Abu Al Wared Revolution And The Idea Of Awaited Al Sufyanii

Mohammad Alesa
Al Albyet University Jordan

Abstract
The idea of the Redeemer prevailed in most human civilizations, but in different forms. This, however, was coupled with a state of despair and the inability to change the reality.

The idea was manifested in Islamic history through religious, tribal, and political determinants. Thus, it was one of the slogans of the Umayyad against the Abbasid authority to denounce their legitimacy in power. The Rebel, Abu Al Wared, used this slogan to establish the foundation of the revolution against the Abbasid power. Nevertheless, they realized its danger and took efforts to eliminate such danger before the spread of the revolution. Savior logo continued to be a way to convince the masses to revolt against authority for a long time, especially in the Abbasid era. In addition, it had a socio-economic determinant against feudal power on one hand and military power on the other hand.

Keywords: Umayyad, Abbasid, opposition, revolutions

Introduction
Communities suffer at some historical stages of discomfort in the historical reality due to political, economic, and social reasons. Due to these challenges, many forms of responses show an attempt to overcome or change this reality.

In certain circumstances, communities do not have the ability to change this reality. This leads to leakage of desperation such that they tend to look for the Savior to help them to get rid of their realities. Oftentimes, a savior is chosen according to religious texts. Subsequently, he should have qualities that raise him over normal, and where he becomes the champion and savior.

The Savior idea is linked to human communities in general. However, it can be found in many civilizations, cultures, and religions like

civilizations of Mesopotamian, Greek, Persian, Pharaonic, Judaism, Christianity, and Islam.

Furthermore, the Savior idea is connected to its linguistic meaning, which indicates a transformation from bad reality to a better one.

As a result, the idea is linked to a bad reality and the inability to change such reality.

Due to the diversity of Muslim community components, each component's search for the savior was sectarian or tribal based.

The idea of the Mahdi was not of one sect. However, many sects introduced its own Mahdi and it was an essential doctrine for some like Al Kisanih and the Twelver. Alkisanih stated that Mohammed bin AL Hanafeia is the Mahdi, and that he possessed all the knowledge, while some of them who are of the Al Kareabeh sect, the followers of Aby Karb Al Dareer, stressed that Abe Mohammed bin AL Hanafeia is still alive and is living in Al Radwa Mountains. In addition, he has a lion on his right hand side and a tiger on his left hand side, protecting him (Ashari, 1990, p. 18).

Consequently, the idea of Al Mahdi controlled majority of Muslims. Ibn Khaldun stated: "I know a well-known person of Islam through the ages, and the last time a man from the Ahl al-Bayt will appear and will support religion and Justice, followed by Muslims, he will seize Islamic kingdoms, and is called AL Mahdi (Ibn Khaldun, 1988, c. 1, p 555).

The Savior is selected according to evidence above the Humanist. They are based on religious texts and are interpreted and construed to settle on a particular person who is surrounded by myths and exaggerations. Thus, this is to prove that the selection of the Savior is not a humanly act, but it is the will of heaven.

Savior idea is involved with an ideology (the ideology of the poor) that does not have the ability to lift the injustice that was inflicted. As such, they look for salvation from someone who was sent by God to fill the earth with justice as a result of the injustice in the earth. Therefore, it must be drawn here that the Savior idea does not play its role as an instigator ideological. In the event of falls and failures, it is a way to keep people from despair, and a way to bound them to a code or a leader who could not give people what they hoped for. In order to avoid and escape from despair or tragedy which results from the recognition of the failure, they, however, claim that the savior will return soon.

After agreeing that the Savior is as an incentive of change, they are now carrying out his will. This is because they believed he is chosen by God in their time to change the injustice and replace it with justice.

Furthermore, one of the factors that contribute to the identification of the Savior's personality was the tribal factors. The structure of the tribe in

the Islamic state continues. This was despite the attempts to civilize the Muslim community in certain historical periods.

