

opción

Revista de Antropología, Ciencias de la Comunicación y de la Información, Filosofía,
Linguística y Semiótica, Problemas del Desarrollo, la Ciencia y la Tecnología

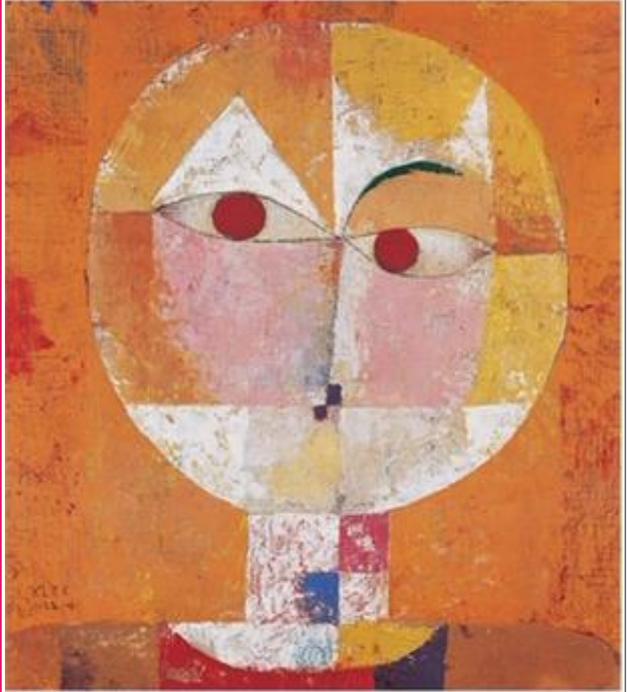
Año 35, 2019, Especial N°

23

Revista de Ciencias Humanas y Sociales

ISSN 1012-1537/ ISSNe: 2477-9385

Depósito Legal pp 198402ZU45



Universidad del Zulia
Facultad Experimental de Ciencias
Departamento de Ciencias Humanas
Maracaibo - Venezuela

The historical starting points for the statehood of umayyad caliphate

Saad Kadhim Abd Al-Janabi, Ahmed Jabar Jamr al-Hilali
alghanabisaad@mail.ur, alhilaliahmed1990@mail.ur

Abstract

This research aims at studying the factors of the establishment of the Umayyad caliphate through the history of Al-Tabari (The History of the Prophets and Kings) who has passed away in 310 A.H, through comparing his stories with the other Islamic history resources. As a result, some of the historians who preceded Al-Tabari agreed that Abu Bakr made Yazid the Caliph of Syria in order to create the Umayyad caliphate. In conclusion, the killing of Ali bin Abi Talib is among the most important factors that precipitated the establishment of the Umayyad Caliphate.

Keywords: Historical, Starting, Statehood, Umayyad Caliphate.

Los puntos de partida históricos para la estadidad del califato omeya

Resumen

Esta investigación tiene como objetivo estudiar los factores del establecimiento del califato omeya a través de la historia de Al-Tabari (La historia de los profetas y reyes) que falleció en 310 A.H, comparando sus historias con los otros recursos de la historia islámica. Como resultado, algunos de los historiadores que precedieron a Al-Tabari acordaron que Abu Bakr convirtió a Yazid en el califa de Siria para crear el califato omeya. En conclusión, el asesinato de Ali bin Abi Talib es uno de los factores más importantes que precipitó el establecimiento del califato omeya.

Palabras clave: Histórico, Comienzo, Estado, Califato omeya.

1. INTRODUCTION

The history of Al-Tabari is considered one of the most prominent sources of Islamic history from the time between 11 A.H. He dealt with important issues in his writings and chose his material in its variety and accurate attribution, which made this book a main source in studying this stage. When Al-Tabari's approach was about the Umayyad Caliphate is characterized by its precedence and many novels in it, it has highlighted the factors of its being and its historical starting points. This study begins with many aspects: The nomination of IBN ABI (2000) in Damascus, then the death of Yazid and the leadership turned to (IBN ABI, 2000). This research also deals with IBN ABI (2010) under Caliph Uthman ibn Affan and Muawiya in the era of (IBN ABI, 2000).

