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PUBLIC EXECUTION IN THE UMAYYAD PERIOD: 
EARLY ISLAMIC PUNITIVE PRACTICE AND ITS LATE 
ANTIQUE CONTEXT*

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Executions can be understood as symbolic events and part of wider political culture. Recent commentators on early Islamic execution have observed that Umayyad punishment of apostates, rebels and brigands was ‘pre-classical’. There is less agreement about the extent to which ‘Islam’ affected Umayyad practice. Epistles and poetry provide a more secure basis for understanding Umayyad public capital punishment than the problematic anecdotal evidence of other sources. Umayyad punitive practice was indeed not ‘classical’, and its justification does not seem to have explicitly invoked Prophetic precedent. However, it was sometimes justified with reference to the Qurʾān, and in particular with reference to ideas about violation of God’s covenant (nakth) and public violence (khurūj and fāṣād fī l-ard). Furthermore, when the supposed forms of punishment are considered in their late antique context, features of Umayyad-era penal culture that appear to have been shaped by the wider, monotheist context can be identified.

Introduction

Classical Islamic legal thought distinguished between two main kinds of public violence by Muslims: ‘brigandage’ (ḥirāba) and ‘rebellion’ (baghī). The former, also often referred to as ‘highway robbery’ (qat‘ al-ṭarīq), was understood to mean the use of public violence for material gain; the latter was rebellion on the basis of an interpretation (taʾwīl) of

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Islam. The death penalty, which was the punishment for apostasy from Islam (irtidād), was also usually associated with ‘brigandage’ and ‘highway robbery’. The two relevant passages from the Qurʾān were held to be 5.33–4 and 49.9–10, respectively:

The recompense of those who make war (yuhāribūna) against God and His Messenger and cause corruption on the earth (yasʾawna fī l-ard fasādan) is only that they be killed (tuqattalū), or crucified (yuṣallāhū), or their hands and their feet be cut off on opposite sides (min khilāf), or that they be banished from the land (yunfaw min al-ard). That is their recompense in this world, while in the afterlife they will have a severe punishment (ʿadḥāb ʿazīm). Except for those who repent before you defeat them. Know that God is forgiving, merciful (Qurʾān 5.33–4).

If two parties (al-tāʾifatūn) among the believers fight each other (qiṭatalū), then make peace between them. But if one of them transgresses (baghat) against the other, then fight, all of you, against the one that transgresses until it complies with the command of God. But if it complies, then make peace between the two parties with justice and be fair, for God loves those who are fair and just. The believers are but a single brotherhood. So reconcile your two brothers, and fear God so that you will receive His mercy (Qurʾān 49.9–10).

The classical legal position not only depended upon the verses themselves, but also upon an extensive exegetical and jurisprudential tradition that had evolved over more than three centuries.¹

Two scholars have recently addressed the question of the relationship between the Quranic material as interpreted in classical Islam and earlier, Umayyad penal practice. Both Khalid Abou El Fadl and Gerald Hawting see Umayyad practice as pre-classical: that is, both historians assume that the complex, classical Islamic positions on ‘apostasy’, ‘rebellion’ and ‘brigandage’ had yet to achieve their ‘orthodox’ status (or even to develop at all). However, the two scholars put rather different emphases on the role of the Qurʾān in Umayyad legal thought and practice. On the one hand, Khalid Abou El Fadl observes, ‘it is rather clear that the Umayyads, in the first century of Islam, applied, or at least used, the dogmatic symbolism of the hirāba verse against their political

opponents’. On the other hand, Gerald Hawting argues for much less importance for the Qur’ān in Umayyad times: ‘forms of punishment for heretics were still quite arbitrary in the later Umayyad period, based on inherited practice and not showing much sign of the impact of Islamic or Quranic regulations’. The common basis for these divergent conclusions is the testimony of the later Islamic tradition. Abou El Fadl tends to note the parallels between the prescriptions of the Qur’ān and Umayyad practice: ‘the language and the penalties of the ḥirāba verse were co-opted and imitated … Eventually it became common practice for the Umayyads and early Abbasids to execute rebels and mutilate their bodies’. On the other hand, Hawting takes the view that in the early period, ‘we might expect a reasonably arbitrary and random pattern [of execution and punishment] … that would serve to underline the power of the rulers and the limited restraints on them’. For Hawting, the prevalence of ‘crucifixion’ (ṣalūb, often the gibbeting of a beheaded corpse, but sometimes execution by exposure and wounding) in later accounts of early Islamic practice is not in itself significant: ‘crucifixion was a traditional punishment in the Middle East, and it is likely that its use simply represented a continuation of tradition’. What the disagreement between the two scholars highlights is the great difficulty of recovering early Islamic history from the later tradition and the consequent importance of the models and theories brought to the

