxious of Ali (ra) and they took new turn. They started to disturb speeches of Ali (ra) in the mosque and they will shout : “There is no command (acceptable) except of Allah”.
- They made secret council and selected Abdullah bin Wahb as their chief and gave him baiah. They decided to take Madain city, as it was weak target. They started the campaign and gathered twenty five thousand people. They issued an edict of blasphemy against Ali (ra) for killing the supporters of the Caliph.
- Ali (ra) continued to plan to re-attack Syria. After his renewed efforts, he gathered forty thousand man. He also invited Khawarijs to join him, but they refused and said that Ali (ra) should first declare himself blasphemous as they did, and then do repentance and readmit the fold of Islam, otherwise they will wage Jihad against him considering him a Kafir (disbeliever).
- The Khawarij killed a companion Abdullah bin Khabbab when he praised Abu Bakr, Umar and Uthman, and said that Ali knows and understands the injunctions of Allah and His Messenger more than them (khawarijs).
- Ali (ra) sent other to inquire but they killed him, and they were killing any one who disagree with them. Ali (ra) sent many companions to bring them to right path. The famous of that was Abdullah ibn Abbas (ra). Later, Ali (ra) went himself, but to no avail.
- Ali (ra) then took an army and asked Abu Ayub Ansari (ra) to call that whoever come back with them to Kufah or Madian will enjoy peace. With this call people left Khawarij and only 1/3 of them were left. Ali (ra) then launched a massive attack and put the rest of death except few. The narrations say only 9 of them survived Ali (ra)’s assault.
- Ali (ra) came back and asked his people to be ready to attack Syria. But they showed no interest. In such situation, Ali (ra) also abandon his campaign against Syria.

### *Egypt joins with Muawiyyah (ra)*

- After battle of Siffin, Ali (ra) sent Malik Ashtar Nakhai as the governor of Egypt. This irked Mohammad bin Abu Bakr (ra). However, he died suddenly in route to Egypt. Ali (ra) wrote to Mohammad that he was not angry with him to replace

him, but Malik Ashtar could have solved some political issues. Mohammad replied to Ali that he is still loyal to Ali (ra). This happened before decision of arbitrators.

- After the decision of arbitrator, Syrian accepted Muawiyah (ra) as khalifa. This added his powers. He sent Amr bin Al-As (ra) with six thousands soldiers to Egypt with letter for Mohammad bin Abu Bakr (ra), who sent the letter to Ali (ra) in Kufa.
- Ali (ra) sent two thousand soldiers to fight Amr bin Al-As (ra), but they were defeated. Amr bin Al-As (ra) later defeated the men of Mohammad bin Abu Bakr (ra) and he was killed.
- Ali (ra) tried to rally Kufis but to no avail. They were not interest in the campaign. Under such circumstantial compulsion he gave up the Egyptian and Syrian campaign.

### *Ali's rule confined to Iraq and Iran*

- Muawiyah (ra) grew stronger after the victory of Egypt. His next step was to wrest Basrah from Ali (ra).
- Ali (ra) on the other hand, faced many difficulties and challenges. The battle of Jamal had angered them, and a growing demand for revenging the blood of Uthman developed strongly.
- Taking advantage, Muawiyah (ra) send Abdullah bin Al-Hadrami towards Basrah to win hearts and minds of people by all means. Since Abdullah bin Abbas (ra) was not present in Basrah, large group of people joined him. However, Ali (ra) later sent Ain bin Dubaiah who ended ibn Hadrami's campaign and killed him.
- In 39 AH, Persians rose up and revolted. Ali (ra) asked Ibn Abbas (ra) to sent Ziyad to put them down with heavy hand.
- While Ali (ra) was facing discontent and uprising, Muawiyah (ra) took advantage by using generosity, forgiveness, and strategies and appreciation to one and all. This proved fruitful as people from Al-Madinah, Taif, and Yemen drew closer to him.
- Muawiyah (ra) also sent missions to conquer Ain-ut-Tamr, Madian, and Anbar since they didn't receive any help from Kufa, they fell easily.
- Later, Madinites, Makkans and Yemenites took Bai'ah at the hands of Muawiyah (ra).
- In short, by 40<sup>th</sup> AH, Yemen, Hijaz, Syria, Palestine and Egypt became provinces under control of Muawiyah (ra). All of these territories were free from weakness of discontent, insurgence, and internal disputes.
- Both Ali (ra) and Muawiyah (ra) had reached consensus on the issue of leaving Makkah and Madinah outside their rule. Ali (ra)'s rule was confined to Iran and Iraq.