The origins of the Umayyad caliphate go back to the early years of the Caliphate, i.e. during the era of Caliph Abu Bakr al-Siddiq. One of the most main historical references are these origins, which has said by IBN ABI: "Yazid ibn Abi Sufyan has become the caliph, and he was one of the first princes who went to Syria, they went with seven thousand soldiers" (2010: 20). Some of the historians who preceded Al-Tabari agreed that Abu Bakr made Yazid the caliph of Syria in order to create the Umayyad caliphate. The aim of the first caliph about sending Yazid to Damascus was to facing Greek, He has sent Yazid bin Abi Sufyan Aba Amama bin Ajlan to Greek in Palestine (AL-ASSADI, 1993), he has lowlied them and killed a large number

of them, then the Muslims have achieved a great victory (IBN KHALDUN, 1988).

2. METHODOLOGY

The death of Yazid bin Abi Sufyan and turning the leadership to Muawiya was considered the first and most important factor contributing to creating the Umayyad caliphate, which has explained by Ibn Shabal:

Yazid bin Abi Sufyan has died, then Omar made Muawiya instead of Yazid, and lamented him to Abi Sufyan, as he said: O Caliph, who made as a leader instead of Yazid? Muawiya, Omar said, and Abi Sufyan said: you have ties Damascus and Jordon to Muawiya, and then Omar and Muawiya have died for DAMASCUS AND JORDAN (2018: 10).

When the caliph Oman ibn al-Khatib has killed in, so the matter of choosing caliph is going to al-Shura consultation, and Aisha get into the matter, then Omar has ordered that the discourse should be in Aisha's room and choose the suitable person to be caliph after Omar, then he said: "Do not enter the room, but be close to it" (IBN QUTAIBA, 1990: 15). After a long discussion, the men candidates to selected are the Imam Ali bin Abi Talib and Uthman ibn Affan,

whereas there was a disagreement between Muslims in that time, as mentioned by al-Tabari:

Ibn Abi Sarh said: If you want not to make a conflict in Quraish, you need to Elect Uthman... Amar ibn Abi Sarh has been cursed, and he said: When you advise Muslims! Banu Hashim and Banu Umayya have been talked, the Amar said: O people, Allah rewards and dearests us with our religion, then do not let this matter go to others who do not belong to people of the household of your prophet (Muhammad)! a man of Banu Makhzum said: hey ibn Sumaia, you have run your phase, then who you are to make a leader of Quraish (AL-ASSADI, 1993: 18).

The era of Uthman ibn Affan is considered the culmination of political failure at that time and one of the important factors for the establishment of the Umayyad caliphate. This is because of the Umayyad intervention in the decisions of the Caliph. Then Marwan became the first advisor in the city and by appointing the governors and employees and isolating them without having any ruler but from the ruling family to ignore many important figures fighting and relying on those who did not seek Islam except for fear or greed. Despite the facilities and the handing over of positions that generate goods for his cousins, this was a factor of fascination. Muawiya is worried about the Victory of Othman, arguing that he is not willing to show discord with the companions of the Prophet Muhammad (peace be upon him) (IBN KATHIR, 2010: NNAMANI ET AL, 2019).

I think in what did Muawiya do, is the first cause of killing Uthman, because Muawiya wanted to take over the caliphate. Muawiya tried to make sedition, whereas he wanted the blood of Uthman, while Uthman was trapped for a long time and he did not do anything, although that Uthman asked him to help. While Imam Ali did not spare any effort even he put Imam Hassan to protect Uthman, then Osman was attacked and rejected by Hassan bin Ali, and did his efforts to away the danger from Uthman but no in vain, and when the door of Uthman was burned, Hassan bin Ali went out to them and said: "Their religion is not mine, and I am not one of them" (KHALIFA BIN KHAYAT, 2000: 17). The sources agreed on the year of Uthman's murder to involve an important era in Islamic history (HAUER ET AL, 2018).

