

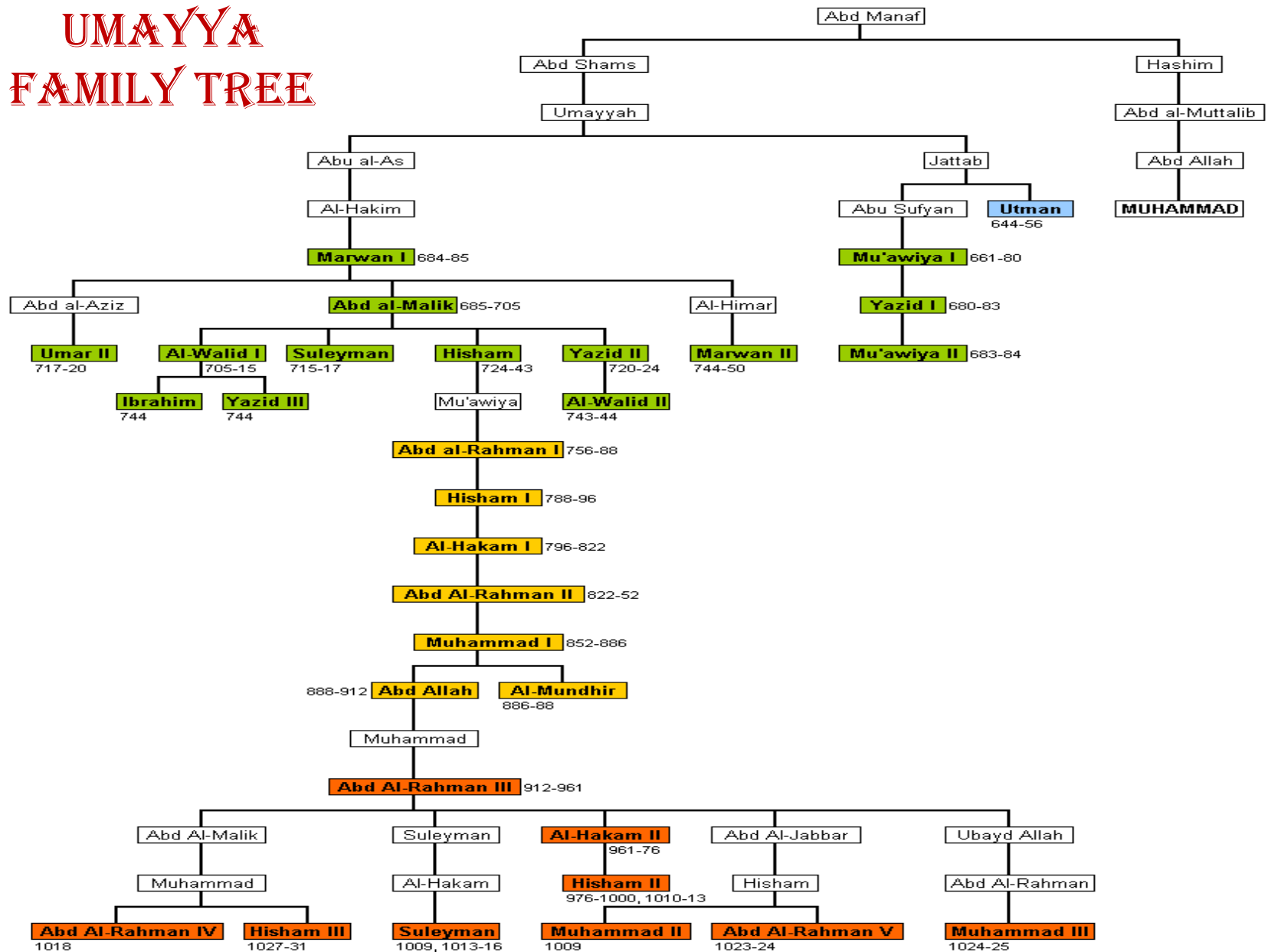
UMAYYA IBN ABD SHAMS

TAMADUN ISLAM
FATIMAH MOHAMAD

The clan of Banu Umayyad

- The clan of Banu Umayyad as well as the dynasty that ruled the Umayyad Caliphate are named after Umayya ibn Abd Shams.
- Umayya was the adopted son of Abd Shams ibn Abd Manaf, and the father of Harb ibn Umayya and Abu al-'As. [1]
- His sons were
 - Abu al-'As ibn Umayyah
 - Harb ibn Umayyah