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2 Abou El Fadl, Rebellion, 57, 52–61.
4 Abou El Fadl, Rebellion, 52–3.
7 Hawting, ‘Ja’id b. Dirham’, 35. However, Hawting does also observe that it ‘may … be possible to argue … that rulers took some care to justify … executions in religious terms’ — that is, he suggests that political opposition was often represented as ‘heresy’ (ibid., 37). This often appears to be true, although some ‘rebels’ who may have understood their cause in religious terms appear to have been killed as ‘mere robbers’, see below, 113, 126 and n. 93.
analysis of the evidence: Abou El Fadl and Hawting do not much disagree about the forms of punitive practice used by the Umayyads, but their wider assumptions about early Islam and the Umayyad period determine what these forms are taken to mean. For Hawting these penalties are ‘quite arbitrary’ and ‘based on inherited practices’; for Abou El Fadl, ‘the co-option’ of the Quranic ḥirāba verse became important in the rhetoric of Umayyad punishment.

A list of some of the evidence for the use of capital punishment in the narrative sources down to the end of the Umayyad period is presented in the Appendix to this article.8 ‘Crucifixion’ features very prominently in the treatment of defeated rebels (for example, nos 5–8, 12, 18, 23, 27–28, 32–33, 35–42, 43–44, 47–48, 50), as does the presentation of severed heads to rulers and their public display (11, 18–19, 21, 41, 46, 50). There is widespread mention of the amputation of limbs (1, 3, 9, 14, 19, 29–31, 35, 38, 41–42, 44, 46, 49), as well as occasional reference to immolation (2, 4, 14, 39). Other less frequently mentioned penalties include blinding (37, 49), cutting-out of tongues (37, 42), flaying (14), exposure (17) and trampling by animals (4), as well as the burning of the corpses of the executed (14, 40, 41, 44). Various associated humiliations, including fettering and bridling (15, 30, 36), the breaking of teeth (15, 36), beating (17, 36), parading on beasts of burden (19, 41), and the shaving of hair and beards (17, 36) are all also mentioned in connection with executions in the sources.

For all that the later tradition may have been subjected to embellishment and tendentious reshaping, this list does tend to support the more impressionistic assessments of both Abou El Fadl and Hawting about the forms of early Islamic punitive practice (and so also their divergent conclusions). This article takes two new approaches to attempting to resolve the question of the theoretical basis and symbolic meaning of Umayyad practice. First, it examines Umayyad justifications for the death penalty in their sermons, letters and poetry: the Umayyads did not explicitly cite the ḥirāba verse but they did they justify the execution of rebels, deploying ‘inherited practice’ to symbolic effect. Second, it considers further the late antique context for Umayyad practice: there were important continuities from pre-Islamic practice, but these do seem to have been interpreted as having particular new symbolic meanings.

That is, this article seeks to approach the question of the punishment of rebels as not just a matter of legal theory, or the assessment of

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8 Below, 126.
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‘influences’, but as an aspect of the history of political culture and even ritual practice – the symbolic communication of claims to legitimate authority. The meaning of Umayyad executions resided not just in choices about punishments, but also in the claims made about them and, further, in the way that they were understood by those who witnessed them. This approach also acknowledges the interplay between Realpolitik and ambient ideas about justice and legitimate authority: punitive practice by rulers rarely, if ever, coincides with the theories of lawyers, theologians, or other sources of ‘legitimate’ authority beyond the royal court. At the same time, all governments are restrained to some extent by the expectations of those they seek to rule and the limits of their coercive and persuasive power.

