
IRAN WITHOUT A KING - 651 CE

Fariborz Rahnamoon

After 16 years of resistance and moving from town to town to fight the Arabs with the help of the local Governors King Yazdgerd was murdered in 651 CE. That what was left of the army under his command disintegrated. The country was without a central command. Each town was left to fend for itself. The northern part of the country like Khorasan and Taberstan had survived. Some made peace and even bribed the Arab governors to win them over. But there was a constant rebellion against the Arab governors in different parts of the Empire. At every opportunity, the people revolted and usually paid a heavy price for it. The Arabs came back with vengeance and followed the Quran to its word.

“Al-Ahnaḥ advanced from Marw-rudh to Balkh and besieged its inhabitants. They made peace with him in return for [a tribute of] 400,000 (dirhams). He was satisfied with that, appointing his nephew, Asid b. al-Mutashammis, as his deputy to collect from them the amount agreed to in the peace treaty. Then he marched on to Khwarazm and remained there until winter assailed him.¹ His nephew took charge of the (tribute) agreed to in the peace treaty, and while he was levying [it] from them the festival of Mehregan came around. They gave him gifts-gold and silver vessels, dinars and dirhams, furniture, and garments. Al-Ahnaḥ's nephew said, "This is the (tribute) in return for which we made peace with you." "No," they responded, "this is rather something that we do on this day for our ruler in order to conciliate him." (Al-Ahnaḥ's nephew) said. "What is this day?" They answered, "Mehregan." "I do not know what that is," he said. "I hate to refuse (such gifts), for perhaps they are rightfully mine. But I will take them and set them aside until I can look into (the matter)." Thus, he took possession of them. When al-Ahnaḥ arrived, he informed him [about the matter], and (al-Ahnaḥ) asked (the Balkhis) about it. They told him what they had told his nephew. (Al-Ahnaḥ) said, "I will bring (these gifts) to the commander." Thus, he took them to Ibn Amir and informed him about them. (Ibn 'Amin) said, "Keep them, Abu Bahr, they are yours." "I have no need of them," replied (al-Ahnaḥ). Then Ibn 'Amin said, "Take them for yourself, Mismar." According to (al-Mada'ini)-al-Hasan: So, al-Qurashi seized them greedily.”²

REVOLT IN KHURASAN

The history of Khorasan is important for it has a direct effect on the future of Zoroastrianism. Khorasan was captured after the death of Yazdgerd around 652 CE one city at a time. In the 16 years since the Arabs had entered Iran the news of the atrocities and the burning of books had reached the people of Khorasan and they had taken measures to preserve their books manuscripts and other cultural properties. When the Arabs finally reached their borders some went to war others made peace to avoid the atrocities.

“Abdallah b. Amir sent al-Abnaḥ b. Qays to Khurasan, for its inhabitants, had rebelled. Al-Abnaḥ conquered both [of the cities named] Marw-Marw Shahjan by a negotiated peace, and Marw al-Rud after a bitter struggle. Abdallah b. Amir followed him out; he laid siege to Abrashahr and occupied it through a negotiated peace.”³

CONVERSION

Those who could not afford to pay the Jaziyeh would convert to avoid the consequences which usually would be to give as slaves their daughters and sons. Others who were taken slaves and sold in the market of Medina would convert to be able to receive pardon and be free slaves. These free slaves had to work for their masters and if they used their free time to earn any income they had to pay as tax a certain amount to their masters. One such Persian slave murdered Umar the second Khalifa. Those who had converted were called Mawla or Mawali. They were considered second class Muslims and did not enjoy any of the perks of being a Muslim. They were not allowed to ride in presence of a Muslim. The Mawla could be murdered for no reason and without any consequence. Murdering a Mawali was no crime but the killing of an Arab involved at least paying blood money otherwise it was tooth for a tooth.