The existence of tribal factor has contributed to the emergence of tribal loyalists like Alimana, Qahtani, and the expected Sufiani throughout Islamic history. Although, despite this difference, they agree on the need to change the existing situation and replace it by force.

The Awaited Sufyani

Most historians agree that the idea of the awaited Sufiani began a long time ago. Since the time of khalid bin Abi Sufyan, who did not accrue succession, it was his brother, Muawiyah, who refused to appoint a successor after him. Thus, it was Hassan ibn Malik bin Bhdl who wanted to appoint khalid bin Abi Sufyan after his brother, Muawiya. Nevertheless, Khali was young at that time. As a result, he swore allegiance to Marwan (bin Al Hakam). Also, he wanted to pave the road for Khalid as a successor to Marwan (Al-Tabari, 2003, c 3, p. 423). Consequently, he faced Marwan who had an ambition in succession; then, he married Khalid`s mother and tried to underestimate Khalid who was a future candidate for the succession.

It was said that Khalid had entered Marwan's council and Marwan had a great number of people who were walking between rows. Then, he said to Marwan: "i swear to God, I know you are a fool who dignified himself over people and that is the reason for you are detestable by the people of Syria." (Al-Tabari, 2003, C 3, p. 423)

Many historians believe that this incident was the cause of the killing of Marwan Iben Al Al Hakam by his wife, Khalid`s mother (Al-Tabari, 2003 c 3, p. 423).

The idea of Sufiani is characterized by conflict between the different families which belong to one tribe. It is a competition between Sufiani branch and the Marwani one. Therefore, the Marwan's branch (Marwan Iben Al Hakem) removed the last representative of Sufiani branch (Khalid bin Yazid) from power.

The awaited Sufiani idea that was expected was linked to Khalid bin Yazid. Thus, some historians have accused Khalid by inventing this idea through putting the awaited Sufiani Prophetic hadith. Iben Tekgree Al Bourdy refers to this by saying: Khalid ibn Yazid is the one who put the Prophetic hadith, and it is not a Prophetic radish. When Khalid heard the Prophetic hadith from the children of Ali, he wished that one of his successor would be the awaited one in the last days; this was based on the Prophetic hadith and some of the common beliefs (Iben Teghtee Bardi, 1992, c. 1, p 221).

Several historical novels supported various novels by mentioning that Khalid bin Yazid was coveted in succession. He, however, sought to return

to Sufian branch, but did not have the strength and support. As a result, he dressed his movement by a religious character dress. Then, he claimed that someone from Abi Sufian's sons will appear to fill the earth with justice as it was filled with injustice and oppression, and to restore the caliphate to Abu Sufyan branch with the help of the awaited Kalbi. Thus, this was because his uncles who were from the Kalbi tribe will support him in his claim (Iben Asaker, 1995, c 11, p. 280; Aldeoh Gee, 2003, p 35).

Abu al-Faraj al-Isfahani opposed these narratives saying: "The Sufiani news was narrated by more than one person, followed by a public and private novels" (Isfahani, 1992, C 16, p. 85).

Furthermore, this is consistent with the Isfahani Umayyad tendencies (Aldeoh Gee, 2003, p 36).

Also, the idea of the expected sufiani included a propaganda war between those who are supporting him and those who oppose the Umayyad from Abbasid and Shiites. A lot of talk appeared on the surface that attacked Sufiani and warned that his release is linked to sedition and chaos with their emphasis on his appearance. As a result, they turned the idea of waiting for Sufiani as a savior, to the rising of an opposite speech. This was aimed at warning him from appearing and even calls to kill him and those who support him.

Among the chatter in Sufiani, "he is a son of Khalid bin Yazid bin Abi Sufyan, a big man. He has effects of smallpox shown on his face, and with a noticeable mark in his eye. He comes out from the land of Damascus, out of a valley called a dry valley, and he will be out with seven people and with a man who have a pinned banner" (Ibn Hammad, 1993, p. 75).