UMAYYAH FAMILY TREE



Bani Umayyah

- The Banu Umayya clan was named after Abd Shams ibn Abd Manaf's adopted son Umayya ibn Abd Shams.[3][4] Bani Umayyah had been enemies of the Bani Hashim since the time when Hashim banished his half-brother, Umayya ibn Abd Shams, from Mecca.[5]

The enmity and opposition

- The enmity and opposition between Bani Umayya and Bani Hashim began before the struggle for rulership and authority had occurred between them and before Islam had gained predominance.

The reasons

- tribal party spirit,
- superiority complex,
- old grudge,
- desire for vengeance of the murder of kinsmen,
political views,
- personal sentiments,
- difference in ways of life and manner of thinking

Bani Umayya and Bani Hashim

- Bani Umayya and Bani Hashim were the chiefs of Mecca and held high offices even during the age of ignorance.
- The chiefdom of Bani Hashim was spiritual,
- whereas that enjoyed by Bani Umayya was political and they were also tradesmen and possessed enormous wealth

Notable individuals of the Banu Umayya clan

- Uthman ibn Affan
- Abu Sufyan ibn Harb
- Mu'awiya ibn Abu Sufyan
- Yazid ibn Mu'awiya
- Mu'āwiya ibn Yazīd
- Marwan bin Hakam
- Abd al-Malik ibn Marwan
- Walid bin Abdul Malik
- Sulayman ibn Abd al-Malik
- Umar bin Abdul Aziz
- Yazid bin Abdul Malik
- Hisham ibn Abd al-Malik
- Al-Walid bin Yazid bin Abdul Malik
- Yazid bin al-Walid
- Ibrahim bin al-Walid
- Marwan bin Muhammad bin Marwan

The Umayyads

- After the death of Mohammed in 632 AD, the leadership of the new religion, and of the newly united Arab tribes, was taken over by Mohammed's upper-class father-in-law (through his second wife) Abu Bakr.
- Mohammed left no sons, and in any case there was no tradition of sons taking over in the Arab world.
- Abu Bakr only lived for two years after becoming Caliph, but he managed to unite the whole Arabian Peninsula under Islam.

The Ridda

- There was a rebellion of the Arab tribes after Mohammed's death, which is called the Ridda.
- With their leader gone, they wanted to go back to being independent.
- Abu Bakr took an army and succeeded in destroying the Ridda and bringing those Arab tribes back under Islamic control.

The second Caliph Umar

- Almost immediately after becoming the Caliph, or ruler, in 634 AD, the second Caliph Umar led Arab raids into both the Roman and the Sassanid empires.
- Both raids were very successful.
- The Arabs, who had been doing most of the fighting for the Romans and the Sassanians, knew that neither the Romans nor the Sassanians had good armies anymore.
- Umar was assassinated in 644 AD, and succeeded by Uthman.

Uthman was assassinated in 656

- Encouraged by these early victories, Uthman and his army organized a real campaign, and by 651 AD they took over most of Western Asia, from the Mediterranean coast to eastern Iran.
- Uthman was assassinated in 656, and succeeded by Ali, who had a somewhat more radical view of the Islamic faith.

Ali was assassinated in 661

- Under Ali, the soldiers of the Islamic Empire fought their way through Egypt and North Africa, and although Ali was assassinated in 661, the armies continued and then crossed the Straits of Gibraltar to attack Spain in 710 AD.

Sunnis And Shiites

- After the death of Ali, there was a bitter religious and political struggle between the followers of a more traditional Islamic faith, who were called Sunnis, and the more radical followers of Ali, who were called Shiites (SHE-eye-ts).
- The Sunnis won, and established the Umayyad dynasty, with its capital at Damascus in Syria.

Dome of the Rock, Jerusalem

- In Jerusalem, the Umayyads built the first major mosque, the Dome of the Rock, on the site of Solomon's Temple (and the place where Abraham almost sacrificed Isaac).
- They began building it in 687 AD and finished it in 691 AD.

