

# **READERS BATTALION IN ABDUL RAHMAN BIN ALASHAATH ARMY**

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## **Abstract**

Abdul Rahman bin Alashaath revolution was considered one of the most important and most dangerous revolutions in the Umayyad period, even though it was not doctrinal. This revolution started from the eastern borders of the Islamic state against Iraq. Wali Al-Hajjaj bn Yusuf Thaqafi rose up and took over from Al Khalifa Abdul Malik bin Marwan. What distinguishes this revolution share readers of the people of Iraq in addition to a large number of loyalists who were indignant by the economic and social conditions? Readers played an important role in the revolution and they were able to achieve many victories. However, Al-Hajjaj managed to defeat them at the Battle of Deir Al-jamajem and abolish their revolution.

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## **Keywords:**

## **Introduction**

Iraq had witnessed many revolutions and upheavals during Umayyad period. Abdul Rahman bin Alashaath revolution was considered (81-84hjeri / 700-703m) to be the most important and the most dangerous revolution. This took place especially after the time of succession of Abdul Malik bin Marwan (86 H / T 705 m). Thus, this revolution was specifically against Al-Hajjaj bin Yousef Al-Thaqafi (95 H / T 714 m) who was the Wali of Iraq.

Historians and researchers expatiated on the analysis of this revolution and its causes. Thus, it began as a result of the personal ambition of its Leader, Abdulrahman bin Al-Ashaath. This revolution stems from social and economic reasons related to the economic measures that have been followed by Hajjaj bin Yusuf Al-Thaqafi towards loyalists from non-Arab Muslims. However, this led to a widespread discontent among loyalists who constitute of the greater number of Muslim communities at that time.

The importance of this revolution and what distinguishes it was not doctrinal as Khawarij and Shiites revolutions, even despite the participation of a large number of scholars against the Umayyad authority. However, we

will focus on this revolution in this research without exceeding other reasons for this revolution.

Abdul Rahman bin Al-Ashaath revolution was considered to be a fertile material by many historians such as Muhammad ibn Jarir al-Tabari (d. 923), who singled out a wide area in his History of messengers and kings. Other historians like Khalifa bin Khayat (d. 854 AD) in his book “Khalifa date”; Ahmed bin Yahya Al-Baladhuri (d. 892) in his book “Fattouh of countries / (1984)”; Ibn of Al Atheer (d. 1233 CE) in his book “Alkamel in history”; and Ibn Kathir (d. 1373 AD) in his book “beginning and end”, expatiate the narrative events of this revolution with a focus on the most important causes which was the personal conflict between Abdul Rahman bin Ah-Ashaath and Wali of Iraq, Hajjaj bin Yusuf Al-Thaqafi.

Many contemporary researchers and thinkers such as Julius Vlhozn, von Kramer, Van Vhloten, Joseph Van .S, and others, took this revolution to be privately orientalists. However, their study tends to the social and economic aspect of this revolution motivation, citing numerous narratives which suggest the suffering of loyalists by administrative procedures of Al-Hajjaj Bin Youssef. Thus, the historian Abdul Aziz al-Douri considered an economic revolution in his book titled “Introduction to the History of the Arab economy”.

Many Arab researchers focused on the role of scholars and scientists in the political life in general. Mr. Radwan was considered one of the most important researchers who have focused on the participation of scholars in Abdulrahman bin Al-Ashaath revolution. This was particularly when he obtained his PhD in German language. In addition, Zuhair Houari tried to tackle revolution in his book titled “power and the opposition in Islam”. One of those who focused par excellence on “Readers stream” in Islamic history and the participation in the Revolution of Abdul Rahman bin Al-Ashaath was Dr. Ali Oumlil. This was stated in his book titled “The cultural and political power,” and other important works such as “scientists' impact in the political life in the Umayyad State”. Consequently, I will be reviewing many of the opinions of other researchers in this research.

In this research, we will focus on the role of scholars in the battle (Deir aljamajem), which is a clincher battle between Abdul Rahman bin Al-Ashaath and Al-Hajjaj ibn Yusuf. Furthermore, during clarification, we will focus on the extent of participation of scholars in this revolution, and the reasons for their participation during adoption of the Comparison between the historical novels. However, this was analyzed with the accommodating historical fact during that period.

## Iraq at the Time of Al-Hajjaj

Al-Hajjaj ibn took over Yusuf state of Iraq at the time of Al-Khalifa Abdul Malik bin Marwan where Al-Hajjaj's period was filled with revolutions and upheavals. However, he could control and suppressed it after long years of war through which many of the losses and victories were permeated. However, this was experienced especially with the Kharijites band and they found difficulties in controlling the revolution of Alazarigh band of Kharijites and the Kharji Shabib bin Yazeed revolution (T 77 AH / 696 AD). However, several leaders have helped him who knew their proficiency headed commander Al-Muhallab bin Abi Sofra.

Khawarij have not only rebelled against Al-Hajjaj, but have also found himself in front of Abdullah bin Zubair war known as caliphate where his end was at the hands of Al-Hajjaj himself after besieging him. Thus, the revolutions and upheavals of the era were multiple. Al-Hajjaj stopped the Ibn Jaarood revolution (T 76 AH / 695 AD), the Zinj revolution, and the Mutarrif bin Al-Mogera revolution (T 77 AH / 696 AD). During this period, although Al-Hajjaj achieved political victories, he had not been very popular in Iraq. What was known about him was his intensity and hardness, as well as the wars and instability that took place in Iraq since he took Governance.