This historically contingent and contextualised approach allows us to divest ourselves of preconceptions about what an ‘Islamic’ punitive rhetoric ‘ought’ to look like: the alternatives are not between Umayyad use of elements of what would become ‘classical’ jurisprudence (Abou El Fadl) and the absence of any distinctively ‘Islamic’ practice (Hawting). Rather, we must reconstruct the pre-classical, late antique context within which the Umayyads elite sought to consolidate and maintain power. It is argued here that in Umayyad-era Islam there was a close connection between ‘apostasy’, ‘brigandage’ and ‘rebellion’ as capital crimes, deserving of humiliating public execution. In this, the Umayyads perpetuated ancient and late antique ideas about religious and political authority. However, ‘pre-classical Islam’ (even, ‘Hijāzī monotheism’), as expressed in the Qur‘ān and in a wider religious discourse, did shape the Umayyads’ response to rebellion. In particular, two principles underpinned the Umayyads’ justification of capital punishment: their claim to represent God’s covenant on earth as ‘God’s Caliphs’ (khulāfā’ Allāh), and their obligation as such to punish illegitimate public violence.

The Umayyads and the ḥirāba verse

Neither the ḥirāba nor the baghy verse are prominent features of Umayyad caliphal rhetoric. Indeed, the first reasonably secure evidence for the explicit invocation by caliphs of the ḥirāba verse comes from just after the Umayyad period. An Abbasid ‘state letter’ of 145/762 AH/CE, said to have been composed during the reign of al-Mansūr, invokes the text. It is a letter to the Alid rebel Muḥammad b. Ḥarām:

In the name of God, the Merciful, the Compassionate: From the Servant of God, ‘Abd Allāh, the Commander of the Faithful, to Muḥammad b. Ḥarām Allāh: “The recompense for those who war against God and His Messenger
and on earth strive for iniquity is that they will be slaughtered or crucified or their hands and feet on alternate sides shall be severed or they shall be exiled from the land. That is their disgrace in this world, while in the Hereafter theirs will be a severe punishment, except for those who repent before you overpower them. Know that God is forgiving, merciful.” I am obligated to you by God’s compact and His covenant, His promise of protection and that of His Messenger, so that if you repent and turn back before I overpower you, I will grant immunity to you…

If this text is accepted as authentic then it is the first evidence—some twelve years after the fall of the Umayyad dynasty—for the quotation of the ḥirāba verse in extenso in a caliphal text. It also implies that the caliph is limited in punishing rebels by the prescriptions of the Qurʾān.

In contrast, Umayyad rhetoric tended to legitimate capital punishment through allusion to broadly Quranic language and symbolism, but not to the ‘classical’ verses in particular. This might be seen merely as a function of the form of Umayyad rhetoric: written reference to whole Qurʾān verses had yet to be established as a dominant element in legitimating discourse. However, the later Umayyads at least do appear to have cited the Qurʾān where it suited them, and so this absence of the ‘classical’ texts appears to reflect a situation where the ḥirāba and baghy verses had yet to assume their later pre-eminent significance.

The ḥirāba verse in Umayyad times

Despite the absence of quotation of the ḥirāba verse from Umayyad rhetoric, it is of course very possible that ideas about the verse were...


already in circulation (and also that ideas about it reached the ears of Umayyad caliphs and governors). Indeed, there is good evidence that a debate about the verse’s significance and application was already well under way in some circles by the early 700s.

Tafsīr (Quranic exegesis) gives at least six explanations for the hirāba verse. (i) It is argued that the verse relates to ‘people of the book’ (ahl al-kitāb) who ‘had made a peace agreement (muwāda‘a) but they broke the covenant (‘ahd) and spread corruption in the land (afṣadū fī l-ard)’.'12 (ii) There is the claim that it is the punishment to be inflicted on unrepentent idolaters defeated in battle.'13 (iii) It is said to deal with the Bānū Ḥilāl, who broke their treaty with the Muslims and raided people seeking an alliance with Islam.'14 (iv) It is claimed that it was revealed regarding the Bānū Isrā‘īl, or (v) the Ḥārūriyya (Kharijites).’15 Finally, (vi) there is the most detailed explanation, which was eventually used by classical exegetes and lawyers to connect the punishments of the verse to ‘brigandage’ and ‘highway robbery’, as opposed to ‘rebellion.’ An early version of this last explanation is provided by Muqātīl b. Sulaymān (d. 767). This relates to the story of a group of recent converts to Islam who stole camels from the Muslims after killing their shepherd. After they were captured by ‘Alī b. Abī Ṭalib, they were brought to the Prophet:

...[The Prophet] ordered that their hands and feet be cut off and that their eyes be gouged out. God, may He be praised and magnified, sent down to them: “Truly the reward of those who make war on God and His Prophet”, meaning unbelief after Islam, “and spread corruption on the Earth” (that is), killing and the taking of property, (is that) “they will be killed, or crucified, or their hands and feet will be cut off on opposite sides”, meaning the right hand and the left foot. The Imam has the choice concerning that: killing, crucifying and cutting off the hand and the foot. “Or they will be exiled from the land”: He says they will be sent away from the land—the land of the Muslims; they will be vanquished by being driven away (al-tard) “that” is their reward, “the reward for them is a reward in this life”—the cutting off of the hand or the foot, killing, and crucifying in this world—“and they will have a severe chastisement in the world to come”, meaning much and

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14 Abou El Fadl, Rebellion, 49.
15 Ibid., 49
abundant without interruption. Then He made an exception, and said, may He be praised and magnified: “Except for those who repent” from idolatry “before they fall into your power”; you established a limit with regard to them so that you may not act against them...\(^17\)

Very similar material is also found in later *tafsîr*, although the tribe in question varies: Ṭhâl and Ṭurayn are the most common; Fazîra, Sulaym and Dabba are all also mentioned.\(^18\)

To what extent any of this material might reflect genuine Prophetic practice is very difficult to say; six very divergent accounts of the original context of the verse suggest real confusion among eighth- and ninth-century exegetes. Schacht suggests that the original context of the verse itself was probably the break with the Jews of Medina;\(^19\) Kraemer does see the story of the recidivist Bedouin as reflecting the political problems faced by Muhammad later in his career.\(^20\) In turn, Abou El Fadl is more sceptical, and describes the same story as most probably ‘an Umayyad invention’.\(^21\) Certainly, as discussed below, there are features of the latter story that echo Umayyad problems with nomads, Kharijites and other rebels (and this is almost certainly the origin of the anachronistic explanation that the verse responds to the problem of the Ḥarūriyya/Kharijites). The recidivist nomads of the *tafsîr*, who had abandoned their *hijra* to Medina and their new religion and who committed violent robbery look rather like prototypes of the deserters and rebels who carried out brigandage against the Umayyad authorities in the seventh and eighth centuries.\(^22\)

Any original context for the verse itself is probably irrecoverable. What is more striking about most of the explanations in the *tafsîr*, is the emphasis placed on the dual factors of the breaking of a covenant and the use of illegitimate violence as the justification for the death penalty. In this, they echo a wider, early Islamic discourse about rebellion and its punishment, which was much more central to Umayyad rhetoric about legitimate punishment than the *hirâba* verse.

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\(^{19}\) J. Schacht, ‘Kat’, *ET*, iv, 771.


\(^{22}\) Cf. the remarks of Abou El Fadl, ibid., 52–3, 59. See further, below, 121–2.
Perjury (nakth, naqḍ), public violence (fasād fī l-ard) and the pledge of allegiance (bay’ā)

For the Umayyads, capital punishment was a right of the caliph and the representatives of God’s covenant with Humanity. This was justified in Quranic language, but not through quotation of the two particular verses that became central to later ‘classical’ thought. Instead, the main Umayyad-era justification for the death penalty per se, whatever its exact form, was the twin accusation of violation of the pledge of allegiance to the caliph (and hence of God’s primordial covenant which the caliph claimed to represent), and of public violence against persons and property.

Before reviewing this distinctive, pre-classical punitive rhetoric of the Umayyad elite, the equivocal evidence for the specific invocation of the hirāba verse by the Umayyad caliphs and their representatives should be examined. The evidence for Umayyad invocation of the hirāba verse is equivocal because it is most likely the product of later literary formulation. For example, some accounts attributed to Anas b. Mālik (d. c. 709–11) have the Basran lawyer explain traditions about the origin of the hirāba verse to the Umayyad governor of Iraq (and notorious crucifier), al-Hajjāj (r. 694–715), and then bitterly regret having provided an oppressive ruler with justification for his actions. In another account, ʿUmar II (r. 717–20) seeks to restrain a governor who quotes the more severe punishments of the hirāba verse in justifying his treatment of robbers.23 Neither story looks like secure evidence for actual Umayyad theory and practice. Both are probably best understood as political and legal arguments and commentary couched in narrative form: the former report highlights the potential for the verse to justify tyranny; the latter conforms to the tendency of the later tradition to emphasise the piety of ʿUmar II.