“Then he left them, and they noticed a freedman (mawla) of his on a camel that was worn out [from the journey]. (The freedman) said, "By God, it does not behove Sai'd to go back [to Medina]." And al-Ashtar struck off his head.”⁴

REVOLT AMONG THE ARABS

It is important to learn about the revolt among the Arabs and their internal problems because it had a direct effect on their dealings with the Persians. During this period when the Arabs were busy with their internal problems, they had less time for the Persians. When the Arab leadership was in control of the Arabs, they were in a better position to implement the dictates of the Quran.

Kufah the garrison town had become a rich city because the inhabitants were the initial warriors of Islam and each person in their family was paid a monthly stipend out of the taxes collected. They also went out to help the various governors quell the revolts by the Persians and brought in booties of war. They were becoming politically active and not obeying the local governor appointed by the Khalifa. 'Uthman was advised to send the Kufan's to war and solve the problem of disobedience. These revolts among the Arabs were to a certain extent to the benefit of the Persians. The leadership was occupied with it but at the same time to keep the Arabs busy and away from revolt new campaigns were envisaged.

“Abdallah b. Amir said to him, "My advice to you, Commander of the Faithful, is that you command them to undertake a jihad that will divert their attention from you, and that you keep them on the campaign until they act humbly before you. In this way, every one of them will be concerned only about himself, about the saddle sores of his pack animal, and the lice on his scalp.”⁵

“Then 'Uthman sent his governors back to their provinces, commanding them to maintain stringent control of those under their authority and to keep the people tied up on campaigns. He decided also to deny them their stipends so that they would submit to him and be in need of him. He sent Said b. al-Ag back as governor (amir) of Kufah, but the Kufans came forth in arms against him, confronted him, and

made him return (to Medina). They said, "No, by God, he will not rule over us while we still bear our swords." ⁶

But the Kufians were not ready to accept their Governor back and by doing so they were indirectly revolting against Uthman.

*"By God, he-that is, Said b Al-As -will not enter (our city) against us while we still bear our swords." That was the Day of Aljara`ah. Al-jara`ah is a high place near al-Qadisiyyah, and there the Kufans met Sai`d.*⁷

By the 11th year of Uthman's Caliphate, Kufah was an important Arab political centre. From Khufah deputies were sent to rule over Azerbaijan, Ray, Hamadan, Esfahan, Mah, Mosul and Hulwan (Erbil) in Kurdistan. The governors and deputies were appointed at the whim of the Khalifa. It was a privileged position and those who were replaced became enemies of the Khalifa. They returned to Kufah which became the seat of dissents and the determinant of who the Caliphate should be.

*"In the eleventh year of Uthman's caliphate, Said b. al-'Ag came to confer with Uthman. A year and more before Sa'id's departure from Kufah, he had sent out [a number of deputies to the provinces under his authority, as follows]: al-Ash'ath b. Qays over Adharbayjan; Said b. Qays over al-Rayy-Said had held authority in Hamadhan but was removed and replaced by al-Nusayr al-'Ijli; al-SA'ib b. al-Aqra' over Isfahan; Malik b. Habib al-Yarbu'i over Mah; Hukaym b. Salamah al-Hizami over Mosul; Jarir b. Abdallah over Qargisiya'; Salman b. Rabi'ah over al-Bab; al-Qa'ga' b. Amr as military commandant [in Kufah]; and 'Utaybah b. al-Nahas over Hulwan. Thus, Kufah was emptied of leaders, save for those who had been stripped of office or afflicted with the spirit of dissension. Then Yazid b. Qays set out with the intention of deposing 'Uthman."*⁸

Muawiyeh the governor of the Egyptian front was always a contender for the position of Khalifa and hearing of the revolt by Kufans he made his intention obvious by his presence in Madina. Muawiyeh was among the late converts his tribe had resisted converting to Islam and fought the battle of Ubud against the Prophet in Mecca. His mother is famous as 'Hind the liver eater."