There is no doubt that the political upheaval had an effect on the economic and social situation in Iraq. The decline in the amount of the abscess in that period was justified by Vhloten saying: "It does not diagnose the state of the country only after the internal war directly" (Vhloten, 1934). Consequently, this made Al-Hajjaj bin Yousef to take several unprecedented economic measures in attempting to stop the economic decline in the region. Therefore, "his task was to revive disadvantaged ground by building canals, digging rivers, and repairing fallow land and dry swamps, and more than Animal Wealth" (Hamwi, 1995).

Al-Hajjaj embarked on a lot of work to dry the swamps in the land of Iraq. However, "he ordered Hassan Al-Nabaty to dry the swamps; Hassan did that and Al-Hajjaj extracted lands valid for agriculture" (Al-Baladhuri, 1987). But in Animal Wealth, when Al-Hajjaj noticed the significant decline in the number of cows as a result of peoples' desire to slaughter cow, he forbade cow slaughter. Nevertheless, some people did not like this decision he took, as one of them said:

We complained to him about the ruin of blackness, but he has forbidden the ignorant beef (Isfahani, 1992; Al-Hamwi, 1995).

Al-Hajjaj embarked on many economic measures that created extensive argument in Iraq. However, these measures reached him from some of his workers that the abscess had broken, the dhimmis have been converted to Islam, and they have been caught-up with the rest of the cities. He wrote to Basra and others stating "that it had its origin in the village to

come to it. The people came out and they camped and weep, and called, O Mohamaddah O Mohamaddah. Then the readers of the people of Basra were coming out to them masqueraded, and they wept when they heard and saw them" (Tabari, 1939).

The involvement of a large number of loyalists in the revolts against the pilgrims was noted. However, this made him affirm of them; so he said: "the loyalists are useless, but their villages need them. They were ordered to take them from the regions, they received the approval of the Arabs, and also ordered that they engraved at the hands of every man, the name of their village" (Almebrad, 1997). Al-Hajjaj was severe in measures and when Al-Khalifa Abdul Malik totaled his intensity in the collection from the peasant, he said to him: "Keep the meat to convene the Greases" (Thaalbi, 1981).

What was previously noticed was that Al-Hajjaj was engaged in multiple aspects of conflicts which include political, doctrinal, economic, and social conflicts. Thus, this makes his reign to be filled with special disorders that did not stop the Islamic conquests on the east side of the Islamic state. Therefore, these repeated successes have made Al-Khaifa Abdul Malik bin Marwan rewards Al-Hajjaj by giving him the reins of government to Khorasan and Sajistan in addition to Iraq. This indicates the Satisfaction and confidence of the Umayyad power such that Abdul Malik bin Marwan named his son Al-Hajjaj based on the optimistic about him. Therefore, he said:

I called my son Al-Hajjaj because of Al-Hajjaj the mentor, the brave, and the strong

Counselor for my age, joke is Irrelevant  
(Al-Baladhuri, 1987; Zarkali, 1996)

### **Commander Abdul Rahman bin Al-Ashaath Alkindi**

After the state of Khorasan and Sajistan became under the responsibility of Al-Hajjaj, he chose two states; Muhallab bin Abi Sofra and Ibn Abi Bokra (Tabari, 1939). Many difficulties sprung up privately in Sajistan of Zanbil king Turk which caused the destruction of a large part of the Islamic army incursion into their territory. Hence, this made Al-Hajjaj to rush to rescue an army of forty thousand fighters, half from Kufa, half from Basra, where they selected people of courage and vigor. Hence, they reached out to the two million dirhams which later became the Altawees Army (Tabari, 1939; Ibn Khaldun, 2011).

Therefore, it was necessary to choose an appropriate commander who displays readiness for this high military task. The choice fell on Commander Abdul Rahman bin Mohammed bin Alashaath Alkindi, who is one of the Kufa leaders (Al-Baladhuri, 1987), and Dynasty kings Kinda which is one of famous Yamane tribes. He sentenced Yemen and some Hijaz before

immigration at about one hundred and seventy-three years old. His grandfather, Alashaath bin Qais was an apostasy leader after the death of Prophet Muhammad, peace be upon him in Hadramout; and then, he returned to Islam (Ibn Qutaiba, 1969). Therefore, Commander Mohammed bin Alashaath was dignified in himself, and his loyalty to Al-Hajaj was doubtful. As a result, his uncle, Ismail bin Alashaath warned Al-Hajaj to beware from him, saying:

“Do not send Him. I am afraid of his disagreement and I swear to God that Euphrates bridge may never permit this. He did not obey the governor of governors and was not under their authority.”

Nevertheless, Al-Hajaj said: “There is no one that can violate my order or get out of my obedience” (Tabari, 1939). Al-Hajaj did not accept his advice due to his confidence on Abdul Rahman to violate him. In addition, other novel suggested that Abdulrahman bin Alashaath's brothers are Qais, Isaac, Almonzer, and Alsabah who spoke to Al-Hajaj and said: "Dear Prince, do not send Abdul Rahman with this army. We are afraid to turn over to you." But Al-Hajaj turned to them and smiled saying: "this is not the first time you are envying your brother, but you envy him because you are not of the same mother" (Ibn Alaatum, 1991).