Numerous speeches attacking the awaited Sufiani and the amount of hostility of the Umayyads is noticeable in the language used. This includes: the livers eaters will come out from the dry valley, a man with his colleagues, monster face, a big man, and he has effects of smallpox shown on his face. If you would see him, you would think that he is a one eyed man named Othman and his father Nbsp (Eyelet). He is from the sons of Abi Sufyan. Furthermore, he would come to a flat land where he will take over (ALmajlesee, 1983, p. 205).

Emergence of Al Sufyani has been linked to the rising of the Shiite Mahdi, and where the Shiite was considered. However, Al Sufyani emergence is a mark to the emergence of the Mahdi.

When Zaid consulted his father, Zine El Abidine, to go out, he forbade him and said: "I'm afraid that you will be slain and crucified in Kufa; did you not know that any son of Fatima will be killed if he would show himself to the sultans before the exit of Sufiani" (Asqalani, 1997, c 2, p. 532). In a narration, we would find a description to the end of the Sufiani by the words rising from the Messenger of Allah, peace be upon him: "a man

called Sufiani will come out from Damascus, and he will be followed by Al Kabyies in general, and where he will be killed, wombs of women will be Disembowels, and women will be killed. Qais will gather an army to face him and there he will defeat them, and a man from Al beat will come out to fight Al Sufiani. Then, Al Sufiani will send an army to face him, and they will be defeated by the man. Then, the Sufiani will march to face the man until they reach a land where God will tumble the land under their feet. Also, no one from them will survive except the person who will tell their story (Alnwaijera, 1994, c 2, p. 284).

Sufiani idea had continued as a conflict which is symbolic between Sufianis and Marwanis until the end of the Umayyad period. Through the Abbasids who had taken over the ruling, the idea would become a slogan to Umayyad, in general, to unite them against the Abbasids.

The Transition of Power to the Abbasids

After the transfer of power from the Umayyad to the Abbasid and when Abu Abbas became the ruler, the remnants of the Umayyad and their supporters were prosecuted with death and displacement. This makes many feel disappointed because of frequent bloodshed and they long for Umayyad's rule. Abu Al Ata`a Sindi, the poet says:

"I WISH THAT THE UNJUST OF MARWANIS WILL BE BACK, AND I WISH THE JUST OF ABBASIDS BE IN HELL." (Maqrizi, 2013, C 3, p. 75)

Abbasids consider the people of the Levant as supporters of the Umayyad. If they did not trust them, they use a harsh policy of killing and confiscation of funds. Therefore, this has led to many upheavals and revolutions in the Levant causing instability in the region.

Revolutions rolled in the Levant were based majorly on nationalist motives as an Arabic Farsi struggle. Therefore, the idea of the awaited savior constituted a major threat to the Abbasids because it attracted the destitute and vulnerable people. Whether they are the top tendencies or not, the rebels claimed that Mahdia or Al Sufyanieh will save those destitute from any unfortunate situation.

However, this attempt was ingenious by the rebels because the poorer classes in the Muslim community lost hope in the Abbasid revolution and the savior of the Abbasid in general. As a result, they looked upon a new movement and a new savior to achieve their promised hopes (Omar, 2007, c. 1, p. 33).

The opposition turned at the beginning of the Abbasid period to an armed revolution between the Levant against the new center of the state in Iraq. The Arab element was strong against the Persian element, and is based on the idea of the expected Sufiani savior.

The idea of a savior was not of the opposition. It has also been used by the Abbasid power as an addressed document to the idea of a savior. Nevertheless, they rejected the existence of this savior among the ranks of the opposition. In addition, he believes his presence in the Abbasid power itself. "In the theoretical field, they invented titles like Mansour and Mahdi, and the Hadi which are all the titles with religious significance" (Omar, 2007, c. 1, p. 33).

Consequently, revolts broke out against the Abbasid rule since the beginning of their rule, especially after the killing of the last Umayyad caliph Marwan Bin Mohammed Abe. Thus, Al Wared Al Kelabi revolution topped these revolutions.