*"Mu'awiyah did not cease to hope for (the caliphate) after he came to 'Uthman, at the time when (the latter) called his governors together to meet with him during the Pilgrimage season. "*⁹

*"Then (Muawiyah) bade them farewell and went on his way.'Ali said, "I see no good in this (man)." Al-Zubayr said, "No, by God, there was never anything more distressing to you or us than he was this morning."*¹⁰

*"Mu'awiyah's mother Hind bt. Utbah had accompanied Meccan forces to the battle of Ubud (fought between the Prophet and the tribe of Mauwiyeh) in 625 CE, as the women of a tribe often did in ancient Arabia. When the prophet's uncle Hamzah was killed in the fighting she cut open his breast and bit off a piece of his liver-again a traditional gesture of revenge."*¹¹

Uthman was blamed for using public funds to live in luxury, he was also accused of favouring some of the commanders who had misused their powers and amassed wealth. The wealth that had been acquired in Persia plus the yearly taxes of all kinds extracted from Persia had changed the lifestyle of the Arabs. Those that lived in Mecca and Madina got stipends based on how early they converted to Islam. Those who were the Companions of the Prophet had a special place among the

Arabs. A fifth of the taxes and war booties according to the Quran went to the Prophet and after him to the Khalifa. Uthman was accused by various groups of embezzlement of these funds and of distributing them among his tribe. A group (the Kharijite) that was in Egypt were loudest and came to Medina to protest. The news spread and Uthman asked Ali Ibn Abi Taleb to intervene for he had a reputation among the dissidents. Ali managed to send them away but they soon returned and ended up rebelling against Uthman and killing him.

"In public Muhammad b. Abi Hudhayfah stated, "This band of men (qawm) has set out to perform the Lesser Pilgrimage ." But in secret, he said, "This band of men has set out to confront their imam. If he abdicates, [well and good], but otherwise they will kill him." ¹²

"When the dissidents established their camp at Dhu Khushub, the news spread that they intended to kill 'Uthman if he did not abdicate. At night their envoy came to 'Ali, Talhah, and 'Ammar b. Yasir successively. Muhammad b. Abi Hudhayfah had joined them in writing a letter to 'Ali; they brought this to 'Ali, but he did not examine its contents. When 'Uthman perceived all this, he came to 'Ali. He entered his house and said, "O cousin, nothing owed to me can be neglected; my kinship [with you] is close, and I have a strong claim upon your support. You see the trouble caused by this band of dissidents when they came to me today. I know that you enjoy prestige among the people and that they will listen to you. I want you to ride out to them and send them away from me. I do not wish them to come before me, for that would be an insolent act toward me on their part. Let others hear of this as well."

"Ali said, "On what grounds shall I send them away?" ('Uthman) replied, "On the grounds that I shall carry out what you have counselled me to do and thought right, and that I will not deviate from your direction." Then 'Ali said, "In fact, I have spoken to you time after time, and you and I have discussed such matters at length. All this is the doing of Marwan b. al-Hakam, Said b. al-'Aq, Ibn 'Amir, and Mu'awiyah. You have heeded them and defied me." 'Uthman said, "Then I shall defy them and heed you."¹³

"('Ali) thus issued orders to the people, and both Emigrants and Helpers rode forth with him [to meet with the dissidents]. ¹⁴

"Uthman went out to the people and gave them satisfaction. He wept as he stood on the pulpit, and the people wept also until I saw his beard soaked with tears. He was saying, "O God, I turn to Thee in repentance. O God, I repent, I repent! By God, if it is right for me to become a mere slave, I will be content with that. ¹⁵

“THE MURDER OF UTHMAN

The rebels who had initially departed on the request from Ali returned. They accused Uthman of misusing his authority and the funds. They send a representative to Uthman telling him to abdicate. Uthman defied them and said, he would not abdicate the position given to him by God.