### *Comparison of rule between Ali (ra) and Muawiyah (ra)*

- By now, Muawiyah (ra) enjoyed large number of following. People of Syria gave him full allegiance.
- Ali's rule was confined to Iran and Iraq, while Muawiyah controlled Sham, Egypt, Hijaz, Yemen and most part of Arabia.
- Muawiyah (ra) enjoyed peace in his territory, while Ali (ra) faced discontent and insurgence, and internal disputes.
- Ali's army was largely manned by non-Arabs, while Muawiyah had mostly Arabs in command.
- Ali's army was not motivated to fight with him, while Muawiyah's armies swear allegiance to him to die for him. Ali's army showed a lack of courage and loyalty.
- Large number of Arab tribes of Iraq did not have attachment for their khalifa, while the Persians were also dreaming their own rule. Even in Kufah and Basrah, the two main cities of Ali (ra) had considerable number of men who preferred Muawiyah (ra) over Ali (ra).
- However, since Muawiyah (ra) was not on equality with Ali (ra) in personal status, greatness and glory, he could not claim for himself the same position in the world of Islam and so he continued to fear Ali (ra).

### *Ali's Martyrdom*

- Beginning of 40 AH, another ugly incident further weakened Ali (ra). Abdullah bin Abbas (ra), the governor of Basrah grew angry with Ali (ra) and left. It was due to a false account reported to Ali (ra) that ibn Abbas has spent money from public treasury. Ali (ra) wrote him for clarification, and ibn Abbas (ra) clarified his position that he spent from his own money. But Ali (ra) questioned him how he got that money. Ibn Abbas (ra) wrote back that he spent from his own money and he doesn't like such governorship, and he quit and left for Makkah.
- During these days, Ali's brother Aqil bin Abu Talib (ra) grew angry with Ali (ra) and joined Muawiyah (ra), who welcomed him and gave him considerable daily allowance.
- This saddened Ali (ra) and he considered action against Muawiyah (ra) a necessity. He gathered sixty thousands men to attack Syria.
- The nine Khawarijis those survived Ali (ra) attacked were planning relentlessly. They agreed that three men in power had divided the Islamic world and must be killed, namely Ali (ra), Muawiyah (ra) and Amr bin Al-As (ra). They planned to kill them at the same time in Ramadan after Fajr. They separated and left to Kufa, Damascus and Egypt.
- When the fixed time came, Burak bin Abdullah Tamimi entered the mosque of Damascus and hit Muawiyah (ra) with his sword while he was leading Fajr Prayers. He tried to fled, but was caught. Muawiyah (ra) survived the incident with few injuries, and regained his health after a couple of days of treatment.

Burak was killed. Muawiyyah (ra) later practiced caution and put a guard for safety inside the mosque.

- On the same day, Amr bin Bakr struck Kharijah bin Abu Habibah bin Amr and killed him with his sword mistaking him of Amr bin Al-As (ra), while he was leading Fajr Prayers in the mosque in Egypt. That morning Amr (ra) was absent due to illness and his military officer Kharijah was leading the prayer.
- The same day, Abdur Rahman Muljam attacked Ali (ra) in Kufah mosque while he was leading Fajr Prayer and left him critically injured. Ali (ra) died after two days.
- Ali (ra) before he died told Banu Abdul Muttalib: "Make not my assassination a pretext for shedding Muslim blood; you will kill only my assassin by way of Qisas."
- Ali (ra) remained alive through Friday, and died on Saturday Ramadan 17<sup>th</sup>. May Allah swt bless his soul.

Hassan (ra) led the funeral prayer. But there is wide difference of opinion about the burial ground. Some people say that he was buried in the Kufah Mosque while others say he was buried in his house, or somewhere ten miles away from Kufah.

According to some other narrations, Hassan (ra) buried him at an unknown place anticipating an act of desecration from the Khawarij.

Some other narrators say his body was carried to Al-Madinah to be buried near the grave of the Prophet (pubh). But the camel carrying his body fled away and remained traceless.

Another narrator say that the camel with the body was traced near Tai and he was buried there.

It is a wonder that the grave of such a great personality remained traceless to this date.

## **MUAWIYYAH AND HASSAN BIN ALI IBN TALIB (R)**

- When Ali (ra) was asked on the eve of his death whether Bai'ah may be taken at the hands of Hassan (ra), he said in plain words, "At present I am involved in my own personal affairs so you do this with whatever you like". They took this as an indication in favor of Hassan (ra).
- Later, they took Bai'ah at the hands of Hassan (ra), who kept of asking them to admit: "Act according to what I say; fight with whom I fight and make peace with whom I enter peace".
- When Muawiyyah (ra) came to know about the death of Ali (ra), he adopted the appellation of Amir-ul-Momineen.
- He renewed his Bia'ah from people of Syria as Khalifa.
- He marched towards Kufa with sixty thousand men, and sent a message to Hassan (ra): "Peace is better than war, and it is proper for you to accept me as Caliph and take Bai'ah at my hand".

