

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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## Preface to the Revision

*In the Name of Allah, the Most  
Beneficent, the Most Merciful*

**All** praise and thanks be to Allah, Who revived knowledge of His religion and caused it to blossom forth after it had all but disappeared, and Who demolished the false conjectures of the apostates. I praise Him and I seek refuge with Him from the sins which weigh upon the backs of mankind. I worship Him and seek His help and guidance in removing hindrances and difficulties in the practice of my religion. I bear witness that none has the right to be worshipped except Allah, Alone, without partners and I bear witness that Muhammad - who, by Allah's leave, brought about the dawn of faith to the darkness and misguidance which existed in the hearts of mankind - is the slave and Messenger of Allah. May the Blessings and Peace of Allah be upon him in perpetuity.

O Allah! We seek Your favor and through You we seek to ward off affliction. We ask You to protect us and to grant us mercy. Our Lord! Make not our hearts deviate after You have already guided us. Make it easy for us to perform our deeds in the way that You have taught us. Make us grateful for what You have given us and make plain a path for us which leads to You. Open up the doors between us and You by which we may arrive before You.

Abu Darda' is reported to have said that the Messenger of Allah (ﷺ) said: "While I was sleeping, I dreamt that the Book was taken away from beneath my pillow. I thought that I had lost my mind and so I followed it, whereupon I saw that it was being taken to ash-Sham (the Levant). Indeed, in times of trial and tribulation, faith will remain in ash-Sham."<sup>(1)</sup>

## The Merits of Mu'awiyah bin Abi Sufyan (رضي الله عنه)

His name was Mu'awiyah bin Abi Sufyan Sakhr bin Harb, Abu 'Abdur-Rahman, al-Qurashi al-Umawi. Mu'awiyah, his father and his mother, Hind bint 'Utbah bin Rabe'ah bin 'Abd Shams, embraced Islam on the day of the Conquest. His father was amongst the nobles of Quraish in *Jahiliyyah* (i.e., the pre-Islamic era of ignorance) as a high-ranking chief possessing a vast amount of wealth. Upon Abi Sufyan's submission to Islam, he said to the Prophet (ﷺ): "O Prophet of Allah! Give me three things." The Prophet (ﷺ) said: "Yes." He said: "I have the best and most beautiful woman of all the Arabs, my daughter, Umm Habeebah bint Abi Sufyan. Will I give her to you in marriage?" The Prophet (ﷺ) said: "Yes." He said: "Make Mu'awiyah your scribe." The Prophet (ﷺ) said: "Yes." He said: "And appoint me as a commander so that I can fight the *Kuffar* (disbelievers) as

(1) (*Saheeh*) reported by Ahmad (5/198, 199), no. 21226; and al-Hakim in his *Mustadrak* [The Supplement] (8554). It is further verified and authenticated in adh-Dhahabi's *at-Talkhees* [Abridgment].

I used to fight the Muslims." The Prophet (ﷺ) said: "Yes."<sup>(1)</sup> This implies that Mu'awiyah would later record down the revelations received by the Messenger of Allah (ﷺ) along with the other scribes of revelation (may Allah be pleased with them).

When ash-Sham (the Levant) was conquered, 'Umar deputed Mu'awiyah to Dimashq (Damascus) after his brother, Yazeed bin Abi Sufyan, and he continued to have authority over it under 'Uthman bin 'Affan, who further extended his authority to include another country. It was Mu'awiyah who built the *Qubbatul-Khadra'* (The Green Dome) in Dimashq (Damascus) where he lived for forty years.

Mu'awiyah appointed Fadalah bin 'Ubaid as the judge for ash-Sham (the Levant), followed by Abu Idrees al-Khawlani, and as the chief of law enforcement, he appointed Qais bin Hamzah. His scribe and protector was Sarjoon bin Mansoor ar-Roomi, about whom it is said: "He was the first to employ an entourage, the first to inscribe *en masse* (i.e., produce) and bind books, and he was the first statesman of his kind (may Allah be pleased with him)."

## The Emergence of a Sect of al-Khawarij (Dissenters)

When Mu'awiyah entered al-Koofah and al-Hasan and his family left and headed to the Hijaz, the *Khawarij* (a

(1) Reported by Muslim, *Kitab Fada'il as-Sahabah* [The Book of the Merits of the Companions], Chapter: The merits of Abi Sufyan..., no. 2501.