The Umayyad advance was eventually stopped in several places.

- In the West, the Romans stopped Islamic attacks against Constantinople in 674-678 and again in 717 AD. The Frank Charles Martel, grandfather of Charlemagne, turned back a series of Islamic raids into France in 732 AD.
- In the East, the Islamic Empire came up against the Tang Dynasty Chinese, who were also expanding their empire at this time.
- Though the Arabs won a great battle against the Chinese in 751, near Samarkand in Central Asia, the border stayed about the same from then on.

Origins of the Shia Sect

BY: IBN AL-HASHIMI

Jews of Yathrib

- Prior to the advent of Islam, the Arabian Peninsula was inhabited by various warring tribes.
- The Arabs were plagued with to their lack of unity and their incessant inter-tribal warfare.
- The motley Arabs were trapped in between two regional super-powers; to the West was the powerful Roman Empire and to the East was the mighty Persian Empire, and both would terrorize neighboring Arab provinces at will.

Prophet Muhammad

- It was then that a Prophet arose by the name of Muhammad, who unified the various Arab tribes under the banner of Islam.
- The Islamic ethos shattered the Jahiliyyah concept of Assabiyyah (tribalism/bigotry) and unified the Muslims under the newly defined concept of the Islamic Ummah.
- The Prophet unified the city of Yathrib (Medinah) which was a hotbed of inter-tribal warfare.

The Munafiqoon (the hypocrites)

- The Jews of Yathrib feared the unification of the Arabs, because they used to play on the differences between the various groups.
- The Jews thus conspired with a group of people, the Munafiqoon (the hypocrites), who claimed to be Muslim but were really disbelievers.
- Their leader was a man named Abdullah ibn Ubayy ibn Salool.
- This was the first attempt of the Jews to subvert Islam from the inside, using Abdullah ibn Ubayy and his lot to create schisms within the Ummah.
- Later, a Jew by the name of Abdullah Ibn Saba would use this same technique to create schisms within the Ummah.

-

Unified the city of Yathrib (Medinah)

- First, the Prophet unified the city of Yathrib (Medinah) and he expelled the conspiring Jews.
- Then, he conquered Mecca and set about unifying all of Arabia.
- The Prophet sent invitation letters to the nations of the world, inviting them to the Call of Allah.

The Persians

- The Persian King, Chosroes, tore up the letter and declared that he would never follow what he regarded as "the lowly" Arabs.
- The Persians considered themselves a superior race. Theirs was a nation of racial haughtiness and supremacism.
- They were not willing to submit to the way of the inferior Arabs, nor were they ready to accept the radical Islamic call for racial equality.

The Wars of Riddah

- After the death of the Prophet, Caliph Abu Bakr quelled the apostate tribes in the Wars of Riddah (Apostasy), and he thereby maintained the unity of the Arabian Peninsula.
- Two years later, Umar bin Khattab assumed power and at this time, the Islamic nation-state was coming of age.
- Border skirmishes between Rome and Persia eventually erupted into all-out war.

The Commander of the Faithful Umar

- Under the guidance of the Commander of the Faithful Umar, the Muslim armies defeated Rome and blitzed across Persia, dealing both empires a crushing blow.
- The Persians, with their haughty attitude of superiority, were sourly humiliated.
- The Muslims took the Persians as POWs (Prisoners of War).

Harmuzan

- The defeated Persian governor and former military commander, Harmuzan, was brought before Caliph Umar.
- Umar said to the defeated Persian:
- “Harmuzan, we Arabs are the desert-dwellers you considered too lowly for even fighting with. We used to get licked by small columns of your troops. Now you see your King’s throne and crown lying at our feet while he is running about places to save his life. How did that happen?”
- Harmuzan replied:
- “Sir, then it used to be a war between the Persians and the Arabs. Now you have your God with you.”

Assassination Plot

- Harmuzan “converted” to Islam and moved to Medinah, whereupon he planned the Persian revenge on the Arab Muslims.
- Harmuzan blamed the Commander of the Faithful Umar for the downfall of the Persian Empire, and it was thus that Harmuzan hatched the plan to assassinate the Caliph.