Consequently, Altawees Army began to march and was led by Abdul Rahman bin Alashaath to Zanbil king Turk. They were waiting for Abdul Rahman, whose fate was similar to the fate of Ibn Abi Bokra when he ran into his country. Although this plan may prevent a repetition of the disaster of the previous military, but the progress in the country Turk was slow. However, this was not admired by Al-Hajaj, who considered it to be cowardly, when Abdul Rahman sent a message to Al-Hajaj to tell him about his order. Al-Hajaj replied in his book which he said: “After your book came to me and I understood what the book said: “Are you a man who loves truce, rest, gentleness, and who makes the enemy humiliated a little. Thus, they were wounded Muslim soldiers who have done their best”, and are singing in Islam saying “great is your age Ibn Om Abdulrahman, you were desist from this enemy soldier alone because of the self-generosity you had for those wounded Muslims. I did not enumerate your opinion that claimed that you saw him as a conspiracy, but I saw that he did not carry you as you were weak and your opinion is not consistent. You perform what I ordered by infiltrating their own land, demolished their strongholds, and killed their fighter and the captivity of their offspring” (Tabari, 1939; Ibn al-Atheer, 1966).

This book was not admired by Abdulrahman. Thus, he gathered his army and pointed them to the risks of infiltrating the land of the Turks and this was what Al-Hajaj wanted on the contrary. He never wanted to risk the lives of his soldiers, because Abdul Rahman have decided to take off Al-

Hajaj and the Umayyad Al-Khalifa Abdul Al-Malik bin Marwan (Ibn-Alaatam, 1991). Furthermore, we find the same story with the Tabari historian, and it indicates that Abdul Rahman took off Al-Hajaj. But he said nothing about the dislocated Al-Khalifa Abdul Malik (Tabari, 1939; the son of ether, 1966).

Abdul Rahman bin Alashaath's Speech was acceptable by his soldiers as one of his soldiers stood up. Abdelmoumen Bin Sheet bin Rabee Al-Tamimi indicated that Al-Hajjaj wanted to make all the soldiers to remain in that country all their lives. However, this was known as "Altajmeer" which declared: "Servants of Allah, you obeyed Al-Hajjaj all your lives for he made these countries your country as Pharaoh did for his soldiers. Nevertheless, I was informed that he was the first staying with his people in other land. Therefore, Swear allegiance to your prince and fight against the enemy and expatriate them out of your country" (Tabari, 1939). Thus, the people agreed to take off Al-Hajjaj and swear allegiance to Abdul Rahman.

Some historians added several messages between these two parties. However, Al-Hajjaj expressed his opinion about Abdurrahman saying "He is a reckless fool, envious, and his father robbed the Prince of Believers Othman of his clothes and fought against him. Obaidullah ibn Ziyad further stated that Muslim bin Aqeel even killed him. Alashaath founded him to be an apostate of Islam; however, he never saw him but was only set to kill him "(Ibn Kathir, 1990). When Abdulrahman heard of this, he was angry and displayed a strong response that reflects the pride in him. However, Al-Hajjaj expressed his defeat by a Kharji woman called Algazelle which is the wife of Kharji Shabib, and the content of his response: "He writes to me that he is not fit to be among the soldiers or part of the service, because of the weakness of his strength. He mentioned that his father was a Thaqif, who is a cowardly owner of Ghazala" (Ibn Kathir, 1990).

Tabari adds another novel to confirm the existence of personal grudges between Abdel-Rahman and Al-Hajjaj. Consequently, Al-Tabari stated that Al-Hajjaj saw Abdul Rahman to be the most detestable of God's creatures. Therefore, he decides on the story in which he says: Abu Mikhnaf said that Namir Bin and Wala-Hamdani had told me then that I was sitting with Al-Hajjah when Abdul Rahman bin Mohammed bin Alashaath came in. When he saw Al-Hajjaj, then he said "look at the way he is walking; and I swear to God that I will strike his neck". In addition, he said when Abdul Rahman came out, he went outside and waited for him at the door. After he ended up his discussion, he said to him "enter, I want to talk to you. I swear to God that you remembered how Al-Hajjaj lived." Then he said "yes". Then, he told him about Al-Hajjaj's article where he claimed that he had not tried to remove him from power, and his efforts was what made it possible for him to be alive (Tabari, 1939).

After completing the correspondence, Abdurrahman equipped his army to return to fight Al-Hajjaj and made an agreement with Rtbal. He mentioned that the event will relieve Abdurrahman of the abscess forever if he was defeated when he returned under the protection of Rtbal (Tabari, 1939; Wellhausen, 1968).

The army continued to march when they arrived Persia. People said to each other: "Abdul Rahman was the first to take off Abdulmalik, and also took off other people (Tabari, 1939; Wellhausen, 1968). In addition, the Tabari novel and Ibn al-Atheer noted that Abdel-Rahman in the beginning took off Al-Hajjaj. Also, he did not take off the Al-Khalifa Abdul-Malik, but he took off the Al-Khalifa later.

