

RELIGIOUS CAUSES OF EXILE PUNISHMENT DURING THE ABBASID ERA (334–656 AH / 945–1258 AD)

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Abstract

The Abbasid era (334–656 AH / 945–1258 AD) witnessed a marked increase in religious and sectarian conflicts, resulting from the diversity of intellectual currents and the proliferation of various sects and groups. In response, the state employed exile as a punitive measure aimed at controlling unrest and managing sectarian tensions, particularly those arising from religious disputes. This punishment was imposed on individuals accused of opposing the official creed of the state or provoking sectarian discord. Such measures reflect the authority's efforts to maintain political and social stability, often at the expense of intellectual and religious freedoms for certain factions and beliefs.

Keywords: Abbasid Era, Exile Punishment, Religious Causes, Sectarian Conflict

Introduction

The Abbasid era marked a pivotal period in Islamic history, marked by sectarian and intellectual conflicts, a result of the diversity of religious trends and the emergence of different schools of jurisprudence. This diversity prompted the Abbasid state to take various measures to control religious and political conditions, most notably the religiously motivated punishment of exile, imposed on individuals or groups who deviated from the state's official doctrine or incited sectarian strife and conflict.

This research discusses the religious reasons for the punishment of exile in the Abbasid era (334-656 AH/945-1258 AD), by tracing the historical events and facts that reflected this trend, while attempting to highlight the close relationship between sectarian tensions and exile decisions taken by the authorities.

This research is presented within a connected methodological framework consisting of an introduction and two main chapters. The first chapter is devoted to presenting the concept of exile in language and terminology, given its importance in defining the term, controlling its connotations, and understanding its theoretical dimensions. The second chapter addresses the religious reasons for the punishment of exile in the Abbasid era (334-656 AH / 945-1258 AD), as a tool resorted to by the authorities to achieve political and sectarian goals, the effects of which were clearly reflected in Abbasid society during that era. The research concludes with a conclusion that includes the most important results reached, in light of the information presented and the systematic scientific analysis conducted.

The research relied on the historical-analytical approach, which traces and analyzes events and facts, linking them to their political and religious contexts. This approach draws on reliable historical sources, biographical books, and works that address religious and sectarian thought during the Abbasid era. The aim is to present a comprehensive, objective, scientific vision of the religious reasons for the punishment of exile and its impact during that period.

The research relied on a range of primary sources and secondary references, all of which are summarized at the end of the research.

First Section

The Meaning of Negation

First - Negation in Language and Terminology:

Negation in the language is a source of the triliteral verb nafa'a. It is said: I negated something, I negated it negating⁽¹⁾. Ibn Faris said: The letter nun and the weak letter are a root that indicates the stripping of something from something and its removal from it⁽²⁾. Negation is the opposite of affirmation and confirmation. It is said that the wind negated what remains in the bases of the walls from the dust that the wind brings, and the rain negated: its sprinkler, and the millstone negated what it throws of flour⁽³⁾. It is said that the two matters contradict each other: that is, they differed and varied and one of them contradicted the other, and the rulings or opinions contradicted: they conflicted and varied, and the news negated is a lie, it was not believed. The leader negated - he moved away from his homeland, expelled, and his friend negated him, that is, he moved away from him and left him, and the man negated: he moved away from his homeland, expelled, and the accusation negated, he was acquitted of it⁽⁴⁾. It is said: I negated the man and others, I negated him negating if (I expelled him)⁽⁵⁾, Allah Almighty said: **{Or be banished from the land}**⁽⁶⁾. and to be banished from it means to disown, and to banish something means to deny it, and to banish his son means to deny it, which is to deny it. It is said: So-and-so was banished from his son if he denied that he had a son⁽⁷⁾. and it is said that the city is like a bellows that banishes its filth, meaning it expels him from it, and it is from the banishment of being far from the country⁽⁸⁾. So, banishment is different from imprisonment, as the word banishment is similar to the term exile in meaning, so it does not differ from it, as exile is being far from the homeland⁽⁹⁾.

From this it becomes clear that scholars and linguists have agreed on the linguistic meaning of the word "negation" as being expulsion from the country.