- When Hassan (ra) understood that Muawiyah (ra) will take out Kufah, he left Kufah with fourty thousand troops. He told his people that they have taken Bai'ah at his hand, and they should obey him in war or peace.
- When Khawarij heard that Hassan (ra) wanted to enter into peace, they issued a verdict of blasphemy against him.
- Many of them entered the camp and surrounded Hassan (ra) calling him a disbeliever. They pulled his garment so violently that it was torn into pieces. They also plundered the camp.
- Hassan (ra) hurried to Rabiah and Hamadan clans to seek their help, as they were his supporters. They immediately helped and rescued him.
- After the trouble in his camp, Hassan (ra) sent Abudllah bin Harith bin Naufal to Muawiyah (ra) for peace talk.
- Abdullah bin Amir who was sent by Muawiyah as vanguard, when he reached Madian with his troops, Hassan (ra) came out of Madian with his army. When Abdullah saw his army, he sent a message that he is not here to fight and he is just a vanguard of Muawiyah. He sent salutation to Hassan (ra) and requested him to stop the fight and save people from death and destruction.
- Hearing this Hassan (ra) immediately sent a message that he is willing to make peace with Muawiyah (ra) and quit as caliph if he would stick to Quran and Sunnah, and forget past activities and give safety to life and property to his (Hassan's) supporters.
- Abudllah bin Amir rushed to Muawiyah (ra) with this news and added few other conditions and said that Hassan (ra) is willing to make peace if the caliphate is restored to Hassan (ra) after Muawiyah (ra), an annual amount of five thousand from public treasury be paid to him, and thirdly, he will collect tribute from Ahwaz and the Persian territories".
- Muawiyah (ra) eagerly agreed to all conditions and have reported said: "Hassan's intention appears fair and he seems to bring peace between two factions of the Muslims." He signed a blank letter and asked Abudllah bin Amir to take to Hassan (ra) to put his conditions.
- When Hussain (ra) and Abudllah bin Jafar (ra) came to know of this development they tried to stop him, but he declined their advice. He had in his mind the activities of people of Iraq and Kufah from time of Ali (ra), and he was conscious of the fact that Muawiyah (ra) is skillful in administration of his territories. He remained determined to make peace.
- When Hussain (ra) saw the conditions with him being Caliph after Muawiyah (ra) he objected to it, and said if he wanted to remain caliph, why would he quit now. He then wrote following words as peace document:

*"This peace document is being written between Hassan bin Ali bin Abu Talib and Muawiyah bin Abu Sufiyan. Both of them agree on following:*

*The office of Caliphate is handed over to Muawiyah bin Abu Sufiyan.*

*The Muslims will be at liberty to elect a Caliph of their own choice after Muawiyah.*

*The Muslims as a whole will remain safe from the hands and tongue of Muawiyah and he will treat all with grace.*

*He will not stand in the way of Ali's relatives, and supporter's of hasan and husain bin Ali will not suffer at his hands.*

*Both these brothers and their relatives will be free to go anywhere and settle at any place.*

*Muawiyah is bound to keep sending the tribute from Ahwaz to ahssan bin Ali, and entire existing possessions of the public treasury of Kufah will be with in the rights of Hassan bin Ali and he will be free to spend it at will.*

*Muawiyah should prefer Banu Hashim in giving gifts and rewards”*

- Muawiyah (ra) became overjoyed, and came to Grand Mosque of Kufah, and he took Bai'ah from Hassan and other people of Kufah.
- Hussain (ra) refused to take Bai'ah and when Muawiyah (ra) pressed for it, Hassan (ra) told him not to insist, for his pride was dearer to him than taking Bai'ah. Muawiyah (ra) kept silent. But Hussain took Bai'ah later.
- Amr bin Al-As (ra) suggested that suggested that Hassan (ra) give a speech. Hassan (ra) then said:

“O' Muslims! To me mischief is highly detestable. I made peace with Muawiyah to save the Ummah of my grandfather from tribulations and disturbances and accepted him as commander and Caliph. Had the command and caliphate been his right, he has got it; if it was mine, I bestowed it on him”.

This is as per the prophecy of the Prophet (pbuh), who said about Hassan (ra): “ This son of mine is a chief and Allah the Almighty will bring about peace between two groups of the Muslims through him”.