When Al-Hajjaj was reached with the news of taking off Al-Khalifa, he contacted Al-Khalifa, requesting help from him to fight Abdul Rahman. Then he went to Basra, and great leader Muhallab bin Abi Sofra (T 83 AH / 702 AD) tried to intervene by sending a letter to Al-Hajjaj urging him to use the trick of Abdul Rahman Army. Therefore, he wrote to him: "After that the people of Iraq has turned out to you and are eager, do not stop them until they end up with a decision. The people of Iraq are first longing for their sons and their wives. Their sons left them until they look at their parents. In reality, God is against them." When he read the book, he insulted him and said: "I have no view, but the view is about my cousin, Abdul Rahman." (Tabari, 1939; Ibn Alather, 1966; Vellhausen, 1968). However, we find this story in the book "Ansab Alashraf of Bladhir," but not from Muhallab. Hence, it was directed from Abbad bin Alhusain to Al-Hjjaj (Al-Baladhuri, 1996).

The attitude of the commander Muhallab was a clear rebellion against Abdurrahman. However, he has sent him a letter of reprimand and scolding in which he says: "You put your foot, O son of Muhammad in the long stitches of the nation Muhammad the Prophet, peace be upon Him. Allah Allah, see for yourself. Do not kill and shed the blood of Muslims. Do not distinguish between groups. The pledge of allegiance, do not renege on. Though, I am afraid of people, but God is more deserving to fear than the people. All things are exposed to God and the shedding of blood is forbidden (Tabari, 1939).

Muhallabs' advice was not adhered to by Abdurrahman and Al-Hajjaj. In the first designed to war and the second on the speed of the front, Abdurrahman was able to achieve the first victory on Al-Hajjaj Army. Thus, Al-Hajjaj showed no remorse in not accepting the advice of Al-Muhallab as he said when he heard the news of the defeat: "God already knew who will become victorious. He told us about his opinion, but we did not accept it"(Tabari, 1939).

This victory helped in lifting the morale of Abdul Rahman. Therefore, he showed after the first confrontation that his victory over the pilgrims does not mean anything, but is determined to invade Al-Khalifa Abdul Malik bin Marwan (Tabari, 1939). This was essential for him to resolve his victory over Al-Hajjaj who requested help from the capital of the caliphate in Damascus. Al-Khalifa sent an army led by Sufian bin Alabrad Alkalbi, who could after their steadfastness in Alzawea battle, inflict the first defeat against Abdurrahman army forcing Abdurrahman to retreat towards Kufa (Tabari, 1939; Ibn Kathir, 1990, Ibn Alather, 1966; the son of Koutaiba, 1969; Alzahabi, 1979; Masoudi, 2005).

However, this period witnessed a significant inflation in Abdurrahman Army. Many readers of the city of Basra and disaffected loyalists have joined Al-Hajjaj, and have played an important role in this revolution (Tabari, 1939; Ibn al-Atheer, 1966).

### **Movement of Readers**

The term “readers” is from reading. They are men or women who reads and understands a particular language. (Ibn Manzoor, 1988.), However, Ibn Khaldun gave us an important description of the evolution of the term as was described in history”.

Furthermore, a specialist to the holder of the Koran understands what a copier is, and what it means to copy. They called on those readers who read the book because majority of people in the Arabs nations are illiterate. The reader of the book singled out strangeness out of the name that day; and the case stayed, and even the cornerstone of Islam became greater. Also, the problem of illiteracy went out from Arabs, and Al Fiqh supplemented and became industrious. Hence, they changed the name of the scholars and scientists from readers (Ibn Khaldun, 2000).

Of the above, the term “Readers” refers to the science of telling the Koran, which is the Constitution and the right reference. So, he excelled from the others as a religious and cultural authority in the Muslim community.

By increasing the number of readers, they became a powerful force in the area of politics. Many of them are involved in many special occasions because they were representing the religious authority for most members of the Muslim community. They have attitudes from sedition in a time of Othman Bin Kaab Bin Abda. One of the reader wrote that Al-Khalifa Othman advised him to adhere to the Book of Allah (Moheb Aldeen Tabari, 1985; Al-Baladhuri, 1969; Bin Shaba, 1996).

Furthermore, when Muawiya ibn Abi Sufyan in the arbitration feared that the readers pay allegiance to Ali in fighting, he became cunning and began to delude the readers to refrain from him (Thaalbi, 1981). Thus, this

agrees with logic and the request of arbitration was the call to return to the “Book of God” to become separate of the two teams. Since the readers are the ones who have memorized the Book of Allah and know of its provisions, they were the first to appear as an authority to separate this dispute.

The relationship continued tensely between the readers and power in the Umayyad period. A stage was required for new procedures and interpretations of legislation which approves the requirements of the period. This was during the time of the new economic measures and the crown prince and the concomitant behavior of some members of the authority of Khalifas or rulers. There are historical novels to exit readers and Al-Khawrij in Basra; and Nafi Bin Alazraq was their head (T 65 AH / 685 AD) (Ibn Kathir, 1990). In addition, readers participated along with the more extreme Al-Khawrij teams against the Umayyad power.

Readers found in Abdurrahman bin Alashaath revolution the opportunity to participate as an expression of dissatisfaction with the prevailing situation during the reign of Al-Hajjaj in Iraq. The participation of readers in Abdurrahman bin Alashaath revolution was actual and clear, whereas the political, economic, and social situations in Iraq as well as the loyalists' feeling with the inflicted injustice upon them swelled their number during that historical period.