Second - The meaning of exile in technical terms:

In terminology, the punishment of exile is a legitimate discretionary punishment for any harm that befalls people and disturbs the security of society. Exile from the land means being removed from the homeland and being sentenced to expulsion and house arrest from one country to another, as it is said: "They exiled so-and-so," meaning they removed him from their midst while he was a dissolute person ⁽¹⁰⁾.

(1) Al-Mustafawi, Investigation into the Words of the Holy Qur'an, 12/235-236.

(2) Ibn Faris, Dictionary of Language Standards, 5/456.

(3) Mustafa, et al., Al-Mu'jam Al-Wasit, 2/943.

(4) Al-Zubaidi, Taj al-Arus, 116/40.

(5) Ibn Manzur, Lisan al-Arab, 14/330.

(6) Surah Al-Ma'idah, verse 33.

(7) Ibn Manzur, Lisan al-Arab, 15/337.

(8) Ibn Manzur, Lisan al-Arab, 15/337.

(9) Al-Farahidi, Al-Ain, 3/271.

(10) Ibn al-Athir, The End of the Strange Hadith, 5/101; Saqr, The Methodology of Imam al-Zahir, p. 219.

It is said that what is meant by exile is: removal with the intention of alienation and being far from family and homeland as a deterrent and discipline for the offender. Alienation is achieved by removal from the place of the crime and from the country of the offender to a place designated by the judge within the limits drawn for him by the Sharia, seeking in that to achieve justice by imposing this punishment, provided that the place to which the person is exiled is in the land of Islam, taking into account the advance of means of transportation now over those in the past ⁽¹⁾.

It is clear from the linguistic and technical presentation that the word "negation" revolves in its general meaning around distancing and exclusion, whether by removing something from its original place, or by removing a person from his homeland and family, which is what linguists expressed by saying that negation is stripping something of something and removing it from it, and it is the opposite of affirmation and affirmation. It is also clear from the various uses in the language that negation carries within it the meaning of expulsion and exclusion, whether that is in the sensory or moral context, such as expelling a person from the land or denying a statement and a lie.

Chapter Two

Religious Reasons for the Punishment of Exile (334-656AH/945-1258AD)

One of the most prominent influences of the Abbasid era was the emergence and development of schools of jurisprudence, which were limited to four major schools: Shafi'i, Maliki, Hanafi, and Hanbali. These schools represented a form of diversity in interpreting the faith, and caliphs often surrounded themselves with judges from the four schools. The vast majority of the population of the Abbasid state was Sunni, although there was a minority of Shi'ites. When the Buyids came, whose state was known to belong to the doctrine of the Ahl al-Bayt (peace be upon them), the Shiite minority practiced their Hussein rituals and rites. However, this action caused the other party who did not follow the doctrine of the Ahl al-Bayt (peace be upon them), as these rituals were rejected until clashes and seditions occurred between the two parties. However, the state confronted these seditions with several measures, including the exile of those who differed in religious or sectarian belief. The grammarian al-Zajjaji ⁽²⁾.was exiled from Damascus to Tiberias, due to his Shiism, until he died there in the year (340 AH). This is what al-Dhahabi⁽³⁾ mentioned when he said: "He was expelled from Damascus because of his Shiism."

In the year (350 AH), due to the sectarian strife caused by the Ayyarun⁽⁴⁾ an Abbasid man killed an Alawite man, the Daylami soldiers intervened and chaos occurred and the mosques

(1) Amer, Ta'zir in Islamic Law, pp. 326-327.

(2) Abu al-Qasim Abd al-Rahman ibn Ishaq al-Baghdadi, author of numerous books on language and grammar, was the foremost Arabic scholar of his time. He was born in Nahavand, grew up in Baghdad, and later settled in Damascus. See: al-Sam'ani, al-Ansab, 3/140; al-Qummi, al-Kunna wa al-Alqab, 2/295-296.

(3) Biographies of the Nobles, 15/476.