"Uthman and he would serve us food of finer quality than 'Umar used to. Every night, I saw on 'Uthman's table lamb and things made with fine flour. I never saw 'Umar eat anything made of sifted flour, nor any sheep save old mutton. I spoke to 'Uthman about this, and he replied, "God be merciful to 'Umar and to those who endure what 'Umar used to endure." ¹⁶

*“Uthman does not seek honest counsel from anyone. He has surrounded himself with a circle of perfidious advisers. There is not one among them who has not taken possession of some district, devouring its revenues and treating its inhabitants shamefully.”*¹⁷

*“Having been appointed for the deed, he entered the house and went in before him. “Abdicate and we will spare you,” he said. “Woe to you,” replied (‘Uthman). “I have not violated a woman, either in the Time of Ignorance or in Islam. Nor have I sung songs or expressed carnal desires or touched my genitals with my right hand since I swore allegiance to the Messenger of God. I shall not remove a shirt that Almighty God has placed upon me. I shall remain in my appointed place until God bestows honour upon the virtuous (Ahl al-sa’ddah) and abases the sinners .” (The would-be assassin) went out, and they said, “What did you do?” “We are trapped,” he responded. “By God, only his murder can save us from the people, but it is not lawful for us to murder him.”*¹⁸

Uthman was ultimately murdered by those Kharijite Arabs who were engaged in the Egyptian front and had come to Madina to ask him to abdicate or be killed. Uthman was buried in the cemetery of the Jews for the activists did not want him buried in the Muslim cemetery. While Abu Bakr and Umar had been buried next to Prophet Mohammad.

*“Ali granted them his permission, but when news of this spread, people lay in wait for (‘Uthman’s body) by the road, armed with stones. A few members of his family set out with (his body), intending to take him to an enclosure in Medina named Hashsh Kawkab, where the Jews used to bury their dead. Now when (‘Uthman’s body) was brought out before the people, they stoned his bier and were bent on throwing him to the ground. When ‘Ali heard that, he sent and demanded that they leave him alone. They did so, and (‘Uthman’s body) was hurried along and interred in Hashsh Kawkab. When Mu’awiyah b. Abi Sufyan gained supremacy over the Muslims (al-nas), he ordered that enclosure to be razed and transferred (‘Uthman’s body) to al-Bagi. Then he commanded the people to bury their dead around his grave, until ultimately (those graves) adjoined the cemetery of the Muslims.”*¹⁹

The great majority say that he was killed on 18 Dhu al-Hijjah in the year 35 (17 June 656 CE). His caliphate lasted for twelve years, less twelve days, and he was eighty-two years old.²⁰

Uthman had 7 wives (apart from concubines) and 18 children.²¹

THE KHALAFAT OF ALI IBN. ABI TALIB 656 CE

After Uthman was killed Ali b. Abi Talab the son-in-law of Prophet Mohammad was elected Khalifa but not without controversy. Although the reports vary there is a clear indication that there were groups opposed to him including the youngest wife of the Prophet, Aishah. The killing of Uthman by rebels who blamed him for misappropriations and injustice did not quell the difference but made it even more. Some blamed Ali for instigating the murder of Uthman. Some even left Madina to not pledge their allegiance to Ali. Aishah the wife of the Prophet entered the fray and was against Ali. Two of the Companions of the Prophet Talhah and al-

Zubayr were part of the controversy for they felt they were qualified to be the khalifa.

“When `Uthman was killed. Ali got up and entered his house, and the Companions of the Messenger of Allah came to him and said, "This man has been killed, and the people must have an imam. We know of no one at this time more suitable for this, of greater precedence in Islam, and of a closer relationship to the Messenger of Allah than yourself." He said, "Don't do this. It's better that I be a wazir than an amir." They replied, "No, by Allah! We will go no farther until we have given allegiance to you." He said, "It should be done in the mosque then. Allegiance must not be given secretly or without the approval of the Muslims.”²²

“A group of the Companions of the Messenger of Allah then came to him and said, " This man has been killed, and the people must have an imam." "Maybe there should be an electoral council," he replied. "You are our choice," they replied, to which he said, "To the mosque then! For it must be all the people's choice ." So `Ali went to the mosque, where he was given allegiance. Apart from a very small number, all the Ansar gave him allegiance”.²³