Historically, loyalists were involved in large numbers in the revolution against Al-Hajjaj, but they were not the motive and the actor of this revolution. This was despite the tendencies of many of the Orientalist (Kremer, 1920) to assert that the real reason for the revolution is to try to get rid of the economic and social oppression in the nation.

This is contrary to the historical logic because the actors in force during that period were Arabic leaders. This report was according to historical movement as well as the revolution that began by Altawawees Army who was in the military mission on the borders of the Islamic state in the east. Therefore, they were joining the loyalists, and large numbers may come later after the announcement of the revolution.

It is not an exaggeration if we subtract that the sharp and firm figure of Al-Hajjaj was one of the helping factors for the participation of readers and loyalists in Abdurrahman revolution against him, especially after successive victories for the Abdurrahman Army.

### **Joining the Readers to the Abdurrahman Bin Alashaath Revolution**

When Abdurrahman bin Alashaath decided to take off Al-Hajjaj and the Al-Khalifa Abdul Malik bin Marwan, he made his appeal to readers, because he knows their importance and religious status to the people. A large number of them answered. Consequently, Tabari cites that Abdurrahman bin Alashaath gathered crowds and invited readers to strife womanizer Hajjaj bin

Yusuf and his accompany Abdul Malik bin Marwan. The creation responded and he went to Iraq for collection, which included Elshabi (T 103 H / 721 m), Saeed bin Jubair (T 95 AH / 714 AD) , ibin Alqarya (T 84 AH / 703 AD), Swede bin ghafla (T 81 AH / 700 AD), Jaber Aljafee (d. 128 AH / 745 AD), Abu Ishaq Subaie and Amer bin Abdullah bin Masood (d. 82 AH / 701 AD), Aesha Hamedan (d. 83 AH / 702 AD), and most beyond is Degla and the dismissed workers ' of Al-Hajjaj (Almaqdesi, 1997).

We find through Tabari novel that a large number of the great readers have joined the revolution despite the problematic nature of Abdulrahman bin Alashaath. He started from tribalism represented by his ancestors who were the leaders of Kinda Yamania tribes. However, they make him claim that he is the expected al-Qahtani, who will restore the power and authority of Ymanih (Masoudi, D.t).

Al-Qahtani idea falls under the idea of the Mahdi, and it is referred to as some talks and sayings of some followers. Also there is another talk of Awzaa'i for Qais bin Jaber Alsafadi for his father and grandfather that the Messenger of Allah, peace be upon him said: "Khalifas will be after me, and after Khalifas, come princes, and after the princes comes the giant kings." Therefore, it was said: It is after the princes comes kings, and after the Kings comes the Titans. After then, a man of the people of my home comes out and fills the earth with injustice, and after it was filled with injustice, then al-Qahtani was ordered to swear to God, who gave him the right (Ibn Manzoor, 1984; Suyuti, 1967). Some narratives supplied that Abdurrahman bin Alashaath wrote to the workers that Abdurrahman helped Prince of Believers and it was told that the name of al-Qahtani was on three characters, "he said to me my name is Abdul not Rahman" (Almaqdesi, 1997; Masoudi, D.t). This news was mentioned only by Masoudi (T 346 AH / 957 AD).

The presence of a large number of readers in Abdul Rahman Army contributed to the magnitude of the army because of their religious status in the society and their use of rhetoric to persuade people to join the revolution.

Readers based many reasons why they are taking this revolutionary attitude towards the Umayyad power in general and Al-Hajjaj bin Yousef in particular.

One of the main reasons for the lack of justice in the distribution of bestowal was the big difference between the bestowal of the people of Sham and the people of Iraq. Thus, this was evident in the book of Al-Khalifa Abdul Malik who introduced him to the people of Iraq to reconsider their bestowal.

Also, the difference between the Arabs and loyalists in the amount of bestowal as well as having great powers in the hand of Al-Hajjaj, decrease or increase the bestowal depending on the political attitudes of individuals or tribes, as it happened with Anas bin Makel, who was his bestowal. When Al-

Hajjaj decreased from bestowal to half, Anas joined Abdurrahman revolution and the battle of Deir Aljamajem. He went out for the duel and killed many of the Knights of Al-Hajjaj. There is a story Masoudi told which indicate the extent of the cruelty of Al-Hajjaj in dealing with the loyalists privately in an economic aspect. He sent his cousin to a Osbhan, as a factor abscess after breaking abscess. Also, sponsors asked him to give them an eight-month deadline, and would come with ten more sponsors. However, when the time elapsed and they could not meet with their target, he brought out one of them and cut off his head. Then he wrote "this person has paid what he has" (al-Masoudi, 2005).

Al-Hajjaj was obedient to the authority of the Umayyad dramatically. However, no one could doubt his behavior. His way punishment was by death or killing. Thus, he was saying: "Fear God (Alazeem Alebadi, 1968), and do not listen and obey the Prince of Believers, Abdul Malik. I swear to God, if I ordered people to get out of the door from the doors of the mosque, and they went out through another door, I will destroy their lives and property" (Ibn Kathir, 1990).

Abdurrahman bin Abi Anom has been advised to stop killing; thus one of the readers and imams, Al-Hasan al-Basri said about him: "Al-Hajjaj is a punishment by God, do not pay the punishment by God with your hands, but you must show submissiveness and supplication" (Ibn Sa'd, 1960).