SWORE revenge

- In Medinah, Harmuzan became close companions with a staunch Christian named Jafeena Al-Khalil.
- Jafeena was a political pawn of the Roman ruler and had served as an official in Damascus, Palestine and Heerah; the defeat of Rome by the Muslims left its mark on Jafeena who, like Harmuzan, swore revenge.

The notorious founder of the Shia movement

- The third partner was a Jew by the name of Saba bin Shamoon (**whose son would be Abdullah Ibn Saba, the notorious founder of the Shia movement**). Saba despised the Muslims who had expelled the Jews on charges of conspiracy.
- All three of these individuals—Harmuzan (the Zoroastrian), Jafeena (the Christian), and Saba (the Jew) – belonged to peoples who had grievances against the rise of Muslim dominance.

Abu Lulu

- They hired Feroz Abu Lulu, a Persian, who had recently been captured by the Muslims as a POW; he was a slave under a Muslim master.
- Abu Lulu stabbed Caliph Umar bin Khattab to death.
- The murder of Umar was thus instigated by a coalition of a Roman Christian, a Jew, and a Persian Zoroastrian.
- It should be noted that the Prophet had **prophesied that the Christians, Jews, and pagans would always be united against the Muslims.**

Shia movement.

- Today, the modern day Shia venerate Abu Lulu, and they call him “Baba Shuja-e-din” which can be translated as “Honored Defender of Religion.”
- These Shia have a shrine erected for this murderer, located in the Iranian city of Kashan called the Abu Lulu Mausoleum wherein he is buried.
- The Shia travel from far distances to pray inside this shrine, and many of the Shia fast on the day that Umar was killed, and even pass out sweets.
- Feroz Abu Lulu is one of the venerated founding figures of Shia ideology; the same people who conspired to kill Umar were the ones who planted the seeds of the Shia movement.

Ubaidallah's Revenge and Uthman's Decision

- Umar's son, Ubaidallah, was infuriated by the murder of his father.
- Ubaidallah killed both Harmuzan and Jafeena. Ubaidallah was thus charged with murder and brought to the court of the new Caliph, Uthman bin Affan.
- Ali bin Abi Talib, Uthman's vizier, advised that Ubaidallah should be executed for murder because there was not enough evidence to convict Harmuzan and Jafeena of any crime.
- Furthermore, reasoned Ali, extra-judicial vigilante justice was not permitted in Islam; Harmuzan and Jafeena should at least have been entitled to a fair trial and--if found guilty--be executed by none other than the state.

The blood-money

- However, the other Sahabah—including Amir bin al A'as—differed with Ali's position, because they sympathized with Ubaidallah, who was the son of the great Umar.
- His father had just been murdered in cold blood, and so they wished that Ubaidallah be forgiven due to the fact that he was acting out of distress.
- Caliph Uthman thus ruled that Ubaidallah must pay blood-money.
- But because Harmuzan and Jafeena had no relatives, Uthman declared that the blood-money should be given to charity and the Baitul Mal.
- However, Ubaidallah was unable to pay the blood-money due to lack of funds, and so it was that Caliph Uthman paid this money out of his own pocket.

Saba bin Shamoon

- This was one of his first acts as Caliph, and the conspirators (in particular Abdullah Ibn Saba's father) viewed Uthman's decision very unfavorably.
- It was in this atmosphere that Uthman bin Affan came to power, and the machinations of the conspirators continued in full force.
- Ubaidallah had killed Harmuzan and Jafeena, but Saba bin Shamoon remained alive.
- His son, Abdullah Ibn Saba, "converted" to Islam and he would uphold the task of destroying Islam from within.

Abdullah ibn Saba

- The fact that Uthman showed mercy upon Ubaidallah angered Saba bin Shamoon and his son, Abdullah Ibn Saba.
- These two men looked sympathetically towards Ali, due to the fact that Ali had taken a harsh stance towards Ubaidallah's actions.
- It was thus that Abdullah ibn Saba "converted" to Islam and founded the **Shia sect**, calling the masses to adore Ali and agitating them against Uthman.
- It was Abdullah Ibn Saba's **propaganda** against Uthman that helped fan the flames of civil discontent and caused the people to rise against the Caliph.
- And so it was that the **Saba'ites** (followers of Abdullah Ibn Saba) **assassinated Uthman**.