(4) In the language, the measure is the one who roams and moves around the earth without working, meaning the measurer and the weigher, and the measure is the one who leaves himself and his desires alone and does not perform them or reprimand them, and it was said that they are called young men, and he does not lie and maintains the sanctity, and does not violate the modesty of a woman, and despite this they do not refrain from taking people's money and they call their method "futuwwa" and they make the wearing of trousers for those

were closed, until the minister Abu Muhammad al-Hasan al-Mahlabi⁽¹⁾ intervened and arrested the Abbasid notables and the Ayyarun and asked the Abbasid notables to hand over the Ayyarun and the knife-wielders to him to imprison them. The judge Abu Bakr bin Abdul Aziz al-Khattab⁽²⁾ objected and said something that was harsh and hateful, which aroused al-Mahlabi's anger, until he ordered his servants to drag him and close a boat on him and exile him to Oman⁽³⁾.

Because of doctrinal matters, the minister Al-Mahlabi issued an order to exile Abu Hayyan Al-Tawhidi⁽⁴⁾.because the latter was accused of bad faith, heresy and dissolution because of the book he wrote a few days ago (The Intellectual Pilgrimage if Space is Narrow for the Legal Pilgrimage) in which he showed some of the Sufi spirit that contradicts the principles of Islam, and because Al-Mahlabi was very harsh on the owners of beliefs and innovations until he exiled him outside of Baghdad ⁽⁵⁾.

Another case of exile is the exile of the Shiite jurist Al-Mufid, known as Ibn Al-Mu'allim⁽⁶⁾.He was exiled three times, the first time in the year392AH⁽⁷⁾.The reason for his exile in this year was the sectarian strife that began to cloud the life of the Baghdad environment at that time and its exposure to burning. The areas of Al-Karkh, inhabited by the Shiites, were burned many times, to the point that it was said to Adud Al-Dawla that the people of Baghdad had decreased because of the plague and the strife that occurred between

entering into their doctrine like the Sufi clothing for the patched disciple. See: Ibn Manzur, Lisan al-Arab, 1/222; Ibn al-Jawzi, al-Muntazam, 15/213-214.

(1) Al-Mahlabi is Abu Muhammad al-Hasan ibn Muhammad ibn Harun ibn Ibrahim ibn Abdullah ibn Yazid ibn Hatim ibn Qubaysah ibn al-Muhallab ibn Abi Sufra al-Azdi al-Mahlabi, the minister of Mu'izz al-Dawlah al-Buwayhi. He assumed his ministry on Monday of the year 339 AH. He was of high standing and broad-mindedness, and was extremely well-mannered and loved his family. See: Ibn Khallikan, Wafiyat al-A'yan, 2/124; Ibn al-Jawzi, al-Muntazam, 8/311.

(2)Abu Bakr ibn Abd al-Aziz is the sheikh of the Imam, the scholar, the sheikh of the Hanbalis, Abu Bakr ibn Abd al-Aziz ibn Ja'far ibn Ahmad ibn Yazdad ibn Maruf al-Baghdadi the jurist. He was born in the year 285 AH. He was highly regarded by the state and proficient in the school of Imam Ahmad. He was a student of Abu Bakr al-Khalal. He died in the year 363 AH. See: al-Dhahabi, Siyar A'lam al-Nubala', 16/142; al-Zarkali, al-A'lam, 4/15.

(3) Al-Sabi, Tuhafat al-Amara, pp. 358-359.

(4) Abu Hayyan al-Tawhidi is Ali ibn Muhammad ibn al-Abbas al-Baghdadi al-Sufi, the author of literary and philosophical works. He is considered one of the most prominent figures of the fourth century AH. He was born in the year 310 AH in the city of Shiraz in Nishapur and died in the year 414 AH. See: al-Dhahabi, Siyar A'lam al-Nubala', 17/119.

(5) Al-Safadi, Al-Wafi bil-Wafiyat, 22/28.

(6) Muhammad ibn Muhammad al-Nu'man Abd al-Salam al-Harithi al-'Ukbari al-Baghdadi Abu Abdullah, known as Ibn al-Mu'allim, the sheikh of the Imami Shi'a and famous as al-Mufid, an Imami scholar and one of the most eminent Shi'a sheikhs, jurist, teacher, and protector of their seminary. He had prestige with the kings of the regions, due to the inclination of many people of that time toward Shi'ism. He was born in 337 AH/948 AD north of Baghdad and died in 413 AH/1023 AD. See: Ibn al-Athir, al-Kamil fi al-Tarikh, 9/329; Ibn al-Jawzi, al-Muntazam, 8/11; al-Khatib al-Baghdadi, Tarikh Baghdad, 3/231-449.