A more reliable instance of Umayyad authorities invoking the verse may be the sermon said to have been delivered by Yūsuf b. ʿUmar (r. 738–44) at Kufa after he had executed the Hashimite rebel Zayd b. ʿAlī in 120/738–9:

...For you are people of rebellion and dissension (ahl baghy wa-khilāf).
There is not one of you who does not make war on God and His Messenger (hāraba Allāh wa-rasūlahu) except Ḥākim b. Sharīk al-Muḥārībī; I have

23 Abou El Fadl, Rebellion, 58–60.
asked the Commander of the Faithful to help me with respect to you, and if he permits it, I will kill your soldiers and imprison your families.\textsuperscript{24}

The sermon alludes to the \textit{ḥirāba} verse in its concept of ‘making war on God and His Messenger’ to justify ‘killing soldiers and imprisoning families’. Coming only about two decades before the Abbasids invoked the same ideas (also against Alid rebels), it appears to reflect Umayyad recognition of the need to engage with evolving ideas about legitimate rebellion, linked to the \textit{ḥirāba} verse. However, the report is transmitted on the authority of Abū Mikhnaf (d. 774) and is found only in 9th- and 10th-century collections; that is, it remains a report of a public speech found only in a much later Abbasid-era texts, and so is far from secure evidence.

Whether or not this sermon is accepted as authentically Umayyad, Quranic material other than the \textit{ḥirāba} verse is much more prominent in Umayyad justifications of their use of the death penalty. Violation of God’s covenant (‘\textit{ḥadh, mithāq} et al.) through violation of the pledge of allegiance (\textit{bay‘a}) to His Caliph in an act of violent rebellion (\textit{khurāj, fasād fi l-ard} et al.) provided the justification for the death penalty in most of the public executions carried out by the Umayyads or their representatives. In some accounts of particular executions, the connection is made absolutely explicit: in 51/671, Ḥujr b. ‘Adī is said to have only been executed after Ziyād had collected seventy testimonies for Mu‘āwiya that Ḥujr had, indeed, violated his pledge of allegiance (no. 7 in the Appendix); in 94/712–3, al-Ḥajjāj invoked Sa‘īd b. Jubayr’s violations of his \textit{bay`as} to ‘Abd al-Malik before ordering his execution (no. 31). Peace agreements with non-Muslims were governed by the same covenant: in 90/708–9, the rebels in al-Ṭalaqān are said to have been executed after breaking a peace treaty (\textit{sulh}) (no. 27). The main exceptions to this pattern are those executions that appear to have been justified on the basis of heresy or sorcery (for example, no. 42).\textsuperscript{25}

In almost every documented pledge of allegiance (\textit{bay‘a}) from the Umayyad period, the Muslims swore the oath ‘upon the covenant of God’ (‘\textit{‘alā ‘ahd Allāh or mithāq Allāh}’ to ‘hear and willingly obey’ (al-


\textsuperscript{25} This is the kind of justification Hawting appears to have in mind when he remarks that it, ‘may … be possible to argue … that rulers took some care to justify … executions in religious terms’: Hawting, ‘Ja’d b. Dirham’, 37, and above, n. 7.
sam‘ wa-l-tā‘a) the caliph, 26 This formula is reminiscent of other Near Eastern loyalty oaths, and, importantly, also reminiscent of the Quranic description of the mithāq Allāh, God’s primordial covenant with Man, which guaranteed all agreements between believers. All human compacts were understood as guaranteed by God’s covenant, as set out in verse 91 of surat al-Nahl (Qur‘ān 16.91):

Fulfil the covenant of God when you have entered into it; and break not your oaths after you have confirmed them; indeed you have made God your surety; for God knows all that you do. 27

This text is quoted in full with reference to a prior treaty (ṣulḥ and ‘ahd) in an original papyrus letter of 141/758 from the governor of Egypt to the Christian king of Nubia. 28 The same idea of ‘God’s covenant’ is prevalent throughout the Qur‘ān and is invoked in accounts of early treaties made by the Muslims. Because the Umayyad caliphs claimed to be God’s representatives on earth, they could argue that all benefits, material and spiritual flowed from this compact; a point made at length in the elaborate metaphors of their panegyricists. 29

One of the most important Quranic expressions of these ideas is verse seven of surat al-Mā‘ida (Qur‘ān 5.7), which describes God’s primordial covenant with all Humanity. It is the only place where the terms from the pledge of allegiance, sam‘ and fā‘a, appear together:

Remember the favour (ni‘ma) of God towards you and His covenant and His covenant (mithāq) which He covenanted (wāthaqa) with you when you said, “We hear and obey (sam‘nā wa-af‘a’nā).” And fear God, for God knows the secrets of your breasts (Qur‘ān 5.7).