“A group of people fled from Medina to Syria without giving allegiance to Ali, and Qudamah b. Maz'un, Abdallah b. Sallam, and al-Mughirah b. Shu'bah did not give allegiance either. According to others, Talhah and al-Zubayr only gave allegiance to Ali unwillingly, and some said al-Zubayr did not give it at all.”²⁴

“Talhah and al-Zubayr had gathered in Mecca, they consulted together. They all agreed to seek revenge for the blood of `Uthman and to fight the Saba'iyyah until they were avenged and requited. `A'ishah then ordered them to go to Medina, but the men all decided on al-Basrah and made her change her opinion. Talhah and al-Zubayr said to her: "Unless you go out and give the command you gave in Mecca and then return, we shall be going to a lost place, one that will have gone over to Ali.”²⁵

Ali's supporters advised him to reconfirm the governors appointed by Uthman to quell opposition and when he gains control he can then do what he desires. Ali was not ready for this and called it a fraud.

"So I said to Ali," said Ibn Abbas, "his first suggestion advised you well; his last deceived you. I advise you to confirm Mu'awiyah. If he gives you allegiance, then I will undertake to topple him from his position." Ali replied, "By Allah! no. I will give him nothing but the sword.”²⁶

The murder of Uthman created a rift among the Arabs in charge of Egypt and they became three groups one supported Ali the second wanted the murders among them to be punished and executed and the third was opposed to any retaliation against the murders. A similar difference existed in Basrah.

“Now the Egyptians split into factions. One faction gave allegiance to Ali and so were with Qays b. Sa'd. Another faction refused to give allegiance and withdrew to Kharbita, saying: "We will join you if Uthman's murderers are executed. Otherwise, we will stay in this area to keep up our opposition unless we achieve what we want." A third faction said, "We are with 'Ali so long as he does not retaliate against our brothers," and thus they did give allegiance. Qays wrote to the Commander of the Faithful about all this.”²⁷

On the Persian front Kufah and Basrah, the two garrison towns became involved in the fight for the Caliphate. Mauwiyeh took control of Syria and the Egyptian area away from the Caliphate. This was a period of partial relief for the Persians

with the Arabs busy with their internal fights. The two groups one led by Ali and the other by Aishah fought the 'battle of Camel' and a few thousand Arabs from both sides were killed. The two Companions of Prophet Mohammad and claimants to the Caliphate, Talhah and al-Zubayr were killed. Ali won the battle of Camel and sent Aishah back to Madina.

After the battle of the Camel Ali went to reign in Muawiyeh who had shown signs of defiance. It led to the battle of Siffin which after a heavy loss of Arab lives they agreed to arbitration. It did not yield any result but the battle came to an end and left a divided community. Ali settled in Kufah and the capital of the Islamic world was moved to Kufah from Madina.

“Ali was eventually to move his capital to al-Kufah from Medina, the home of the Prophet Muhammad for the ten years before his conquest of Mecca and the capital of the first three Rightly Guided caliphs; the political capital of the Islamic world was never again to return to the Arabian peninsula, which became increasingly a backwater, often held by sectarian groups like the Kharijites and, nearly three centuries later, the radical Shiite Carmathians. Although al-Kufah, with a strong, but not exclusively Yemeni, or southern Arab, a tribal element in its population, proved generally sympathetic to Ali and, at various points in the following Umayyad and early Abbasid periods, to his descendants, al-Basrah speedily became the epicentre of resistance to Ali's claim to the caliphate after Uthman's murder. A rebellion of anti-Alid forces took shape there, under the leadership of two veteran Companions of the prophet, Talhah b. Ubaydallah al-Taymi and al-Zubayr b. al-`Awwam al-Asadi, both from aristocratic clans of Quraysh and former members of the shard, or consultative council, that Umar, on his deathbed, had appointed to regulate the succession. They thus considered themselves to have as valid a claim to become Commander of the Faithful as did Ali. These two leaders had the backing of A'ishah bint `Abi Bakr, the Prophet's favourite wife and daughter of the first caliph. Although A'ishah had supported the opposition to Uthman, she had had no hand in the tragic events leading to his death and had come to regard Ali as at least a passive accomplice in the killing. All three rebel leaders feared that the infant Arab state would be dominated by anarchic and uncontrollable Bedouins in al-Kufah and elsewhere, who were becoming Ali's main supporters. There was thus a distinct possibility that the more aristocratic and conservative elements of Quraysh, which these leaders represented, would be relegated to a less powerful role in the state. The outcome of this clash of interests was the Battle of the Camel on Jumada 11 364 or 9 December 656, in which Talhah and al-Zubayr were killed; A'ishah was subsequently deported under escort to retirement in Medina by the victorious Ali.”²⁸