The Revolution of Abu Al Ward and the Sufiani, the Savior

He is Masjaeh bin Kawthar Bin zefer bin Harith Al Kelabi known as Abu Al Ward (Al Thahabi, 1990, c 2, p. 30; Baghdadi, 1997, c 2, p. 440). He was one of the leaders of Marwan bin Mohammed, the last caliphs of the Umayyad (Al Osami, 1998, c 2, p. 173). The historical narration show the dependence of Caliph Marwan Ben Mohammed on him where he appointed him to lead ten thousand horsemen to quell the rebellions of Al Ghouta. After his victory, he ordered him to face Thabet bin Naim who erupted in Palestine (Abu Fida, 1997, c. 1, p 142). Therefore, Abu Al Wared managed to defeat him and eliminate his revolution.

Abbasids managed to defeat Marwan bin Mohammed, the last Umayyad caliphs and killed him in the Battle of Great Zab. This was after many of the Umayyad leaders joined the opposition of this new state. They have chosen the color white as a symbol opposed to the black logo color of Abbasids.

Abu Al Wared was one of the main opponents of the Abbasid state and he took the white color as a slogan for him and his movement. The Abbasid violence in dealing with the Umayyad had led to the emergence of two groups: the first underwent Abbasid power terrified, while the other one turned to armed opposition against the Abbasids and even dared to revive the Umayyad Caliphate (al-Tabari, 2003 c 7, p. 476).

Many novels suggest that the real reason for Abu Al Wared revolution was his Arab Nakhweh which arose to defend the people of Muslima bin Abdul Malik from the injustice and greed of Khersanyen leaders in the Abbasid army. In narrating this, one Khersanyen leader was impressed by a girl from the house of Muslima bin Abdul Malik and wanted her as a wife. As a result, she told the children of her brother saying: "if i would prevent him, then he would kill me; and if I would love him, then that is a scandal; what do you see?" (Ibn al-Adim, 1990, c 4, p. 110). The scandal intended here was caused by Arabian aristocratic in the Arab condescending

look for elements of the non-Arab Muslims. Therefore, this shows that the scandal has two meanings which are: marriage with non-Arab is a disgraceful act and the Arab ruling class is limited to Arabs.

Her nephews went to see two tribes from Kelab, Abu Al Ward and Besher sons of Hudhayl bin Zepher ibn al-Harith asking for their help. One of the brothers refuse to help on the pretext that he had asked them for help when they were in power, but they did not respond to him. This was their problem and his brother had another view. As a result, he said: Leave this! I swear to God, if Arabs talked about this woman and said that a woman had asked for our help and we did not respond, we would be disgraced such that we would not leave (Ibn al-Adim, 1990, c 4, p. 110). It appears that Abu Al Wared is the narrator who is also the chief commander. Hence, he had ordered to move immediately and declare disobedience and dissent. Then, a group of four hundred Knights moved and headed to the headquarters of the Khurasani commander and were able to kill him.

After the killing of Khurasani by Abu Al Ward, he tried to move to the second phase in his opposition by adding a religious legitimacy to it. His aim, however, was to bring back Umayyad ruling.

Abu Al Ward found what he was looking for in the idea of Al Mahdi, but in a tribal-political form. However, his aim was to finally become the (awaited Sufiani) idea. Furthermore, he formulated a slogan that has religious roots and meets the ambition of Arabs, especially Umayyad in restoring their ruling.

Ziad Bin Abdullah Sufiani appeared in that period. He is Abu Mohammed Ziad Bin Abdullah Bin Yazid Bin Abi Sufyan residing in a village close to Guensrin (Ibn al-Adim, 1990, c 4, p. 110). Abu Al Wared sized the opportunity and asked him to join his revolution against the Abbasids. So, Abu Al Ward would guarantee the religious legitimacy in his movement. In addition to that, Ziad bin Abdullah had a great number of supporters.