(7) Ibn al-Jawzi, al-Muntazam, 15/33.

the Rafidis and the Sunnis. He said: It is only these storytellers and preachers that incite people. Then he decreed that no one should tell stories or preach in the rest of Baghdad. The exile was to calm the strife. Therefore, Al-Mufid was exiled because he was performing his scholarly role until the strife subsided and was renewed⁽¹⁾.

It can be said that Sheikh Al-Mufid was not a troublemaker as mentioned above, so he was exiled. Rather, he was a prominent scholarly figure at that time, and he enriched the intellectual field with his scholarly writings and debates. His exile did not diminish his status, but rather reflected the conflict between intellectual and political movements. The decision to exile him was not an administrative one, but rather a decision with sectarian dimensions, and it indicates the extent of the tension between Imami thought and the official Sunni thought of the Abbasid state, or of that period at that time. Therefore, Sheikh Al-Mufid represents an important and mature stage of Shiite thought, and he deserves appreciation, not exile.

The second was after the Hanbalis controlled the political situation and inflicted punishments and trials on the loyalists of the Ahl al-Bayt (may God be pleased with them) until it was restricted to the Shiite scholars. Sheikh al-Mufid was exiled after the strife that occurred between the Sunnis and the Shiites in the year 398 AH at the hands of the dean of the armies, Ali bin Ustad Hormuz⁽²⁾. However, he was later returned to Baghdad. The reason for the exile was when Sheikh al-Mufid went to one of the mosques and a man from the common Sunnis intercepted him and assaulted him and said to him what he disliked. His students became angry at that and the attacks were exchanged between the two parties. He insulted him, so his companions rose up against him and mobilized the people of Karkh. A great and long strife took place. The Shiites brought a copy of the Qur'an, so he gathered the nobles, judges and jurists and showed them the Qur'an. They suggested distorting it. The Shiites became very angry at that and began to pray on the night of the middle of Sha'ban against whoever did that and insult him. A group of their youth went to that person to harm him, until the situation worsened and they burned Many Shiite houses, the news reached the dean of the armies, so he marched and entered Baghdad. He wrote to Ibn al-Mu'allim, the Shiite jurist, to leave the city and not live there, and he was entrusted with it, so he left on the night of Sunday, seven days before the end of Ramadan⁽³⁾.

The rule of Caliph Al-Qadir Billah (381-422 AH/992-1031 AD) in the year (408 AH) witnessed the exile of all the followers of other schools of thought, such as the Mu'tazila⁽⁴⁾. and the Rafidah⁽¹⁾. who were in opposition to the authority because of the

(1) Ibn Kathir, The Beginning and the End, 11/289; Al-Amin, Notables of the Shiites, 5/455.

(2) The dean of the armies, Ali ibn al-Hasan ibn Abi Jaafar ibn Ustad Hormuz, was nicknamed the dean of the armies. He came from a family known for its loyalty to the Buyids, as his grandfather, his father's father, was a chamberlain to Prince Adud al-Dawla, until his father joined Prince Samsam al-Dawla. After the latter's death, he joined Baha' al-Dawla and took over the rule of Ahwaz, then Iraq. After his death, his son Ali took over and followed in his father's footsteps in his loyalty to the Buyids. See: Ibn al-Jawzi, al-Muntazam, 15/78; Ibn al-Athir, al-Kamil fi al-Tarikh, 7/572.

(3) Ibn al-Athir, Al-Kamil fi al-Tarikh, 9/208; Ibn al-Jawzi, Al-Muntazam, 15/59; Sabt Ibn al-Jawzi, Mirror of the Age, 18/268; Mirror of Paradise, 2/338.