Uthman's Caliphate

- The murder of Umar by the Persians created an air of rebellion of suspicion.
- Under the rule of Umar, the Islamic state expanded far and wide, but the conquered people posed the constant threat of rebellion.
- Despite these amazing victories for the Muslims, it turned out to be that the management of these vast territories became a more difficult task than conquering them.
- During Caliph Uthman's rule, the Islamic empire had grown so large that it was crushing itself under its own weight; the state was experiencing **grave financial troubles**.

Uthman appointed his family and friends to government positions.

- Caliph Uthman was faced with the management of these conquered peoples who were by nature rebellious and unruly.
- He had the task of appointing governors as well as tax collectors; Caliph Uthman, an Umayyad, trusted very few people and rightfully so considering the atmosphere of civil discontent at the time, not to mention the assassination of Umar by the conquered Persians.
- So it was that Uthman appointed his family and friends to government positions.
- For example, during his reign, Uthman's cousin Muawiyyah remained the governor of Syria.

Ali acts as Vizier of the Caliph

- Many poor Bedouins felt that the Uthman's policies were tilted in favor of the Umayyad elite.
- They wrongfully accused Caliph Uthman of nepotism.
- (Today, the Shia also accuse him of this. The irony should not be lost that the Shia are the ones who said that the Prophet Muhammad believed in nepotism, by restricting the Caliphs in the Ahlel Bayt only.)

Bedouins

- The Bedouins found a spokesman in Ali.
- Ali prevented these Bedouins from resorting to violent rebellion and to instead use peaceful negotiation.
- As the Vizier and top advisor of Caliph Uthman, Ali had the ability to bring the case of the Bedouins to the Caliph, and by doing so, he brought these Bedouins to the negotiating table, instead of the war table.

The Partisans of Ali

- Ali's supporters were a myriad of disenchanted people, some of whom had grievances with Caliph Uthman.
- These became the "Partisans of Ali" or the Shia't Ali. (It should be noted that this is not the same group as the Ithna Ashari of today.
- In fact, the truth is that the Ithna Asharis did not exist back then, and the doctrine of Ithna Ashari Shi'ism would only emerge centuries later.)
- Indeed, these Partisans of Ali were simply recently converted Bedouins as well as conquered Persians.
- They were not a religious sect, but rather a **political party**.
- The term "Shia't Ali" was not used to denote a distinct religious sect; in fact, the partisans of Muawiyyah would be called "Shia't Muawiyyah."

Zoroastrian ways

- Within the Partisans of Ali were a myriad of different groups; many of which were Bedouins who had just recently converted from a Mushrik faith, as well as recently conquered Persians who clung to their Zoroastrian ways.
- They were weak in **faith, ignorant, and barbaric**. Both the Bedouins and the Zoroastrians were accustomed to their former pagan beliefs and had a difficult time adjusting to Islam, and often-times they would **mix Islam with pagan** thought.

The Saba'ites

- The Zoroastrians (of the defeated Persian Empire), the Christians (of the defeated Eastern Roman Empire), and the Jews (who had been expelled by the Muslims) grieved for the old days.
- In their private counsel, these defeated elements had reached the conclusion that it was not possible to fight Muslims on the battlefield.
- Therefore, they resolved to sow the seed of discord amongst Muslims, using the model of the Jews of Yathrib.
- The Prophet had called the Muslims to **unite under the banner of Islam and the Quran**; the disunited Arabs had unified and defeated their enemies.
- Thus, these conspirators decided to undo this process; they reasoned that **to remove the Muslims from Islam and the Quran would also cause disunity and weakness.**

Partisan of Ali

- The first step of these conspirators was the assassination of Umar.
- Umar's son Ubaidallah took revenge and killed Jafeena the Christian and Harmuzan the Persian.
- It was then that Ali ibn Abi Talib demanded that Ubaidallah be given the death penalty for murdering Umar's assassins.
- Abdullah Ibn Saba, whose father had been a companion of Jafeena and Harmuzan, thus took a liking for Ali and declared himself a Partisan of Ali.