3. RESULT

Imam Ali was the first candidate, according to pledge fealty of al-Ghadir, but he gave up for the public interest of the Muslims, after the death of Uthman, the delegations came to accept the caliphate, but at first, he refused and said:

I prefer to be a minister than caliph, but the rejection of the companions of the Prophet and insisted on him, so he asked that the pledge be public in the mosque, but some of his companions were afraid of chaos and he insisted on allegiance in the mosque. The

immigrants and supporters pledged him then people came and the delegation has done (AL-DINOURI, 1960: 14).

On Friday Ali has pledged on the fifth of Dhu'l-Hijjah The Month of the Pilgrimage, The first sermon for Imam Ali as it mentioned by al-Tabari He extended his praises to Allah, and Said: Allah revealed a guide book (the glorious Quran) that shows good and evil, so take good and leave evil, do all obligations to Allah who leads you to paradise, Allah forbidden things which are not unknown, and preferred the sanctity of the Muslim to all others... Obey Allah, and if you see good take it and if you see evil leave it.

Many sources agreed with al-Tabari's story concerning with pledge for Talha and Zubair, as for Talha's coercion on allegiance as mentioned by Tabari is only a claim from Talha to justify the retraction of his sale to Ali bin Abi Talib. The position of the Umayyads in the city so anxiety, so Marwan ibn al-Hakam escaped then the rest followed him and stayed who could not escape.

After settled down of matters to Ali, he tried to change Uthman works in order to extend the rule of law of the new system and to reform the affairs of Muslims throughout the Arab Islamic country, then he sent to Damascus, Sahl bin Hanif but Sahl's job did not achieve anything because of Muawiya's refuse to obey the judgment of the Caliph who is the legitimate candidate elected under the excuse of demanding the blood of Uthman, thus clarified his plans, which he intends to establish a system of government is different from what

followed the dispute that followed the Prophet Muhammad. For that, Muawiya wanted to strengthen the front of Damascus by inviting a number of elder Arabs, most notably is Omar bin al-Aas. Muawiya tried to establish a hereditary system of government, which is explained by the orientalist William James Durant, and he said:

The way to authority was less bloodthirsty than that of many who founded new governing families. He felt as many of the rapists felt that he needed to surround his throne with grandeur, resembling the emperors of the Byzantine state, who themselves resembled the king of the Persian kings. The survival of this model of the Royal Government individual... is to suggest to the authority to rule ignorant peoples and exploitation. Muawiya himself felt that his authority was justified by the lack of prosperity, the inter-tribal conflict, and the Arab state stretching from the River Jihun to the Nile. He saw that there is no way to prevent the conflict that must occur when choosing the caliph if the principle of election is followed, and what leads to it (AL-DINOURI, 1960: 20).

Muawiya was a shrewd man of deceit, where he was sent to Imam Ali, asking for the blood of Uthman, and many of those who supported him in that, knowing that Imam Ali was innocent but exploited the circumstances in order to maintain his position and he had political ambition. Al-Tabari was interested in presenting his stories regarding the Battle of Siffin, where he mentioned many of its parts regarding the warning of Muawiya from the siege of water and become the victor of the law of the Euphrates River consulted with

Muawiya and told them what to do, some of his friends said we must prevent them as they prevented Uthman, but the response of Omar bin Al-Aas, the owner of the cunning opinion is the people will not thirst, and you are full, but without the water, look what is between you and them.

4. CONCLUSIONS

Some sources regarding the arbitration agreed in principle with al-Tabari, the acceptance of the people of Iraq in arbitration straw that broke the camel's back, where they mention that they went out with Ali to two Siffin and they are beloved lovers, so they became enemies of the enemy, and the judges of the court, and they have come to the whole road, and they have been humbled.