(4) The Mu'tazila is the name given to a group that emerged in Islam in the late second century AH and followed an extremist rationalist approach in examining Islamic doctrines. It is an Islamic sect that emerged clearly at the beginning of the second century AH. They

seditions and unrest that occurred during his caliphate between the Rafidah Shiites and the Sunni common people. Al-Qadir called the Hanafi Mu'tazila jurists to repentance until they showed him their disavowal of the Mu'tazila and forbade them from articles that contradict Islam and that whenever they disobeyed him, they would be subjected to punishment and torment until this was implemented by his governors in all regions expelling and exiling all opponents of the Hanbalis from the Sunni Hanafis and Shiites from their countries in addition to some other punishments that were characterized by cruelty and severity such as crucifixion and others. This is what Abu Al-Qasim Mahmud⁽²⁾, who is considered the Secretary of State for Al-Qadir, did, as he complied with the order of Caliph Al-Qadir. (381-422 AH/992-1031 AD) He followed his Sunnah in the works he left behind in all regions, where he expelled and exiled the Mu'tazila, the Rafidah, and other sects⁽³⁾.

The third case of exile that Sheikh Al-Mufid was exposed to was in the year (409 AH) when the minister Al-Hasan bin Fadl bin Sahlan⁽⁴⁾, entered Baghdad coming from Wasit after the strife between Sunnis and Shiites intensified, so he exiled a group of Abbasids in addition to exile Sheikh Al-Mufid. This was the third time he was exiled from Baghdad, but he was returned shortly after that until he died in the month of Ramadan in the year 413 AH in Baghdad⁽⁵⁾.

The Shiite jurist and authority, Abu Jaafar al-Tusi⁽⁶⁾, was also subjected to assault and attacks on his home by the Hanbalis due to the strife that occurred between them

believed in five fundamental principles and considered anyone who did not believe in these principles, or in one of them, not to be a Mu'tazila. They were followers of Wasil ibn Ata' al-Ghazal, who withdrew from the assembly of al-Hasan al-Basri. See: al-Jurjani, al-Ta'rifat, 238; al-Shahrastani, al-Milal wa'l-Nihal, 1/52.

(1) The Rafidah, the singular of which is Rafidi, linguistically means rejection or abandonment. It is a term given to a group of Shiites, specifically the Twelver Shiites. Sunnis adopted this term as a derogatory epithet, but the Shiites considered it a form of praise of which they are proud. See: Al-Farahidi, Al-Ayn, 7/29; Al-Jawhari, Al-Sihah, 3/1078; Ibn Al-Sikkit, Islah Al-Mantiq, p. 176.

(2) Abu al-Qasim Mahmud ibn Sabuktigin al-Turki, whose kunya was Abu Mansur, the right-hand man of the state during his reign and the emir of Khurasan, was born on the fourteenth day of Dhul-Hijjah in the year 361 AH. When his father died, he disputed with his brother Ismail, but Mahmud prevailed and seized control of Khurasan. He marched against the Samanids and seized their kingdom and delivered the sermon for al-Qadir. See: al-Dhahabi, Siyar A'lam al-Nubala', 13/172; Subt Ibn al-Jawzi, Mirat al-Zaman, 18/362.

(3) Ibn al-Athir, Al-Kamil fi al-Tarikh, 9/305; Ibn al-Jawzi, Al-Muntazam, 15/125-176; Al-Qassab, Al-I'tiqad al-Qadiri, p. 238.

(4) Al-Hasan ibn al-Fadl ibn Sahlan Abu Muhammad, the minister of Sultan Adud al-Dawla, was born in Ramhormoz (361 AH/971 AD) and was appointed minister by Sultan al-Dawla in (406 AH/1015 AD). He was a capable man with political experience and ability who worked hard to calm the situation and restore security. See: Ibn al-Athir, Al-Kamil fi al-Tarikh, 9/261; Ibn Kathir, Al-Bidayah wa al-Nihayah, 15/599; Ibn Khaldun, Tarikh Ibn Khaldun, 3/442; Al-Amin, A'yan al-Shi'a, 1/191.

(5) Ibn al-Athir, Al-Kamil fi al-Tarikh, 9/307; al-Tabarsi, Al-Ihtijaj, 2/318-325.

(6) Abu Ja'far al-Tusi is Muhammad ibn al-Hasan al-Tusi. He was born in 385 AH/995 AD in Khorasan. He arrived in Baghdad in 408 AH and is known as the Sheikh of the Sect. He is

and the Shiites in the year (448 AH) until the jurist was forced to leave his home and emigrate and go to Najaf al-Ashraf to save himself from the Hanbalis and he remained there until he died in the year (460 AH)⁽¹⁾.