Ibn Saba

- Ibn Saba carried a grudge against Umar—it had after all been his father responsible for Umar's death; he also carried a grudge against Uthman who pardoned the killers of his father's companions
- Abdullah Ibn Saba saw an opportunity to exploit the disunity of the Muslims during the time of civil unrest during Uthman's Caliphate.
- Ibn Saba “converted” to Islam, and tried to gain a following amongst Ali's more extreme supporters.
- These followers of Ali were using him in their appeals to Caliph Uthman.
- They were already upset with Uthman, and thus they were the perfect target audience for Ibn Saba who would convince them of Ali's superiority over Uthman.

Tabarra

- Ibn Saba first called the masses to show their love and devotion to the **Ahlel Bayt** (Prophetic Household).
- He then started claiming that none could exceed the Ahlel Bayt in status.
- When he gained some popularity at this, he boldly claimed that Ali was the most superior person after the Prophet.
- When he saw that some of his followers had indeed believed him, he confided in them that Ali was in reality the appointed successor of the Prophet, but that the Three Caliphs had usurped this right from him.
- Ibn Saba then unleashed a campaign of vilification against the Sahabah, and he is the first to start the practice of Tabarra, or **ritualistic cursing of Abu Bakr**, Umar, and Uthman. He then told his staunch supporters that Ali had powers above those of a normal human being.

Shi'ism

- To appeal to the recent Persian converts, Ibn Saba infused Zoroastrian beliefs into Islam.
- The Zoroastrians believed that **God's spirit was in their Chosroes (king)**, and that this spirit moved from one king to another, through his descendants.
- Ibn Saba declared that the **divinity of Imamah** also moved from one Imam to another through the descendants of Ali.
- Many of the exaggerations in Shi'ism in regards to the powers of Imams take their inspiration from the Chosroes.

Declaring Ali to be Allah incarnated.

- Ibn Saba's ideas appealed to the pagan side of the new converts from amongst the Beduins and Persians; these pagans were accustomed to worshipping idols and people, so the exaltation of Ali appealed to them.
- Eventually, Ibn Saba would take it to the ultimate extreme and he applied in full force the concept of the Persian Chosroes, declaring Ali to be Allah incarnated.

Saba's antics

- Up until then, Ali had not paid much attention to Ibn, but once he heard of this news, Ali was furious.
- Ali threatened to burn all of Ibn Saba's followers (called Saba'ites) to the stake including Ibn Saba; Ali asked them to repent and he would eventually exile them to Mada'in (modern day Iran) when he was Caliph.

Taqiyyah and Kitman

- However, the Saba'ites adopted the concept of Taqiyyah (lying) and Kitman (hiding one's faith); this allowed the Saba'ites to avoid detection from the authorities, infiltrating the ranks of the Shia't Ali.
- Ali, who before becoming Caliph spent most of his time in Mecca and Medinah, remained oblivious to the Saba'ites who were mostly in Iraq (i.e. Kufa), Persia, and Egypt.

Secret society

- With the practise of Taqiyyah and Kitman, the Saba'ites functioned much like a secret society or cult, such as the Free Masons, Illuminati, and other clandestine organizations.
- The Saba'ites operated under a strict code of secrecy and hid their identities for fear of reprisal from the government.
- This created a situation such that the authorities could not clamp down on the Saba'ites due to their elusiveness, and the secret society continued to grow in numbers and fill the ranks of the Shia't Ali, without even Ali's knowledge.

Shia faith

- The Saba'ites were the originators of the Shia faith.
- Generations later, these Saba'ites would branch out into the various Shia sects we know of today: the Druze, Bohras, Nizaris, Zaydis, Jarudis, Sulaymanis, Butris, Ismailis, Kaysaniyyas, Qaddahiyyas, Ghullat, Aga Khanis, Ithna Asharis, Usoolis, Akhbaris, Shaykis, and so on.