- The peace treaty was signed in 41 AH, only six months after the martyrdom of Ali (ra). This year is named **Am-ul-Jamaat**.
- Muawiyah (ra) showed high regard for Hassan (ra) until he remained alive and kept sending him the agreed amount.

## **KHILAFAH OF MUAWIYYAH IBN ABI SUFIYAN (R)**

### **Some Ahadees regarding Muawiyah 's Khalifa**

- It is mentioned in History of Ibn Kathir that Tabarani stated from Muaz bin Jabal that the Prophet pbuh said: “Indeed it started from mercy and Prophethood, then it will become mercy and khilafa, and then it will turn into statehood and then it will turn into oppression and violence on earth, and they will declare silk and alcohol as halal. Despite that they will be given Rizk and help until they meet Allah azzu jal.”
- Ibn Kathir mentioned in his book that it was reported from Abdul Malik bin Umar that the Muawiyah (ra) said that “by Allah I was convinced for khalifa due

the saying of the Prophet pbuh. He pbuh told me that O Muawiyah! if you become the King the do righteous deeds”.

- Ibn Khathir mentioned in his book that it was reported in the hadith of Yahya bin Saeed that “Muawiyah (ra) was started walking behind the Prophet pbuh, holding the water can, the Prophet pbuh looked at him and said, O Muawiyah !, if you become Amir then fear Allah and do just. Amir Muawiyah said due to the Prophet’s saying he always knew that he will be put to the test (of ruling).

### **Muawiyah (ra) becomes Khalifa**

- By the month of Rabia al-Awwal 41 Hijra the entire Islamic world took ba’it at the hand of Amir Muawiyah (ra) and Imam Hasan accepted him as caliph. He remained alive for 20 years more.
- Total period of his rule was 40 years. In the first half of the 40 years, he was a ruler of a province or Governor and in second half, he ruled as caliph or emperor.

### **The immediate challenge after becoming the Khalifah**

When Amir Muawiyah (ra) became Khalifa he had to deal with three kinds of people:

- The first sect** was of the **partisans of Ali (ra)**. They thought that Ali bin Abi Talib (ra) deserved the Khalifah and after him, his progeny was entitled to it. This sect was mainly found in Iraq and Iran. It was also found in Egypt, but it dwindled after the renunciation of the throne by Imam Hasan (ra) and his reconciliation with Amir Muawiyah (ra).
- The second sect** was of the **partisans of Muawiyah (ra)**. This was of partisans of Banu Umayyah. It included the whole of Syria and some Arabian tribes like Banu Kalb. Due to the assassination of Uthman bin Affan (ra) these people believed that Amir Muawiyah (ra) and Banu Umayyah were entitled to the Khalifah and were ready to extend all help to them.
- The third sect** was called **Khawarij**. They considered the first two sects to have gone astray and into unbelief and thus they used all their powers against them. The hypocrites and conspirators who were unanimously the enemies of Islam remained mingled with these people. The majority of Khawarijs were in Iraq mostly in Basra and Kufa.
- Besides these three sects, there was one more sect, which remained aloof from all the controversies and wanted to live a life of withdrawal. **This group consisted mostly of the great Sahabas**. These people were mostly found in Madina and Makkah and lived in the rural areas of the Hijaz or the pastures of camels.

## The Khawarij

- A group of khwarij along with 500 members readied to oppose him and left Kufa.
- Muawiyyah (ra) instead of taking up fight with them acted with common sense. He assembled and told Kufis that these are your own kins and brethren, you yourself should make them understand the horror and consequences of opposition and fighting. Kufis were so impressed that they captured Khwarij leader but Khwarij didn't give up. Eventually Kufis fought with them and reduced them to 150. But they selected another leader and kept fighting until they were disbursed completely. Some of them fled to towns of Iraq and Iran.
- After this, Amir Muawiyyah (ra) became aware of different groups of Khwarijs which were present in many towns all over Iraq.

## Appointment of Officials

- Amir Muawiyyah (ra) appointed Amr bin Al-As (ra) as governor of Egypt. He kept him to his post even after becoming the Khalifa.
  - Sayeed bin Al-As (ra) as governor of Makkah
  - Marwan bin Hakam (ra) as governor of Madinah
- Both Sayeed and Marwan were his relatives. He duped them in the two main cities to avoid any conspiracy.
- For hajj, he didn't go for Hajj every year. He will appoint amir for Hajj on his behalf and keep changing him so that they can not take advantage of it.
  - He appointed Mughira bin Shoba (ra) as governor of Kufah and instructed him to crush the sedition of the Khwarij at any cost.
  - In Persia, Ali (ra) appointed Zeyad bin Abi Sufyan (ra) who was considered to be partisans of Ali. Zeyad was known for his intelligence all over Arabia and was very successful ruler in Persia. Muawiyyah (ra) gave priority to plan to bring him on his side.