Ziad Bin Abdullah Sufiani did not hesitate to accept the offer of Abu Al Wared. However, he rushed to join him and this led to the accession of a large number of tribes of Qais to the revolution. By this, the Qais tribe exceeded its historical hostility with Kalbi, Abe Al Wared group. The Umayyad Caliphate continued in its years of ruling by fueling hostility between Qais and Kalbe by the rounding policy. This created a historical feud between the two tribes. In the new historical circumstance, Qais found that they need to go beyond the old enmities and join the Kalbis. This, therefore, was because the next threat did not differentiate between them. Abbasids considered that Qais and Kalbi are supporters of the Umayyad. As a result, they practiced cruelty and hardship against them because they

considered them as the people of Levant who had no regard for their tribalism.

The Abbasids cruel policy to supporters of the Umayyad led to a unique unity of all Kalbi tribes who originated from Yemeni tribes with their enemies, the Qais, from Almdhara. Thus, the Abbasid politics and political behavior exceeded the political behavior that was followed by Umayyad power which was playing on the tribal contradictions. Here, we may find that this policy represents the emergence of a political affiliations substitute for tribal affiliations. This is the stage of the decline of the tribe and its defeat at the hands of the state.

When Ziad Bin Abdullah Al Sufiani met with Abu Al Wared, they announced Ziad`s right for succession (Ibn al-Adim, 1990, c 4, p. 110). They set up the flags, the announcement of repelling, and there was a challenge to the Abbasid's power of its right to succession. In addition, they replaced it with Umayyad.

When the preparation of the rebel Army was completed, which amounted to nearly forty thousand fighters, the army chief, Abdullah bin Ali Abbasi, sent his brother, Abdul Samad bin Ali, in an army of ten thousand fighters (Al-Baladhuri, 1996, c 2, p. 21) followed by a bigger army.

We talked earlier about Abu Al Wared military ability. However, fighting was not easy for the Abbasid army because the number of fighters was uneven. These results in a victory to Abu Al Wared on Abdul Samad bin Ali. Nevertheless, that was for a short time until the other bigger army led by Abdullah bin Ali had arrived (Ibn al-Adim, 1990, c 4, p. 384).

Consequently, the fighting rages again. It is between the enthusiastic Abbasid army and the exhausted army from the previous fighting of Abu Al Wared. The fighting is going on in favor of Abbasids army. They surrounded Abu Al Wared Army in a place called Marj Alojerm. Finally, the fight ends with the killing of Abu Al Wared (Ibn Kathir, 2010, C 12, p. 22). Abdullah insisted on the elimination of this revolution once and forever. This resulted to the fleeing of the soldiers of Abu Al Wared Army who took refuge behind some trees. After then, he ordered that these trees should be burnt along with the soldiers (Al-Baladhuri, 1996, c 2, p. 14).

The confrontation was not easy for the army of Abbasid. Abu Al Wared managed to besiege the Abbasid army for one full day. Also, the commander Abdullah bin Ali managed to gather his army and attacked Abu Al Wared army to seal the battle. Also, he killed Abu Al Wared, and devoted himself to the pursuit of AlSufiani (Ibn al-Adim, 1990, c 4, p. 111).

Sufiani managed to escape from the battle and went to Hijaz. Abbasids did not stop looking for him until they received information that he is in Al Medina. Then, Abbasid caliph sent an order to arrest Ziad bin Obeid-Allah Al Madina governor. Indeed, he sent a group of fighters to fight him.

However, they were able to kill him and they also captured his two sons. Also, the governor sent the head of Al Sufiani and his two captives sons to the Caliph Al-Mansur, and he ordered their release (Ibn al-Adim, 1990, c 4, p. 112; Ibn al-Athir, 1997, c 2, p. 495).

Subsequently, Abbasid force was able to foster the elimination of Abu Al Wared revolution and the awaited Al Sufiani. Nevertheless, they could not eliminate the idea of the Umayyad theme, which will be repeated in this revolution. Also, this thought will continue as a religious/tribal slogan which combines with many of those who had suffered from political power in all levels, especially the social and economic ones.

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