## Remembering the Prominent People who Died in this Year:

### Al-Hasan bin 'Ali bin Abi Talib

Abu Muhammad al-Qurashi al-Hashimi was the grandson of the Messenger of Allah (ﷺ), the son of his daughter, Fatimah az-Zahra', the *Raiyah* (sweet basil) of his world. His face resembled that of the Prophet (ﷺ) and he was born in mid-Ramadan (the Islamic calendar month of fasting) in the third year of the *Hijrah*. He was the eldest child of his parents and the Messenger of Allah (ﷺ) loved him dearly. The Messenger (ﷺ) would sometimes stick his tongue out at him, hug him and joke around with him. At times, al-Hasan would go up to the Messenger of Allah (ﷺ) while he was prostrating in prayer and climb onto his back. He would sit on top of him for so long that the Messenger (ﷺ) would have to prolong the prayer. The Messenger (ﷺ) also used to take him up on the *Minbar* (pulpit) with him.

It is verified in *Ahadeeth* that while the Prophet (ﷺ) was giving a sermon, he saw al-Hasan and al-Husain in front of him and so he went down to them, hugged them and then returned to the *Minbar* with them. He said: "Your wealth and your children are only a trial" [at-*Taghabun*, 64:15]. Indeed, I saw these two sons of mine walking and stumbling over and so I could not refrain from going down to get them."<sup>(1)</sup>

It is verified in *Saheeh al-Bukhari* that 'Uqbah bin al-Harith narrated: "Once Abu Bakr offered the 'Asr (afternoon) prayer and then went out walking when he saw al-Hasan

(1) (*Saheeh*) reported by Abu Dawood, no. 1109; at-Tirmidhi (3774); an-Nasa'i (1413); and Ibn Majah (3600).

playing with some boys. He lifted him on his shoulders and said: 'May my parents be sacrificed for your sake! (You) resemble the Prophet (ﷺ) and not 'Ali,' which caused 'Ali to laugh."<sup>(1)</sup>

It is reported that Isma'eel bin Abu Khalid said that he heard Abu Juhaifah saying: "I saw the Prophet (ﷺ) and al-Hasan bin 'Ali certainly resembles him."<sup>(2)</sup>

It is reported that Ibn Abi Mulaikah said: "Fatimah would jump out at al-Hasan and startle him, saying: 'O my father, in the likeness of the Prophet; and not resembling 'Ali."<sup>(3)</sup>

Hani' reported that 'Ali said: "Al-Hasan resembles the Messenger of Allah (ﷺ) from between his chest to the top of his head, while al-Husain resembles him (ﷺ) in what is below that area."<sup>(4)</sup>

Usamah bin Zaid reported that Allah's Messenger (ﷺ) used to put him on his knee and put al-Hasan bin 'Ali on the other and then hug them and say: "O Allah! Please be merciful to them as I am merciful to them."<sup>(5)</sup>

Bara' bin Azib is reported to have said: "I saw the Prophet (ﷺ) while al-Hasan was on his shoulders, saying: 'O Allah!

- (1) Reported by al-Bukhari, *Kitab al-Manaqib* [The Book of Virtuous Deeds], Chapter: The description of the Prophet (ﷺ)...", no. 3542.
- (2) Reported by al-Bukhari, *Kitab al-Manaqib* [The Book of Virtuous Deeds], no. 3543; and Muslim in *Kitab al-Fada'il* [The Book of Virtues], Chapter: His gray hair (ﷺ), no. 2343.
- (3) Reported by Ahmad (6/283), no. 25883, citing Zam'ah bin Salih (*Dha'eef*, i.e. a weak narration).
- (4) (*Saheeh*) reported by Ahmad (1/99), no. 776; at-Tirmidhi, no. 3779.
- (5) Reported by al-Bukhari, *Kitab al-Adab* [The Book of Etiquettes], Chapter: Putting a child on the knee, no. 6003; and Ahmad (5/205), no. 21280.