## Zeyad bin Abi Sufyan (ra) bring peace to Basrah

- Zeyad's Mother Sumayya was slave of Harith bin Kilab Thagafi. People doubted about his real father. Abu Sufyan married her before embracing Islam and Zeyad was born of them.
- Zeyad resembled Abu Sufyan but the family of Abu Sufyan and Amir Muawiyyah (ra) never accepted him as Abu Sufyan's son.
- When Muawiyyah (ra) became caliph, Zeyad hesitated to take Bai'ah. Amir Muawiyyah (ra) wisely sent a letter to him accepting him as family member and granted him safety. His name was officially written in all places as son of Abi Sufyan. When Mughira bin Shoba (ra) brought him to Syrian, Muawiyyah (ra) greeted him warmly and gave him high respect, and accepted him as brother.

- Although, this was known to Ali (ra) because Abi Sufyan once admitted to Umar bin Khattab (ra) in Ali's presence that Zeyad was his son, thus, Umar (ra) appointed him as governor of Persia.
- Muawiyah (ra) promoted him and made his governor of Basrah.
- Zeyad quickly brought peace to Basrah. He declared curfew and ordered whoever went out of his house or was seen in the field at night would be killed without trial. This was followed by strict action. Basrah soon became peaceful from theft and robberies.
- With the appointment of Zeyad and Mughira bin Shoba (ra), Muawiyah became relieved of Iraq and Persia.
- He extended the rule of Zeyad up to Persia, Jazirah, the northern section of land between Tigris and Euphrates rivers, and Sajistan. This ensured complete peace in those territories.
- Both Zeyad and Mughira (ra) kept Khawarij at bay. Time to time Khawarij made attempts to revolt and they were disciplined quickly.

### **Military advances**

- Romans were always a threat to Syria. Egypt and North Africa were under constant attack by the Romans.
- After settling Iraq and Iran and Khawarij, Muawiyah (ra) put all his energy towards Romans.
- He prepared a naval force and raised salaries of sailors.
- He had 2000 war boats prepared and appointed Junada bin Umayya as the navy chief.
- He divided army into "Defense" and "Offense" and enhanced their supply links.
- He created separate armies for summer (called Shitiwi) and winter (called Saifia), thus, ensured round the year vigil on the borders.
- His navy made Island of Cyprus its head quarters, they disposed the Roman forces from Mediterranean Sea and made the Egyptian and Syrian coasts very safe from naval invasion.
- He conquered provinces of Sajistan like Rehad.
- During same year, the Islamic army made advances towards Barqah (north African and Sudan) and Islamic rule was extended considerably.

### **Constantinople**

- In 48 AH, Amir Muawiyah (ra) thought it necessary to launch a naval attack on Roman capital of Constantinople and eliminate the threat from Romans, and

shatter their future ambitions so that they dare not even look towards the Islamic borders.

- He made announcements throughout the Khalifah, and in Makkah and Madinah about attacking Constantinople.
- The companions knew the saying of Prophet pbuh: “The first army that attacks the city of roman emperor, would be forgiven”.
- The illustrious Sahabas like Abdullah bin Umar, Abdullah bin Zubair, Abdullah bin Abbas, Hussain bin Ali, and Abu Ayyub Ansari (ra) gladly participated.
- A large army was sent to Constantinople under the command of Sufyan bin Auf. A part of army moved to destination by Sea and another by land.
- The Muslims siege the city, however, due to the strength of the city, siege was unsuccessful.
- Abu Ayyub Ansari (ra) died during the siege and was buried there.
- Muslims faced very cold and harsh weather and returned without conquering the city.
- Although the mission was unsuccessful, but it put a fear in Romans and they considered themselves lucky to avoid conquest. Thus they gave up any provocation at Islamic borders, and all disputed areas became under Islamic rules.

### **Expansion in west and east (Africa and Asia)**

- In 50<sup>th</sup> AH, Muawiyah (ra) made Oqba bin Nafi governor of Egypt, Barqah and Sudan.
- He instructed him to advance westward and capture all North Africa.
- Oqba bin Nafi passed through Egypt, Barqah and invaded Tunis and Tripoli, and kept going and advanced in to (modern day) Algeria near Morocco.
- Abdullah bin Sawar who was the administrator of Makran (coast in Pakistan and Iran) and Baluchistan (western province of modern day Pakistan), attacked Sindh (Province of southeast Pakistan) in same year, to discipline the Sindhis. Sindhis were prepared fully, they fought. Abdullah bin Sawar was martyred in the battle. Later, Mahlab bin Abi Safra captured large part of Sindh.