Al-Hajjaj figure was not desirable by most readers, and as such their novels were stabbing his religious behavior. Ibn Tawos recounted: "I am astonished at our brothers from the people of Iraq, as they called Al-Hajjaj a believer" (Ibn Sa'd, 1960), and there were other charges apart from the delayed time of prayer, Thus, he told Makhoul Azadi saying "I have seen Al-Hajjaj in Mecca spending his time talking to people on Friday, until the time of prayer almost elapsed." So, Ibn Omar said: "O people, Arise for your prayer! The people stood up, but Al-Hajjaj sat down and prayed. When they finished praying, Al-Hajjaj asked: Who said that? They said: Ibn Omar." Then, he said: "Maybe he is mad, and needs to be punished." Furthermore, at another instance, Al-Hajjaj sat down and prayed and then called Ibn Omar and said: "What made you to say what you said?" He replied "It was time for prayer and it was important to pray at that time" (Ibn Mavzoor, 1984).

Furthermore, a huge number of readers joined Abdurrahman bin Alashaath revolution. It was formed with a large number of his army. One of the poets described them after taking off Al-Khalifa Abdul Malik bin Marwan, saying:

He took off the Kings and walked under the banana trees and Araar in the villages (Ibn Manzoor, 1994) (Almaqdisi, 1997)

Historians agreed to the large number of Abdurrahman army and this posed a threat not only to Al-Hajjaj authority over Iraq. Thus, they were also

threatened by the authority of Al-Khalifa Abdul-Malik, and the Umayyad power became an awkward position. Historians shortened this description: "The course has intensified, the word has dispersed very much, calamity has become great, and have widened the breach to tailor" (Tabari, 1939; Alzahabi, 1979).

Most of the people of Basra took part in the revolution and swore allegiance to Abdurrahman by the Book of Allah and the Sunnah of His Messenger; and Jihad misguided imams (Tabari, 1939; Al-Baladhuri, 1987). Among other things, hundred thousand fighters met to obtain the bestowal, together with the same number of their loyalists. However, they gave Al-Hajjaj many supplies from Sham in the meantime (Tabari, 1939).

Umayyad authority increased based on the results of the upcoming confrontation with army who combined with soldiers in fighting. Also, readers will fight for religious purpose with a large number of disgruntled loyalists from Al-Hajjaj policy to establish the rule of the book of God. Nevertheless, Al-Khalifa tried to get out of this dilemma. Some of the heads of the Quraish and the people of Sham pointed him out for the possibility to avoid this confrontation if the goal of the revolution isolates Al-Hajjaj. They said to him: "if it pleases the people of Iraq to disarm Al-Hajjaj, the disarmament of Al-Hajjaj is easier than war with the people of Iraq. So disarm them so that they can come back to you in obedience and not shed blood" (Tabari, 1939; Golden, 1979).

This idea was accepted by Al-Khalifa Abdul Malik and saw that sacrificing Al-Hajjaj will reduce the risk of confrontation with Abdellahrman's army. He summoned his son Abdullah and his brother, Muhammad ibn Marwan to deliver the presentation to revolutionaries. In addition, he expresses his approval to isolate Al-Hajjaj if that will satisfy the revolutionaries.

This issue was very serious such that people of great prestige like Al-Khalifa's son and his brother were used as envoy to approach Iraq to present a proposal on behalf of Al-Khalifa.

Strictly speaking, it may be difficult for Al-Khalifa to sacrifice Al-Hajjaj after all his services to the Umayyad authority. Nevertheless, Al-Khalifa sent a book to him warning him of his intention, and reminding him of a similar incident previously that did not favor his decisions.

Al-Khalifa did not accept the word of Al-Hajjaj, but he determined to implement his idea. Already, he has delivered his book to revolutionaries and presented to the people of Iraq about the disarmament of Al-Hajjaj.

These concessions from the Umayyad power contributed to the insistence of the revolutionaries to complete their revolution and reach their goal of bringing down Al-Khalifa himself. Thus, this was because they thought about their strength and feared the power they wield. Despite their

decision based on emotion more than rationality, we do not see that they are able to decline, especially since readers may pay allegiance to jihad that was misguiding imams.

Abdurrahman tries to worn the victory over Al-Hajjaj army at the battle of Tastor. This he did by bringing to their awareness several account of their defeat at the battle of Alzawya. The issue did not end based on the continuity of the revolution, but the revolutionaries also stressed that Al-Khalifa Abd al-Malik should be removed (Tabari, 1939; Ibn al-Athir, 1966; Ibn Kathir, 1990; Noueiri, 2002).

After the revolutionaries' insistence on the continuity to fight, Al-Khalifa Abdul Malik took Al-Hajjaj's opinion in their fight and began to prepare for a serious battle. Thus, the location was at Deir Aljamajem.

### **Battalion of the Readers**

When news reached Al-Hajjaj about the persistently of Abdurrahman Army on the front, he went rapidly to Abdullah bin Abdul Malik bin Marwan and Mohammad Bin Marwan the apostles and told them, "I will fight for your authority because my authority is your authority" (Tabari, 1939; Ibn al-Athir, 1966). Al-Hajjaj created determination on the two teams by telling their soldiers saying: "you are the people of abidance, but they are sinful people" (Ibn al-Athir, 1966).