One of the examples of exile due to sectarian affiliation is when Nur al-Din Zangi⁽²⁾ exiled the Shiite jurists and scholars because he wanted to establish an Abbasid state on Sunni principles and eliminate the Shiite thought that was widespread at that time and the regions infiltrated by Shiite sects and their scientific activity that was paralleled by broad Sunni scientific sectarian activity by the Zangids in order to eliminate the Shiites and their leaders. Among these was the jurist, the father of Ibn Abi Tayy⁽³⁾, whom Nur al-Din exiled from Aleppo in the year (552 AH)⁽⁴⁾.

Exile may come for different reasons for one person to be a punishment for him. An example of this is a person called Yusuf ibn Adam⁽⁵⁾. In the year 550AH, the narrations differed regarding the reason for his exile. Al-Dhahabi⁽⁶⁾ mentioned more than one narration indicating the reason for his exile, including that he was very troublesome and stirred up strife between sects. As for the second reason, if an Ash'ari judge⁽⁷⁾ heard of a marriage contract, he would annul the marriage and issue a fatwa that divorce does not occur in that

one of the most prominent Shiite hadith scholars, commentators, and jurists. He is of great stature, of great status, trustworthy, and truthful. He is knowledgeable in hadiths, men of hadith, jurisprudence, principles, and literature. Due to his prominent position, the Abbasid Caliph al-Qa'im appointed him as the head of knowledge and research. He has many works, including Tahdhib al-Ahkam and Kitab al-Istibsar. He died in Najaf in 460 AH. See: al-Najashi, Rijal al-Najashi, p. 403; Ibn Dawud al-Hilli, Rijal Ibn Dawud, p. 169; al-Dhahabi, Siyar A'lam al-Nubala, 18/353.

(1) Ibn Kathir, Al-Bidayah wa al-Nihayah, 12/86; Ibn al-Jawzi, Al-Muntazam, 16/86; al-Tusi, Al-Tibyan, 1/5-6; al-Amin, A'yan al-Shi'ah, 7/21.

(2) Nur ad-Din Mahmud Abu al-Qasim ibn al-Atabeg Qasim ad-Dawla Abu Sa'id Zangi ibn the great emir Aqsanqur al-Turki al-Sultani al-Malik Shahi, ruler of the Levant, was born in Shawwal of the year 511 AH and died on the twenty-sixth of Dhul-Qi'dah of the year 568 AH. See: al-Dhahabi, Siyar A'lam an-Nubala', 20/531.

(3) Ibn Abi Tayy's father was Abu Yahya ibn Hamid ibn Dhafer ibn al-Najjar ibn Ali ibn al-Husayn ibn Ali ibn Muhammad ibn Hasan ibn Salih ibn Ali ibn Sa'id ibn Abi al-Khayr al-Halabi. He studied under his sheikh and cousin, Asad ibn Ali al-Ghassani. He belonged to one of the well-known Arab tribes, the Ghassan tribe, which is a branch of the well-known Arab tribe of Azd that migrated from the Arabian Peninsula to the Levant. See: al-Dhahabi, Tarikh al-Islam, 45/421; al-Kutubi, Fawat al-Wafayat, 4/269.

(4) Ibn al-Adim, The Cream of Aleppo, 3/9; al-Maqdisi, The Two Gardens, 2/118.

(5) Yusuf ibn Adam ibn Muhammad ibn Adam ibn Ya'qub al-Maraghi al-Dimashqi, the hadith scholar, a distinguished Sunni sheikh with limited knowledge. He narrated hadiths in Baghdad, Damascus, and Nasibin. He was born in 511 AH and died in 569 AH. See: al-Dhahabi, Tarikh al-Islam, 12/210.

(6) History of Islam, 12/210.