### **Appointment of Yazid as his successor**

- During 50<sup>th</sup> AH, Mughira bin Shoba (ra) came to Damascus and gave Muawiyah (ra) idea to appoint Yazid as his successor to avoid any bloodshed that mared Uthman and Ali's era. Muawiyah (ra) never thought any such appointment, however, Mughira (ra) convinced him. He then asked Mughira (ra) to execute the plan and take Bai'ah from Kufis for Yazid.

- This was a turning point in the history of Khilafah, as it was turning into Kingdom and that the son succeeded his father or king. This would abandon the traditional practice of selection by consultation by learned scholars.
- Mughira (ra) sent a delegation of illustrious Kufis to Muawiyah (ra) who showed their willingness to take Bai'ah for Yazid. Seeing this, the idea that Mughira (ra) put in his mind of taking Yazid's Bai'ah became further strengthened.
- But Muawiyah (ra) was far sighted and scrupulous man. He wanted to know if larger part of Islamic world would accept it. He wrote to Marwan bin Hakam (governor of madina) and Zeyad bin Abi Sufyan (Basra Governor): "I have grown old, and I do not want any riots or disturbances to break out among the Muslims fro the sake of taking Caliphate. I want that in my lifetime I should nominate someone to be Caliph after me". He than proposed his son and asked them to consult with others with caution and influence them to take his Bai'ah.
- In Basrah, Zayed bin Abi Sufan told one of his officials that Amir ul Momineen has taken a hasty step in this affair, and did not think deeply because Yazid is a youth who leads a life of entertainment. He advised him not to show his disagreement to Amir ul Momineen, instead he will go to Damascus and make Yazid see reasons. Zayed allowed him to leave. He met Yazid and made him reform his life.
- In Madinah, Marwan bin Hakam gathered people and told them that Amir ul Momineen doesn't want bloodshed and wants to appoint Khlifah in his life. People appreciated the idea and agreed to support. Few days later he assembled them again and told them about nomination of Yazid.
- Hearing this, Abdul Rahman bin Abi Bakr, Abdullah bin Umar and Abdullah bin Zubair and Hussain bin Ali (ra) expressed great resentment. They said this selection has been made not for welfare of Muslim but for their annihilation because by this way the Islamic Caliphate will resemble that of Romans and Persions empires in which son sccueeds his father to the throne and it was against the spirit of Islam.
- Marwan wrote it back to Muawiyah (ra). At this stage, Mughira bin Shoba (ra) died in Kufa in 51 AH. Muawiyah (ra) then appointed Zeyad bin Abi Sufyan as governer of Kufa. Zeyad came to be known as governor of Iraqain (the two Iraqs).
- Muwaiyyah (ra) won support of Iraq for Bai'ah on Yazid with the help of Zeyad.
- However, it was Madinah, Makkah and Hijaz that he had to conquer. He himself arrived for Hajj in 51 AH. In Madinah and rewarded people greatly and increased their allowances and won their support. But Abudllah bin Umar (ra), Abudllah bin Zubair (ra), Abdullah bin Abbas (ra) and Hussain bin Ali (ra) moved to Makkah.
- Muawiyah (ra) proceeded to Makkah and immediately called for those four and asked them about Yazid's Bai'ah.

- Ibn Umar (ra) said: "I will accept as caliph the man on whom there is a popular consensus. Even if a slave is made caliph I shall obey him and not part with Jamat".
- Ibn Zubair (ra) said: "I put before you 3 points. You are at liberty to chose whichever suits you. 1) you must act upon the Sunnah of the Prophet (pbuh) and leave the issue of Caliphate without nominating any one. 2) if you don't like it, then act upon the Sunnah of Abu Bakr (ra) and depute to your post a man who comes neither from your tribe nore your family, 3) and if this is not to your liking, then emulate Umar bin Khattab (ra) by nominating six persons who are neither of your family or tribe nor your own son. These six should be at liberty to choose anyone as caliph from among themselves. There is no fourth alternative except this that to which we may agree".
- Other seconded to Abudllah.
- Muawiyyah (ra) then took Bai'ah for Yazid from Makkan except for these four. He used wealth to covert the decision on people in his favor.
- The Bai'ah of Yazid was taken from whole Islamic world in 56 AH, except the above four people. Amir Muawiyyah (ra) left them alone and didn't see it appropriate to force them.