Saba'ites Organize Attack on Uthman

- It should be noted that these Saba'ite Bedouins were only one segment of the Shia't Ali; they were an extremist fringe group.
- With the goading of Abdullah Ibn Saba, the Egyptian Bedouins (led by the Saba'ites) were planning on rebelling against Caliph Uthman.
- However, news of this imminent treason by the extremist wing of the Shia't Ali reached the ears of Uthman .
- Caliph Uthman thus ordered the Egyptian governor to pre-emptively take action against the malcontents.
- But when the Egyptian Bedouins found out that the governor was to punish the malcontents on orders of Caliph Uthman, Abdullah Ibn Saba convinced the Bedouins to **siege the Caliph's home in Medinah.**

Ali did not take part in the siege, nor did he approve of it.

- Ali did not take part in the siege, nor did he approve of it.
- In fact, Ali sent his own sons to protect Caliph Uthman, and he even offered 500 men to protect Uthman .
- How is it then that the Shia claim that Ali hated Uthman when he sent his own beloved sons to defend him and to prolong his Caliphate?
- Indeed, Ali did not support the Saba'ite Bedouins who favored Ali over Uthman--much like Ali would not support the modern day Shia today.
- The modern day Shia can never explain why Ali did not raise his sword against Uthman, and they can only say that perhaps he was preventing bloodshed.
- But then why was Ali ready to shed blood in the defense of Uthman? Truly, the Shia cannot explain this: a man does not send his sons to defend a tyrant.

Ali's Caliphate

- In any case, Uthman was assassinated by the Saba'ite Bedouins.
- Once Uthman was slain, the Shia't Ali urged Ali to become the next Caliph.
- Ali, however, did not approve of the actions taken by his extremist followers and he asked his Shia't Ali to find someone else to be Caliph.
- Ali became reclusive and shunned his followers severely.

Battle of the Camel Instigated by Saba'ites

- There was a public demand for Ali to find the killers of Uthman, especially since it was known that the killers were part of the Shia't Ali.
- However, Ali found himself too busy preventing a civil war to invest time and resources into finding the killers, so he planned on delaying it.
- This angered many people who wanted justice immediately.
- They found a spokeswoman in Aisha, the Prophet's widow.
- She sympathized with the people who wanted to find the killers of Uthman.

Ali and Aisha

- The reality is that both Ali and Aisha had equally convincing arguments.
- On the one hand, Ali wanted to delay spending time and resources to find the killers because he had to prevent a civil war.
- On the other hand, Aisha cannot be blamed for feeling hurt and loss at the murder of Uthman, and surely the murderers should be brought to justice!

To resolve the issue peacefully

- Aisha went to see Caliph Ali in order to resolve the issue peacefully through arbitration.
- She feared that if she did not intercede on behalf of the malcontents by convincing Ali to find the murderers, they would rebel against Caliph Ali.
- She thus adopted the previous role of Ali: it had, after all, been Ali who would take the case of the people to Caliph Uthman in order that their demands be heard.

The extremist portion

- Both Aisha and Ali wanted to resolve the issue peacefully.
- However, the extremist portion of the Shia't Ali [i.e. the Saba'ites] that were responsible for the murder of Uthman did not want Aisha to convince Ali to prosecute the murderers, since of course it was they themselves.

Battle of the Camel

- So these Shia't Ali decided to attack Aisha's contingent thereby provoking a counter-response.
- Soon, Ali and Aisha found themselves in a battle that nobody even knew who started it.
- This was the Battle of the Camel, and both Ali and Aisha found themselves enmeshed in a battle that they did not want to fight.