Abdurrahman prepared his army for the decisive battle in Deir Aljamajem area and relied on many readers such as Abdurrahman bin Abbas bin Amer Alshaabi, Said bin Jubair, Abu Albchteri Tai (d. 82 AH / 702 AD), and Abdurrahman bin Abi Layla in fighting" (ibn Miskawayh, 2003).

Abdurrahman Army were distributed to several battalions, and among them was a distinctive battalion that dubbed the name of readers to be a Battalion (Tabari, 1939; Ibn al-Athir, 1966; Ibn Miskawayh, 2003; Isfahani, 1996; Ibn Khayat, 1985; Al-Baladhuri, 1987). Consequently, this later proved to be the strongest and the most stable battalions.

Readers took the motto "oh revenge for prayer (Aldahabi, 1979)," for Hajjaj was accused of delaying the prayer time. To confirm that the exit was to defend the religion, the work of readers were not only to fight, but to motivate them and pronounce curses upon who flees.

Readers were made pat of the army, and they were encouraged to fight with spirited speeches. Saeed Bin Jubair was one of the most important readers who participated in revolution. Thus, he initiated the fight, saying: "Fight them because of their sins of oppression in governance, their being against religion, and the humiliation of the weak and delaying Prayer time" (Tabari, 1939; Golden, 1979; Ibn Kather, 1990). However, Abdurrahman bin Abbas bin Amer Alshabi walked on the same pattern. Abu al-Tai Albchtera warns the army from defeat, saying: "O people, fight them that oppose your

religion and your world. I swear by God, if they appeared, they will ruin your religion and your world" (Tabari, 1939; golden, 1979; the son of many, 1990).

The participation of readers in the revolution was active. The stories varied in determining their number; and Khalifa bin Khayat was designated with five hundred readers" (Ibn Khayat, 1985).

Readers wanted to be ruled by Abu Albchtera, but he refused because he was from the loyalists and not from Arab (Aldahabi, 1979). Here, it was clear that the Arabian of the revolution and the active forces for it, was chosen by Jablah bin Zhr. This was despite the consensus of historians on it. Thus, the historian Ibn Kathir mentions that Jablah bin Zhr is a leader of readers battalion at the Battle of Alzawya where he was killed there (Ibn Kathir, 1990). Thus, this was mentioned in the battle of Deir Aljamajem (Ibn Kathir, 1990).

Readers contributed to the ideal mobilization through their sermons, fighting's, and steadfastness, which led to victories for Al-Hajjaj in several clashes during the Battle of Deir Aljamajem which reached more than eighty clashes" (Tabari, 1939, Ibn al-Athir, 1966). However, this confrontation continued in Deir Aljamajem up to one hundred days" (Tabari, 1939; Ibn Khaldun, 2011; al-Tamimi, 1984).

Abdurrahman Army victory is imminent and thanks to the cohesion of readers battalion. This battalion was attacking the army in a more stable position so as to force Al-Hajjaj's Army to retreat. Al-Hajjaj realized that he could not win unless he was able to destroy this battalion first.

Al-Hajjaj equipped himself to eliminate this battalion. He formed three battalions with Aljarah bin Abdullah Alhakami as the leader (112 AH / 730 AD) (Ibn al-Athir, 1966). Although these battalions attacked the reader's battalion, they were able to withstand it due to the strong support of the leader, Jablah. However, he began to call the readers by name saying: "Hey Abdurrahman bin Abi Layla! O readers. The escape is not the more uglier that you have heard. Ali ibn Abi Talib, God raised his degree in righteous and gave him the reward of the saints and martyrs. He says at that day, we will meet with the people of Sham: O believers, he saw that aggression shall come and evil would come upon him, and will deny him with his heart of peace and innocence. If he denied with his tongue, he has done better than his neighbor. If he denied him with the sword which is the word of God, it is supreme. Therefore, fight those modern innovators who are ignorant of the right (Ibn al-Athir, 1966).

After affirming the leader of the reader's battalion, Jablah bin Zhr and his appeal to his colleagues urging them to stand strong, their enthusiasm increased. However, they attacked these battalions and forced them to retreat. But before they returned, they found that their leader Jablah had been

killed for they do not know who killed him" (Tabari, 1939; Ibn al-Athir, 1966). In another story, Tabari gave the name of the killer of Jablah to be Alwaleed bin Rabia (Tabari, 1939).

Consequently, the impact of the death of Jablah bin Zhr on a readers was great. They stopped fighting and began to lament over his death. Tabari tells us that Abu Albchtera Tai passed and said to them: "it is not apparent for you to kill Jablah bin Zhr, for he was a man that called for his own death. His time to die has come which ought not to be delayed; however, all of you will taste what he tasted and will be called to answer" (Tabari, 1939).

Al-Hajjaj establishes that when he received the news of the death of Jablah, the balance of power changed. Then, he said: "O People of Sham! Listen, this is the first opening. I swear to God it would not be sedition at all. It has been faded until the greatest of the great among the people of Yemen has been killed" (Ibn al-Athir, 1966; Ibn Khaldun, 2011). Therefore, the voices of Al-Hajjaj Army rose to declare the death of Jablah, and they were calling: "O enemies of God. You will perish! The tyrant had been killed!" (Tabari, 1939; Ibn Kathir, 1990).