## The Story of Yazeed bin Rabee'ah bin Mufarrigh al-Himyari and the Two Sons of Ziyad, 'Ubaidullah and 'Abbad

Ibn Jareer recalls on the authority of Abu 'Ubaidah, Ma'mar bin al-Muthanna, and others that Ibn Mufarrigh, a well-known poet, was with 'Abbad bin Ziyad in Sijistan who had assigned him to fight in the war against the Turks. During the war, the soldiers were troubled by a shortage of fodder for their riding animals and as a result, Ibn Mufarrigh satirized Ibn Ziyad in a poem (*al-Wafir*, name of the poetic meter) in which he ridiculed his appearance, saying:

*"Had all beards been made of grass  
We would feed the Muslims' horses with it."*

'Abbad bin Ziyad had a remarkably big beard and so when he heard the satire it offended him. He summoned Ibn Mufarrigh, who ran away instead of responding to the summons. 'Abbad bin Ziyad subsequently wrote to his brother, 'Ubaidullah, who took the satirical verses to Mu'awiyah and read them to him, informing him that Ibn Mufarrigh had fled upon being summoned and requesting that Mu'awiyah grant them a warrant for his death. However, Mu'awiyah said: "Do not kill him; rather, discipline without going so far as to kill him."

When 'Ubaidullah returned to al-Basrah, he summoned Ibn Mufarrigh who had sought refuge with 'Ubaidullah's father-in-law, and who had agreed to let him stay at his home. Consequently, 'Ubaidullah ordered that Ibn Mufarrigh be given laxatives and then saddled on a donkey upon which he should be taken round the market places

until his bowels give way in view of the people. After he had suffered this humiliation, he then ordered him to be exiled to Sijistan to the area under his brother, 'Abbad bin Ziyad. At that point, Ibn Mufarrigh said to 'Ubaidullah bin Ziyad:

*"Water cleanses what you have done  
Whilst my statement is firmer than the power of excretion!"*

It follows that the people of Yemen appealed to Mu'awiyah concerning Ibn Mufarrigh's affair as they said that he had been sent to 'Ubaidullah's brother, 'Abbad, who was going to kill him. Mu'awiyah therefore summoned Ibn Mufarrigh to him and as he stood before Mu'awiyah, he began to cry and complain to him about what Ibn Ziyad had done to him, to which Mu'awiyah said: "You certainly made a mockery of him. Did you not say that (i.e. the satire)?" Ibn Mufarrigh, however, denied saying any of it and told Mu'awiyah that it was 'Abdur-Rahman bin al-Hakam, the brother of Marwan, who had said it but he wanted him to take the blame for it. Upon hearing this, Mu'awiyah was so angered by 'Abdur-Rahman bin al-Hakam that he withheld all benefits from him until 'Ubaidullah bin Ziyad felt satisfied again.

'Uthman bin Muhammad bin Abu Sufyan led the *Hajj* Pilgrimage with the people in this year.

## Amongst the Prominent People who Died in this Year

The poet Hutai'ah, his name is Jarwal bin Aws bin Malik bin Ju'ayyah bin Makhzoom, Abu Mulaikah, was given the



## The Caliphate of Yazeed bin 'Abdul-Malik

Yazeed was appointed as the heir to the caliphate by his brother, Sulaiman bin 'Abdul-Malik bin Marwan, following the succession of his cousin, 'Umar bin 'Abdul-'Azeez, which meant that upon 'Umar's death in the month of Rajab this year, the people pledged their allegiance to Yazeed, who at the time was twenty-nine years of age. In the month of Ramadan, he commenced his rule as caliph by dismissing Abu Bakr bin Muhammad bin 'Amr bin Hazm from governorship in al-Madinah and invested authority over it to 'Abdur-Rahman bin ad-Dahhak bin Qais instead. This resulted in a great deal of malice and rivalry between the two parties that went to such extremes that the issue of government was settled by the sword.

During this year, war broke out between the *Khawarij*, specifically, between the associates of Bistam al-Khariji, and the troops of al-Koofah.

Yazeed bin al-Muhallab broke out of prison to renounce Yazeed bin 'Abdul-Malik and lay siege to al-Basrah after a long and brutal battle. Upon gaining a foothold, he spread justice amongst the people, distributed money to them and imprisoned 'Adiyy bin Artat, as he had imprisoned al-Muhallab's family residing in al-Basrah upon hearing that al-Muhallab had escaped from prison at the time when 'Umar bin 'Abdul-'Azeez fell ill, as mentioned previously.