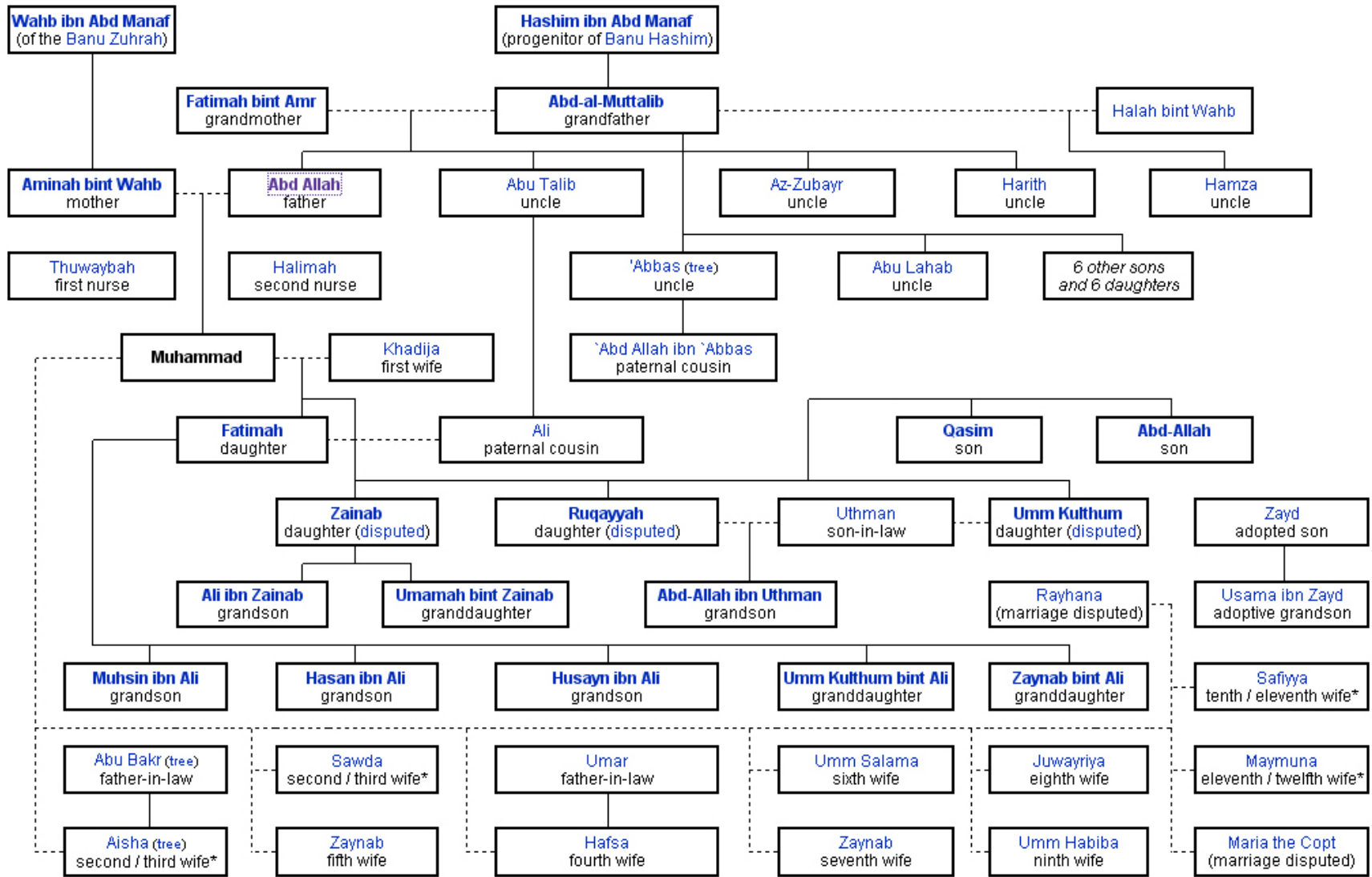
Aisha's contingent was defeated

- She apologized to Caliph Ali for the trouble she had caused, and Ali forgave her and safely returned Aisha to her home.
- Both Ali and Aisha are considered Sahabah, and this is a shining example of how although Sahabah get into disputes, they can resolve them in a civil manner.
- Aisha had the humility to apologize, despite the fact that she really didn't do anything wrong, and Ali had the nobility not to hold any ill-feelings towards her and to walk her safely home

Civil war

- During this chaotic time of civil war, all of the Sahabah were being pulled and manipulated by their ardent followers, many of whom were rabble-rousers like the followers of Ibn Saba in the Shia't Ali.
- In the confusion of all of this, the Sahabah found themselves facing a civil war, despite the verse in the Quran which stated that the Ummah should remain united.
- It was a sad time in the history of Islam, with great Sahabah fighting other great Sahabah.
- But it should be remembered that the Battle of the Camel was concluded with the eventual reconciliation between Umm al Mu'mineen Aisha and Amir al Mu'mineen Caliph Ali.

Family tree



Family Tree of the Prophets