Abdurrahman bin Alashaath tried to withstand the Al-Hajjaj Army. Thus, he was able to withstand them for fifteen Nights (Tabari, 1939; Aldahabi, 1979). Readers who inspire and encourage those who had fallen (died) on the battlefield were Abe Albchtera, and Ibn Abi Layla. As a result, Abdurrahman withdrew to go to Rtbal king of Turk.

There was no exaggeration to say that the elimination of the reader's battalion was the main reason for the defeat of Abdurrahman bin Alashaath Army. The readers are most stable and steadfast in battle. Al-Hajjaj army has targeted them by death to ensure victory. Therefore, the lives of many of the readers were taken during the battle of Deir Aljamajem.

After the victory of Hajjaj army in the battle, the readers who participated in the revolution were punished. However, the most famous Saeed bin Jubair (95 AH / 714 AD) and Salim bin Aswad Maharpi who was nicknamed Abi Sha'tha Kufi and Ibrahim Nakha'i were both killed by Al-Hajjaj (Tabari, 1939; Ibn al-Athir, 1966). The fate of Imam Elshabi was different, as he was pardoned by Hajjaj. Elshabi reluctantly admits by stating: "the people of Kufa came to me, they said: O Abu Amr, you are the leader of the readers, I did not still regard it until I got out with them" (Aldahabi, 1979; Ibn Manzoor, D.t).

Furthermore, we discovered here that the end of Elshabi was different from the end of the Saeed bin Jubair. Although there are novels that suggest that Saeed was forced to go out with the Revolution. Thus, Saeed came to the revolutionaries, and they asked him about his opinion. He said: "in the view that you stopped, the dislocation is in which sedition? Is it the sedition where blood was shed, the violation of the sanctuary, or the elimination of religion

and the world? In addition, they said that he is Al-Hajjaj, and he did what he did (Ibn Qutaiba, 1987).

Novels have reported the killing of a large number of them by the hands of Al-Hajjaj making Al-Khalifa AbdulMalik bin Marwan admonishes him in a book saying: "Since it has reached the Prince of Believers, your profusion in blood and the squandering of funds, the Prince of Believers did not endure these two attributes for one of the people. So, you have been sentenced by the Prince of Believers for wrong killing; and you must be fined or be persecuted accordingly.

There is a novel about Talha bin Masroof that he saw a man laughing, and he said he has not seen Aljamajem, which means he did not laugh when he saw many of the killings of Muslims readers and their masters" (Alazeem Alebadi, 1979; Ibn al-Athir, 1979).

The punishment of Al-Hajjaj was served. Therefore, this indicates the amount of risk that is caused by this revolution of the Umayyad power. The punishment included those who participated in the revolution, Arabs, readers, the loyalists ... etc. Consequently, Hajjaj had warned the rest of the readers and the loyalists and their partisanship, especially Yamania, through severe sanctions imposed on the revolutionaries.

All readers did not agree to be part of the revolution. Also, some readers opposed it and considered it as seditions. Hasan al-Basri (110 AH / 728 AD), mentions that he was asked by them: "O Abu Said, what do you say about the seditions of Yazeed bin Muhallab and Ibn Alashaath? He said: "don't be with these nor with those." A man of the people of Sham said: "nor even with the prince of the believers." He became angry and then said waving his hand, "nor even with prince of the believers" (Ibn Sa'd, 1960).

Although many stood against the revolution, it was one of the most dangerous revolutions that have occurred in the Umayyad period, and was characterized by the active participation of readers in Iraq. Umayyad power was able to be suppressed through difficulty. Revolution commander Abdurrahman bin Alashaath was chased and even committed suicide after Rtblal betrayed him; thus he threw himself over the palace" (Jerusalem, 1997).

## **Conclusion**

The unstable situation in Iraq contributed to the era of governor Al-Hajjaj in the formation of a private incubator for the insurgency after the economic downturn that resulted because of the many wars and revolutions in Iraq.

Although, Abdurrahman bin Alashaath revolution began because of a personal dispute between him and the Hajjaj, he has benefited from the state of dissatisfaction with Ai-Hajjaj policy to the people of Iraq. Thus, this was

what contributed to the accession by the loyalists in large numbers to join the Abdurrahman Army in a bid to get rid of the economic burdens and social perception.

What distinguishes this revolution is the joining of a large number of readers especially from the people of Basra. Hence, this caused Kufa readers to pepper an important religious dimension for the principles of the revolution. This includes fighting the people that misguides them and the application of the Book of Allah and the Sunnah of His Messenger.

Furthermore, the participation of readers was not theoretical only, but they were in the ranks of the fighters until they formed a combat battalion under the name “Battalion of Readers”. This proved the effectiveness of the combat through steadfastness in the battle of Deir Aljamajem. However, Al-Hajjaj army obtained victory only after killing the leader of the battalion readers, Jablah bin Zhr.

Al-Hajjaj was able to restore political unity in Iraq after his victory over the revolution which was one of the most important and most dangerous revolutions in the Umayyad period. Moreover, this required full-time attention of the Umayyad power which tried to make concessions without the benefit of critical confrontation, which ended in favor of the Umayyad power.

However, there was sympathy from the readers with them without their participation in the exit. In addition, the result was resolved in favor of the Umayyad power which was the strongest party and the most serious party in dealing with these circumstances.

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