“Ali had to accept a de facto division of the Islamic lands, with his rival Mu`awiya b. Abi Sufyan. The remainder of Ali's rather brief caliphate was to be spent in an ultimately unsuccessful attempt to humble the much more experienced and sagacious Mu`awiya, to restore the unity of the caliphate under his own leadership, and to combat the violence and irreconcilable Kharijite secessionists from his own army.”²⁹

With the infighting at a stalemate, Ali ordered the consolidation of power over Khorasan. As usual, towns that opposed the Arabs and put up a fight or showed resistance were punished very harshly on defeat or surrender. The people of Naishahpur who had revolted were besieged by the Arabs and on surrender paid very heavily. Two daughters of the ruler of Naishahpur were taken as sex slaves. A Persian landlord bought them from Ali and send them back to their parents.

“After 'Ali had returned from Siffin, he sent Ja'dah b. Hubayrah al-Makhziimi to (establish authority over) Khurasan. He got as far as Abrashahr (Naishapur) the people of which had espoused unbelief (kufr) and refused to yield. Ja'dah, therefore, went (back) to Ali, who sent out Khulayd b. Qurrah al Yarbu who besieged the people of Naysabor until they made peace with him, and so too those of Marw.

He took two maidens of royal blood who had been given safe-conduct, and these he sent to Ali, who proposed that they should enter Islam and that he should marry them to someone. They said, "Marry us to your two sons;" but he refused that. One of the dighans said to him, "Give them to me, for then you would bestow an honour on me!" `Ali did that, and the two of them stayed with the dighans, who spread out for them silken carpets and gave them food from golden vessels. Then they returned to Khurasan." ³⁰

The infighting among the Arabs gave the people of Pars and Kerman hope of driving the Arabs out they managed to expel their Arab governors. Ali send Ziyad with a 4000 strong army to Fars to quell the rebellion. It is reported by Biruni that Ziyad massacred the people of Pars and subdued them.

"After Ibn al-Hatirami was killed and opposition against Ali grew, the people of Fars and Kirman wished to avoid paying the khardj and in every district, the inhabitants seized power and expelled their governors.

Ali asked advice about whom he could appoint over Fars when they refused to fulfil the duty of the khardj. Janyah b. Qudamah said to him, "Indeed I will point out to you, Commander of the Faithful, a man who is firm in opinion, knowledgeable in authority, and capable of what he has to do." Ali asked who that was and received the answer, "Ziyad." "Alright;" said Ali, "It is his!" He appointed him over Fars and Kirman and sent him with 4,000 men. He subjugated those lands and put them in order." ³¹

"When the people of the Jiba1 had rebelled and those subject to the khardj wished to avoid paying it and expelled Sahl b. Hunayf, 'Ali s governor, from Fars, Ibn 'Abbas said to Ali, "Leave Fars to me." He came to al-Bagrah and sent Ziyad to Fars with a large force that he used to suppress the people of the region and make them fulfil their duty of khardj. " ³²

During this period there was constant fighting between the Arabs who supported Mauwiyeh and those that followed Ali some came from the Syrian front others were living in Basrah. Many a time those in Kufah would not stand up against Mauwiyeh's men who came to disturb the peace and Ali was not happy about it. These differences and infighting gave the Persians breathing time.