### Other Events

- In 53 AH Zeyad bin Abu Sufyan died of plague. This caused hard blow to Muawiyyah (ra) as he was huge help to him for keeping Iraq and Iran under control.
- Zeyad requested Muawiyyah (ra) to make him governor Hijaz and rest of Arabs besides Iraqain. He was granted. The inhabitants of Hijaz were terrified with this news as they heard of his crushing rule in iraq. They asked Abdullah bin Umar to make Du'a to be safe from Zeyad's rule. They made Du'a together and said Amen. The prayer resulted in the appearance of pimple on Zeyad's finger ultimately led to his death.
- Muawiyyah (ra) appointed his son Obaidullah bin Zeyad as head of Basrah, Khorasan, and Persia. Soon after, Khawarij came out as they feared only Zeyad. He became occupied with disciplining and humbling them.
- Aisha (ra) died in 58<sup>th</sup> AH and was buried in al-Baqi. She use to oppose governor Marwan because his deeds were not good.
- Abu Huraira (ra) died in 59<sup>th</sup> AH. He often made Du'a : "O Allah, I seek your protection against the rule of young boys". His prayer was accepted andhe died before yazid was appointed.

### Death of Muawiyyah bin Abi Sufyan (ra)

- Amir Muawiyyah (ra) fell ill in the beginningof Rajab 60 AH.

- He called Yazid and asked him how will he treat the Muslims. He said he will follow Quran and Sunnah of Prophet pbuh. Muawiyah (ra) asked him to follow Sunnah of Abu Bakr (ra) and Umar bin Khattab (ra) and Uthman bin Uffan (ra). But he said following Quran and Sunnah is enough.
- Hearing this Muawiyah (ra) said to him that he is convinced that Yazid will not follow his advice. He told him that people of Iraq will put Husain bin Ali (ra) against him (Yazid), if he wins over him, he should give him due regards for kinship
- Amir Muawiyah (ra) later died on Thursday 22 Rajab 60 AH. He was 70 years old at the time of his death.
- He had in his possession some hairs and nail of the Prophet (pbuh). He left a will that those should be put into his mouth and his eyes. He was buried in Damascus.