William James Durant has talked about martyrdom of Ali, as he said: "In this chaos, a man of the Kharijites the ash-Shurah attached Ali near Kufa, and stabbed him in the head with a poisoned sword"(AL-DINOURI, 1960: 24), the place which Ali died in it became a sacred place to Shi'a who respect Ali. And this place became a place to pilgrimage of other Muslims to Mecca itself. The killing of Ali bin Abi Talib is among the most important factors that precipitated the establishment of the Umayyad Caliphate.

REFERENCES

- AL-ASSADI, S. 1993. **Sedition and Camel**. 7th edition, Investigated by Ahmed Rateb Armoush. Dar al-Nafis. Lebanon.
- AL-DINOURI, A. 1960. **Al-Taweel News**. 1st Edition, investigated by Abdel Moneim Amer, reviewed by Dr. Jamal al-Din al-Shayal. Cairo- Arab Book Revival House - Issa al-Babi al-Halabi and his Partners. Lebanon.
- HAUER, G., HARTE, P., & KACEMI, J. 2018. "An Exploration of the Impact of Industry 4.0 Approach on Corporate Communication in the German Manufacturing Industry". **International Journal of Supply Chain Management**, 7(4), 125-131.
- IBN ABI, A. 2000. **Explanation of Critical Approach**. Investigated by Muhammad Abu al-Fadhl Ibrahim. Dar- Ahia for Arabic Books. Egypt.
- IBN ABI, Z. 2010. **The history of Abu Zarah Damascene**. Narrated by Abi Maimoon bin Rashid, study and investigation: Shukr Allah Nematoallah al-Koujani. The origin of the book is a master's degree in the College of Arts - Baghdad, Damascus - Arabic Language Group. Iraq.
- IBN KATHIR, A. 2010. **Beginning and End**. 1st edition, investigated by Abdullah bin Abdul Mohsen al-Turk. Dar Hijr for printing, publishing, distribution and advertising. Lebanon.
- IBN KHALDUN, A. 1988. **Diwan al-Mubtada and Al-Khabar in the history of the Arabs and Berbers and their contemporaries of the greatest interests**. 2nd edition, investigated by Khalil Shehadeh. Beirut- Dar al-Fikr. Lebanon.
- IBN QUTAIBA, A. 1990. **Imam and Politics**. Investigated by Ali Sherry. Beirut- Dar al-Abar for Printing and Publishing. Lebanon.
- IBN SHABAL, O. 2018. **History of the City**. 1st edition, investigated by Fahim Muhammad Shelton. Jadah- printed at the expense of Habib Mahmoud Ahmed. Lebanon.

- KHALIFA BIN KHAYAT, A. 2000. **History of Khalifa bin Khayat.** 2nd Edition, Investigated by Akram Dhia al-Omari. Beirut- Al-Resala Foundation. Lebanon.
- NNAMANI, K. E., ENYIAZU, C., NWOKE, I. S., OCHIAKA, E. D., AGBO, J. N., & OVAGA, O. A. 2019. "Beyond the Conventional Development Approaches: Evolving and Institutionalizing the Strategic Framework for Sustainable Wealth Creation and Development in Odukpani Local Government Area of Cross River State, Nigeria". **Journal of Educational and Social Research**, 9(1), 53.



**UNIVERSIDAD
DEL ZULIA**

opción

Revista de Ciencias Humanas y Sociales
Año 35, Especial No. 23 (2019)

Esta revista fue editada en formato digital por el personal de la
Oficina de Publicaciones Científicas de la Facultad Experimental
de Ciencias, Universidad del Zulia.
Maracaibo - Venezuela

www.luz.edu.ve

www.serbi.luz.edu.ve

produccioncientifica.luz.edu.ve