"In this year, too, Mu'iwiyah dispatched al-Qahhak b. Qays, telling him to traverse the region below Waqisah and attack every bedouin whom he came upon who recognized the authority of 'Ali. With him, he sent 3,000 men. As he proceeded, he seized the property of the people and killed those bedouins whom he met. He passed by al-Thalabiyyah and attacked the garrisons of 'Ali and seized their goods. When he had got as far as al-Qutqutanah 'Amr b. Umays b. Mas'ud came with some horsemen of 'Ali, and his family going in front, intending to make the annual pilgrimage. Al-Dahhak attacked those who were with him and prevented him from going on. When 'Ali heard that, he dispatched Hujr b. 'Ads al-Kinds with 4,000 men, giving them fifty dirhams each. He caught up with al-Dahhak at Tadmur and killed nineteen of his men. Two of his own men were killed. Night prevented any further fighting and al-Dahhak and his men fled, while Hujr and his went back."

The Arabs had no mercy on those who had converted or even the innocent children of the Arabs they apposed.

"In the name of God the Merciful, the Compassionate. I inform the Commander of the Faithful that horsemen have passed us coming from al -Kufah and heading toward Niffar and that one of the dighans from the Lower Euphrates called Zadhan Farrukh, one who has allied himself with our religion and community, was coming from his maternal relatives in the district of Niffar. They arraigned him and said, "Are you a Muslim or an infidel?" He answered, "Indeed, I am a Muslim." Then they asked him, "What do you say about 'Ali?" and he replied, "Good things-I say that he is the Commander of the Faithful and the

lord of mankind." They said to him, "You have committed unbelief, enemy of God!" A band of them then attacked him and cut him to bits."³³

"Busr continued on to Yemen, where 'Ubaydallah b. 'Abbas was governor on behalf of 'Ali. When 'Ubaydallah heard of his approach, he fled to al-Khufah, where he joined 'Ali, leaving behind as his deputy over Yemen 'Abdallah b. 'Abd al -Madan al-Harithi. Busr came and killed him together with his son. He also came across the baggage train of 'Ubaydallah b. 'Abbas, with which were two small sons of the latter. He slaughtered them both."³⁴

Finally, Ali and Mauwiyeh made peace by dividing the territories between them.

"When neither of the two parties would acknowledge obedience to the other, Mu'awiyah wrote to 'Ali, "If you wish, you may have Iraq while I have Syria. Thus the sword shall be averted from this community and the blood of the Muslims shall not be shed!" 'Ali consented, and the two of them agreed on it. Consequently, Mu'awiyah remained in Syria with his forces, levying taxes from it and its surrounding area, while 'Ali levied taxes from Iraq and distributed the income among his forces."³⁵

The Murder of Ali

Ali was killed by Ibn Muljam a Karajit who had survived the battle of the Canal. He and his companion Amr were frustrated that things had not turned out the way they should have. That the blood of their brethren had been shed in waste and so decided to each go and kill the two who had caused the war. Namely Ali and Mauwiyeh. Ali gets killed but Mauwiyeh gets lucky for Amr misses and is killed instead.

"In the story about Ibn Muljam and his companions, it is told that Ibn Muljam, al-Burak b. Abdallah and Amr b. Bakr al-Tamr met and discussed the way things were. They decried their governors and talked about the people killed at the canal, asking for God's mercy upon them. They said, "We have achieved nothing by surviving them, our brethren who were summoners of the people to the worship of their Lord and who did not fear, for the cause of God, the reproach of anyone " What if we 'sell our souls and go to the imams of error, seek to kill them, deliver the land from them, and thus achieve vengeance for our brethren?"³⁶

"On the same day, he met a woman of Taym al-Ribiib called Qalami bint al-Shijnah, whose father and brother 'Ali had killed at the canal. She was of surpassing beauty and when he saw her she confused his mind and he forgot what he was about. Ibn Muljam asked to marry her but she said, "I will not marry you until you give me what I want. He asked, "What will satisfy you?" and she answered, "Three thousand dirhams, a slave, a singing girl, and the killing of 'Ali b. Abi Talib."³⁷

Ibn Muljam agreed to fulfil Qalami's wish and on the appointed day went to execute it.