### **REVIEW OF MUAWIYYAH (RA)'S KHLIFAH**

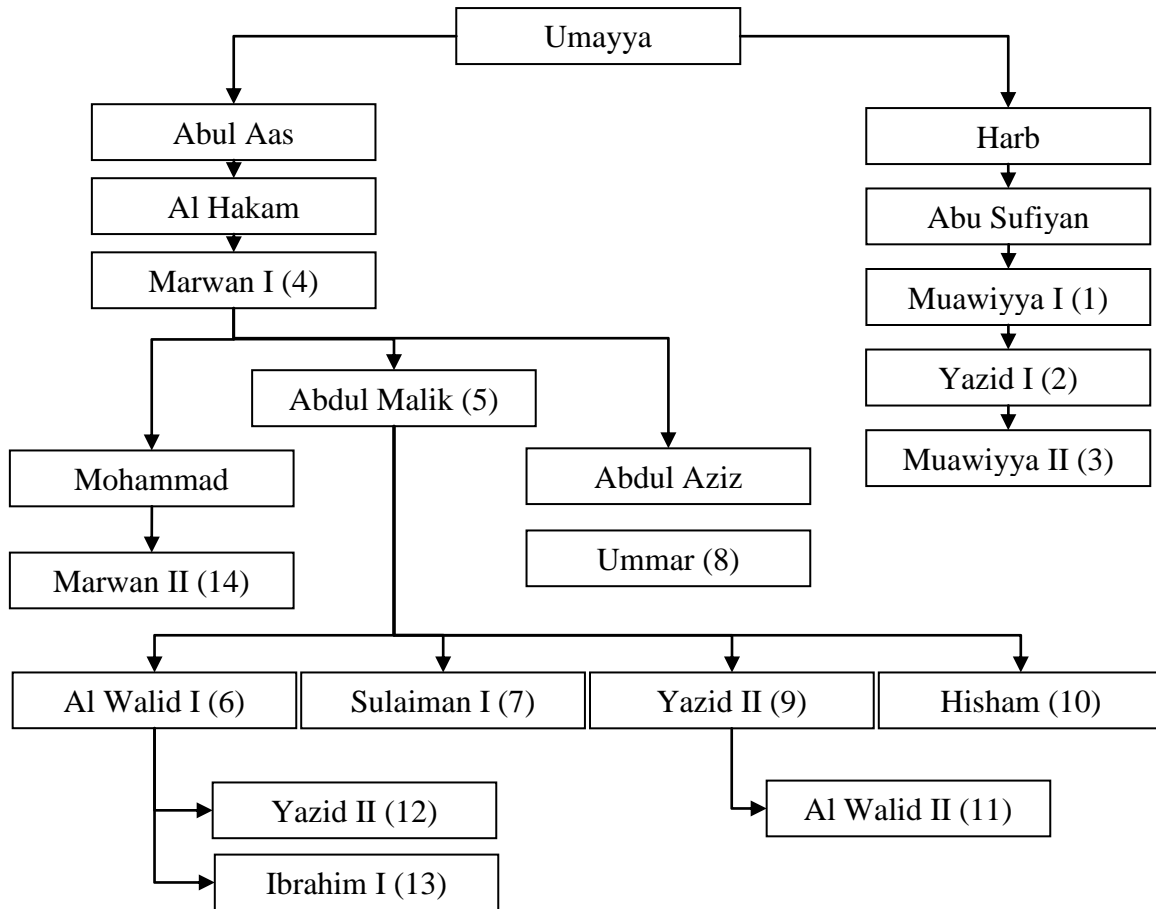
- His rule as Khalifa for 20 years, was very successful, as no one dare to rebel against him and peace prevailed.
- During his era, Islamic territory expanded in all four directions.
- He controlled all Islamic states without any exception.
- The disorder found at the time of Ali's rule in Iraq, did not exist in Muawiyah's time.
- Muslim army learned to fight naval battles and pushed back Romans and they feared Muslim's power.
- He was the first to have Ships built and have Naval forces.
- He established a postal department.
- He was first to invent the system of putting a seal on orders and kept a copy of order in his office.
- Under his rule, Zeyad bin Abi Sufyan and some other governors justified subjection of the Iraqis and Iranians to coercion and violence, and if they were not dealt with harshly, it would have been considered as his negligence and could've caused the Islamic State to breakup.
- Amir Muawiyah (ra), arguably wanted to establish his rule and for his clan and family to have superiority in power over Banu Hashim. However, doing so he didn't allow enemies of Banu Umayyah or Banu Hashim, or Ali, or his own, or any threat to Islamic State to take advantage. When a conflict with Ali (ra) was happening, a huge Christian army planned to attack Ali (ra), thinking Muawiyah (ra) would like to have his opponent removed, and since Ali (ra) would not be able to defend due to disunity in his army and state. However, to their surprise, as soon as Muawiyah (ra) heard it, he sent a message to Christian emperor: "You should not be deceived by our internal affairs. If you turn towards Ali (ra),

the first chief who advances to punish you under Ali's flag, will be Muawiyyah". The impact of this letter was such that Christians gave up the idea.

- The differences between Ali and Muawiyyah (ra) were not as conceived by Muslims Today, which is due to their ignorance and lack of knowing facts. In order to arrive at correct judgement, we must not forget that Ali's brother Aqil bin Abi Talib (ra) was Muawiyyah's friend, and Zeyad bin Abi Sufyan the brother of Muawiyyah was in complete trust of Ali (ra). Aqil bin Abi Talib use to admonish Muawiyyah (ra) in open court and yet the latter always indulged him.

## **ANSWERS TO DOUBTS**

## REFERENCE: THE Umayyads DYNASTY 661 – 750 CE



The progenitor of the Umayyad Dynasty was Umayya. Umayya had two sons Abul Aas and Harb. Abul Aas's son was Al Hakam; and Harb's son was Abu Sufiyan. The house thus comes to be split in two branches known as **Hakamit** and the **Sufiyani**s.

Muawiyah I the son of Abu Sufiyan was the first Umayyad ruler. He ruled from 661 to 680 CE. He was succeeded by his son Yazid I who ruled from 680 to 683 CE. He was succeeded by his son Muawiyah II who ruled for 1 year only 683 to 684 CE.

After Muawiyah II succession passed on to Marwan I of the Hakamite branch. He ruled for one year only and succeeded by his son Abdul Malik. He ruled from 685 to 705 CE. He was succeeded by his son Al-Walid I who ruled from 705 to 715 CE. He was succeeded by his brother Sulaiman who ruled from 715 to 720.

**Source:** History of Islam

**END OF ARTICLE**

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  2. History of At-Tabari
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وَأَعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ

hold fast to Allah, He is your Maula (Patron, Lord, etc.), what an Excellent Maula and what an Excellent Helper!” (22-78).

**And “اشْهَدُوا بِأَنَّا مُسْلِمُونَ” Bear witness that we are Muslims” (3-64)**