(7) Ash'ariyya means that he belongs to the Ash'ari school of thought or sect, which is one of the Islamic scholastic schools whose intellectual output is followed by most of the Sunnis of this time. Its founder, Abu al-Hasan al-Ash'ari, spent most of his life following the Ighazal school of thought, after which he established a new school of thought in his own name, al-Ash'ari. See: al-Shahrastani, al-Milal wa'l-Nihal, p. 101.

marriage, thus stirring up strife. The ruler of Damascus expelled him from Damascus to Harran⁽¹⁾.and he lived there. When Nur al-Din took control of Harran, he asked him to return to Damascus to see his mother on the condition that he would not enter the city. He met his mother in Adam's Cave, and after that he entered Damascus, but he was expelled from it for fear of stirring up strife. After that, he returned to Harran and died there in the year 569 AH. As for Al-Maqdisi⁽²⁾. he mentioned that the reason for his exile was that he had offended the faith in Damascus. He had appeared to be ascetic and pious, but his followers had increased until he had shown some anthropomorphism. News of this reached Nur al-Din, who brought him and made him ride a donkey and ordered that he be slapped. He was paraded around the country and it was announced that he was being punished: "This is the punishment of one who shows heresy in religion." Then he was exiled from Damascus to Harran, where he died.

In addition to that, there are other religious reasons represented by extremism, as extremism and fanaticism were a reason for the exile of some extremists or hardliners, if their opinions provoked the wrath of some, especially if they were from a school of thought that differed from theirs. So Muhammad bin Ali bin Karam al-Salami al-Mu'addil, Abu al-Asha'ir, Ibn al-Taluli⁽³⁾. was exiled in the year (610 AH/1213 AD), because he said things that he was not required to say, but rather harmed him, including: that Ali⁽⁴⁾. drank alcohol, and that Bilal⁽⁵⁾. was better than Musa bin Ja'far⁽¹⁾.and his father. This was during the days of the

(1) Harran is a city in the ancient lands of Mudar. It is said that it was built by Harran, the brother of Abraham (may God be pleased with him), and Harran is named after him. It is the city of the Sabians, and they have a hill on which their prayer place is located. Harran is a walled city, and its mosque is inside its city. It has four gates, including the southern Bab al-Raqqā, the northern Bab Yazid, the eastern Bab Yazid, and the western Bab al-Furat. It is one of the rarest countries, but it has little water and trees. It has villages and buildings, and its location is on a level ground, surrounded by a high mountain, two days' distance away. See: Al-Hamdani, Al-Rawdh Al-Mu'tar, p. 191.

(2) Al-Maqdisi, Al-Rawdatayn, 1/50.

(3) Ibn al-Taluli Muhammad ibn Ali ibn Muhammad ibn Karam al-Salami al-Mu'addil Abu al-'Asha'ir, Ibn al-Taluli, heard from Ibn al-Bati and his group and gained knowledge of the school of thought, and studied some Arabic with Ibn al-Khashshab. See al-Hanbali, Shudharat al-Dhahab, 11/502; al-Dhahabi, Tarikh al-Islam, 44/85.

(4) Ali ibn Abi Talib al-Hashemi al-Qurashi Abu al-Hasan was born on the 13th of Rajab in the year 23 B.H. He was born in Mecca inside the Kaaba. His mother was Fatima bint Asad al-Hashemiyya. He was the cousin of the Prophet (peace and blessings be upon him) and his son-in-law from his family and one of his companions. He was the fourth of the Rightly-Guided Caliphs according to the Sunnis and the first of the Imams according to the Shiites. He converted to Islam before the Hijra and was the first of the boys to convert to Islam. He participated with the Prophet in all the battles except the Battle of Tabuk, where the Prophet Muhammad (peace and blessings be upon him) left him in Medina. He was martyred in Ramadan of the year 40 A.H. See: al-Bayhaqi, al-Sunan al-Kubra, 6/301; al-Mas'udi, Muruj al-Dhahab, p. 7; al-Dhahabi, Siyar A'lam al-Nubala', 3/46; al-Majlisi, Bihar al-Anwar, 35/19.