"This is the night when I promised my two companions that each one of us would kill his man!" She called for silk to be brought to them and bound it around them and they took their swords and sat before the door out of which 'Ali would come. When he appeared, Shabib struck at him with his sword but it hit the door post or the arch; Ibn Muljam struck him on the top of his head with his sword.³⁸

They fell on Ibn Muljam and seized him, but not before a man of the Bani Hamdan with the kunya of bu Adma' had taken his sword struck at his leg, and felled him. Ali remained where he had fallen and had Ja'dah b. Hubayrah b. Abi Wahb stands up behind him and leads the morning prayer. Then 'Ali said,

"Bring him to me" and Ibn Muljam was brought in. Ali said, "Enemy of God, did I not do good to you?" "Yes, indeed," he answered. "Then what led you to do this?" "I sharpened my sword for forty mornings and I asked God to kill the worst of His creatures with it" he said. "Ali replied, "But I think that you must be slain with it, for you must be one of the worst of His creatures!" ³⁹

Ali's caliphate was five years, all but three months. (4 years and 9 months.) ⁴⁰

Ali had over 17 wives and as many concubines. The total number of Ali's progeny was fourteen males and nineteen females. ⁴¹

SUMMARY

King Yazdigerd and his army fight the Arabs from town to town for 16 years and finally, in 651 CE he gets killed by a grain miller in Marw.

Uthman the Khalifah is accused of corruption and misuse of his powers. A group of Arabs who served under Muawiyeh revolt against Uthman and finally end up killing him.

Ali is elected the next Khalifa but some feel he was responsible for Uthman's murder and do not give him allegiance. Aishah the Prophet's wife leads the opposition against Ali and they fight the battle of Camel. Ali wins and leads his army against Muawiyeh in the battle of the Canal, but is not successful and agrees to divide the territories between himself and Muawiyeh. Ibn Muljam and his friend Amr decide to kill Ali and Muawiyeh for causing the death of their companions in a non-decisive war. Ali is murdered but Muawiyeh gets lucky and survives to become the next Khalifa.

¹ History of Tabari 2903 pg131 v15

² History of Tabari 2904

³ History of Tabari 2908

⁴ History of Tabari 2930

⁵ History of Tabari 2932

⁶ History of Tabari 2933

⁷ History of Tabari 2934

⁸ History of Tabari 2928

⁹ History of Tabari 2947

¹⁰ History of Tabari 2948

¹¹ See Ibn Issaq, Sirah, 581; Guillaume transl., 385

¹² History of Tabari 2969

¹³ History of Tabari 2970

¹⁴ History of Tabari 2970

¹⁵ History of Tabari 2977

¹⁶ History of Tabari 3032

¹⁷ History of Tabari 3039

¹⁸ History of Tabari 3017

¹⁹ History of Tabari 3046

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- ²⁰ History of Tabari 3051
 - ²¹ History of Tabari 3057
 - ²² History of Tabari 3067
 - ²³ History of Tabari 3070
 - ²⁴ History of Tabari 3071
 - ²⁵ History of Tabari 3105
 - ²⁶ History of Tabari 3086
 - ²⁷ History of Tabari 3088
 - ²⁸ Editors - Said Amir Arjomand, - Foreword to Vol 16
 - ²⁹ Editors - Said Amir Arjomand, - Foreword to Vol 16
 - ³⁰ History of Tabari 3350
 - ³¹ History of Tabari 3449
 - ³² History of Tabari 3449
 - ³³ History of Tabari 3423
 - ³⁴ History of Tabari 3452
 - ³⁵ History of Tabari 3453
 - ³⁶ History of Tabari 3457
 - ³⁷ History of Tabari 3458
 - ³⁸ History of Tabari 3459
 - ³⁹ History of Tabari 3460
 - ⁴⁰ History of Tabari 3470
 - ⁴¹ History of Tabari 3473