When news that Yazeed bin al-Muhallab had made an appearance reached the *Ameerul-Mu'mineen*, Yazeed bin

'Abdul-Malik, his brother's son, al-'Abbas bin al-Waleed bin 'Abdul-Malik, mobilised an army of four thousand men, while his paternal uncle, Maslamah bin 'Abdul-Malik, advanced ahead of him with his troops from ash-Sham towards al-Basrah to wage war. Upon hearing about the advancement of the *Ameerul-Mu'mineen's* armies, Yazeed left al-Basrah and appointed his brother, Marwan bin al-Muhallab, as his deputy while he went to the garrison town of Wasit. There, he consulted the chiefs as to what course of action he should adopt, although a consensus could not be reached. Some of them suggested that he should travel to al-Ahwaz and build a fortress in the mountain peaks. To that he said: "Do you want to turn me into a bird on the mountain peak?" On the other hand, some men from al-'Iraq advised him to go and reside in al-Jazeera (the Arabian Peninsula) and to fortify himself in the strongest fortress he finds. He was also advised to break off from the people of al-'Iraq and join forces with the people of al-Jazeera so that he might then go into battle against the people of ash-Sham with them on his side.

## Upon Entering the 102<sup>nd</sup> Year of the Hijrah

This was the year in which Maslamah bin 'Abdul-Malik met with Yazeed bin al-Muhallab. Having now departed from Wasit, Yazeed bin al-Muhallab appointed his son, Mu'awiyah, as his successor over it while he, on the other hand, embarked with his army that had been preceded by his brother, 'Abdul-Malik bin al-Muhallab, towards a place known as al-'Aqr (located near *Karbala*). When Maslamah bin 'Abdul-Malik arrived there with his troops, Yazeed had no power over it and so the first detachments from both sides encountered each other from the onset, at which point

## The Caliphate of Yazid Bin al-Walid Bin Abdul Malik Bin Marwan

He was also known as 'The Deficient' because he decreased the amount of gifts, and stipends Al-Walid had given to the people, which were ten in number for each of them. He brought this amount down to what it was during the reign of Hisham.

He was given the oath of allegiance for the Caliphate after the killing of Al-Walid bin Yazid, which was on a Thursday night, two nights before the end of the month of Jumadi Al-Akhir, that year - i.e. the hundred and twenty sixth year - and he was known for his piety and asceticism before that. The first thing he did was to reduce the number of stipends given to the troops, which Al-Walid had increased to ten times every year; for this, he was called, 'The Deficient.' In fact there was a well-known saying, 'The Injured One and the Deficient were the most just of rulers from the household of Bani Marwan.' That is, Umar bin Abdul Aziz and him. However, his reign did not last long as he passed away by the end of the year and even during his reign, the affairs of the state became disordered with turmoil spreading throughout the realm and disunity affecting the household of Bani Marwan itself.

**And in this year:** The people of Palestine gave their allegiance to Yazid bin Sulaiman bin Abdul Malik. This was because the household of Bani Sulaiman owned many estates there that they would visit and live in and people of Palestine liked their proximity. Thus, when Al-Walid bin Yazid was killed, Sa'eed bin Ruh bin Zinba', the leader of

the people of that region, wrote to Yazid bin Sulaiman bin Abdul Malik calling on him to take the people's allegiance. Yazid fulfilled his request but when this news reached the people of Jordan, they too gave their allegiance to Muhammad bin Abdul Malik bin Marwan and declared him their leader. When this news finally reached Yazeed bin Al-Waleed, the Commander of the Faithful, he dispatched his forces from the people of Damascus and Hims - those who were with Al-Sufyani - towards them under the command of Sulaiman bin Hisham. The people of Jordan were the first to make peace with them and return to obeying him. The people of Palestine soon followed them. Subsequently, Yazeed bin Al-Waleed wrote to his brother Ibraheem bin Al-Waleed, designating him as the governor of Ar-Ramlah and its adjoining areas, after which, stability returned to the territories there.

**And in this year:** Yazeed bin Al-Waleed removed Yoosuf bin Umar from the governorship of Iraq when his rancour against the Al-Yamaniah - the people of Khalid bin Abdullah Al-Qasri hailed from - became apparent. This was after Al-Waleed bin Yazeed was killed, for he had most of those residing in his lands from them imprisoned and had scouts placed on the borders watching the Caliph's forces. Thus, the Commander of the Faithful, Yazeed bin Al-Waleed removed him from his office and appointed Mansoor bin Jumhoor in his place along with granting him governorship of the lands of Sindh, Sijistan and Khurasan. Mansoor bin Jumhoor was a coarse Bedouin who was upon the religion of the Ghailaniyyah al-Qadariyyah. However, he had some good achievements to his credit and his active role in the killing of Al-Waleed bin Yazeed especially, had put him in good standing with Yazeed bin Al-Waleed.