(5) Bilal ibn Rabah al-Habashi, it is said that he was born in the Hijaz in the year (42 BC) and his mother's name was Hamama, his mother was from the Banu Jumah, as Bilal was one of the first to convert to Islam, and he was chaste because he was a slave to the Banu Jumah, and it is said that he was tortured to leave the religion of Islam, but he refused and used to say: My Lord is God, One, One. He migrated with the Messenger to Yathrib and participated

ministry of the Shiite al-Qummi⁽²⁾.so he exiled him to Wasit. We find here that the place of exile was carefully chosen, as he was exiled to Wasit, which was mostly Shiite, until he died there and his news was cut off in the year (610 AH)⁽³⁾.

Conclusion

1. It becomes clear that the punishment of exile in the Abbasid era was not limited to being merely an administrative or legal measure, but rather a political and religious tool with complex dimensions, used by the authorities to control the intellectual and sectarian landscape. Exile was a means for the authorities to strengthen their control over society and undermine any threat posed by dissenting thought.
2. The state used the punishment of exile to curb the activity of intellectual and religious movements that it considered contrary to or threatening the official doctrine. This reflected a repressive policy aimed at reducing the influence of competing sects and schools of thought, particularly between Sunnis and Shiites, which led to increased sectarian tension.
3. The policy of exile emerged in the context of recurring sectarian crises and seditions that threatened the stability and unity of the Abbasid state. This illustrates how religious disputes were not merely doctrinal disputes but rather transformed into political conflicts that had a direct impact on the administration of government.
4. The punishment of exile contributed to controlling religious discourse and limited the freedom of scholars and thinkers who espoused opposing views or schools of thought. Therefore, it served as a tool to weaken movements that the state viewed as a threat to its existence, thereby diminishing intellectual diversity in society.
5. The research shows that decisions related to the punishment of exile reflected the close intertwining of religious and political dimensions. The exile was not a neutral decision, but rather carried a clear political message, seeking to strengthen the official political and religious authority's orientations.
6. The frequency of exile increased during periods of political and social crises, indicating that the Abbasid state used this punishment as a mechanism to contain tensions and prevent the escalation of sedition that could destabilize the ruling regime. This reflects the role of exile as both a preventative and administrative tool.

with him in the battles and was the first muezzin of the Messenger, he died in (20 AH). See: Ibn Hajar al-Asqalani, *al-Isabah*, 8/339; al-Amin, *A'yan al-Shi'ah*, 3/603.

(1) Musa ibn Ja'far ibn Muhammad ibn Ali ibn al-Husayn ibn Ali ibn Abi Talib al-Hashemi al-Qurashi was born on (7 Safar 128 AH). He is the most eminent scholar of the Muslims and the seventh Imam of the Twelver Shi'a. His father is Imam Ja'far al-Sadiq, one of the Islamic jurists. Musa ibn Ja'far spent part of his life in prison and witnessed a sensitive period in the history of the Muslims. His kunya was Abu Ibrahim and Abu al-Hasan, and among his titles among the Shi'a are al-Kadhim, al-Abd al-Salih, and Bab al-Hawa'ij. He died on (25 Rajab 183 AH) as a result of the poison that was given to him while he was in the prison of al-Sindi ibn Shahak. See: Ibn Hajar al-Asqalani, *Tahdhib al-Tahdhib*, 10/302; al-Dhahabi, *Mizan al-I'tidal*, 4/202; al-Zarkali, *al-A'lam*, 7/321; al-Majlisi, *Bihar al-Anwar*, 48/321; al-Amin, *A'yan al-Shi'a*, 1/100.

(2) Al-Qummi, Mu'ayyad al-Din Abu al-Hasan Muhammad ibn Muhammad ibn Abd al-Karim al-Katib, the Grand Minister, ibn Barz al-Muqdad al-Qummi, was born in Baghdad and died and was buried in the Zardadin Cemetery located in al-Ma'muniyah. He was later transferred and buried in a tomb he had established in the Kadhimiya shrine. See: al-Dhahabi, *Siyar A'lam al-Nubala'*, 22/346; al-Amin, *A'yan al-Shi'a*, p. 225.

(3) Al-Hanbali, The Appendix to the Classes of the Hanbalis, 3/48; Al-Salih, *Facilitating the Wayfarer*, 2/733.

7. This research provides an in-depth look at how religious and political punishments were used in the past and reflects the conflicts experienced by Islamic societies throughout their history, contributing to an understanding of the relationship between authority and religion in historical and political contexts.

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