While the bay‘a could be understood as being God’s covenant enacted on earth, it also came to be guaranteed by more worldly oaths. These eventually became known as the ‘oaths of the bay‘a’ (aymān al-bay‘a), In their classical form, a perjurer lost his wives and his property and had

26 A. Marsham, Rituals of Islamic Monarchy: Accession and Succession in the First Muslim Empire (Edinburgh, 2009), esp. 168–78.
to expiate his treachery by making thirty *hajj* pilgrimages. In practice, there is little evidence that such oaths were actually expiated, although there are traces in the later compilations of legal traditions that debate the legitimacy of vows to walk barefoot to the Kaʿba. It seems that the oaths became largely symbolic and were simply indicative that the perjurer had ceased to be a Muslim—indeed, that he had become an outlaw in the literal sense of being beyond all the usual rights accorded to a Muslim.\footnote{Marsham, \textit{Rituals}, 96–110, 145, 239–41, 296–7, 302.}

These oaths first appear in their classical form in ninth-century copies of documents relating to oaths of allegiance from the early Abbasid period (750s and 760s), but there is good evidence that they—or very similar oaths—were already in use in the Umayyad period. Khalīd al-Qasrī was said to have written a letter to be read out to Kufan deserters in 74/693–4, explaining that desertion is disobedience of God and His caliphs, with consequences very similar to those in the classical oaths:

God has imposed the duty of *jihād* on His servants and required obedience to those who govern them (*wulūt al-amr*) …He who defies the governors and rightful authorities brings down God’s wrath on himself, merits corporal punishment (*al-ʿuqāba fi basharīhi*), and makes himself liable to confiscation of his property as spoil, cancellation of his stipend, and exile to the most remote and evil of lands.\footnote{al-Ṭabarī, \textit{Taʾrīkh}, ii, 858; tr. E. K. Rowson, in al-Ṭabarī, \textit{The History of al-Ṭabarī, Volume xxii: The Marwanid Restoration}, ed. E. Yar-Shater (New York, 1989), 6. Cf. the *khutba* of al-Hajjāj the following year: al-Ṭabarī, \textit{Taʾrīkh}, ii, 865–6; tr. M. K. Rowson, ibid., 15–6.}

In the following year al-Ḥajjāj is said to have preached a similar *khutba*—and it is al-Ḥajjāj who is remembered as the instigator of the ‘oaths of the *bay’ā*’ in much later tradition. Muṣʿab b. al-Ẓubair’s treatment of those loyal to ʿAbd al-Malik in 71/690–1 also seems to reflect similar ideas (no. 17).\footnote{Marsham, \textit{Rituals}, 107.}

However, mere desertion or disobedience rarely seems to have been perceived to merit capital, as opposed to corporal punishment. It was a necessary but not a sufficient condition; as noted above, public rebellion was also usually required. Ideas about this in mid-to-late seventh-century Syria may be reflected in the words of the Christian chronicler, John Bar Penkayē (fl. c. 690), who wrote that, ‘[the Muslims] kept to the tradition of Muḥammad …they inflicted the death penalty on anyone who was
seen to act brazenly against his laws. The emphasis on brazen, or public, violation perhaps echoes the Roman notion of vis publica (‘public violence’), which was one of the main crimes to be punishable by death in Roman law. The reference to Muḥammad’s ‘tradition’ and ‘laws’ also appears to reflect an early connection in Islamic thought—as in ancient Middle Eastern thought—between rebellion, apostasy and the death penalty.

Umayyad rhetoric and capital punishment
The best evidence for Umayyad justification of capital punishment dates from the 740s, which was last decade of Umayyad rule. The surviving ‘state letters’ of the scribe ‘Abd al-Ḥamīd (d. 750) provide comparatively full evidence for late Umayyad ideas about rebellion and its punishment. Poetry composed in the 710s and 730s indicates that similar ideas were already important in Umayyad justification of the death penalty.

In the opening lines of a letter written on behalf of Marwān II in the 740s, ‘Abd al-Ḥamīd describes the Kharijite rebels against whom Marwān was sending his son, ‘causing harm in the land corruptly’ (‘āthū fi l-ard fāsādan) and ‘exchanging the favours of God for unbelief’ (baddalū ni‘am Allāh kufran); that is, the rebels are accused both of destroying property and lives and with breaking with God’s covenant and hence becoming unbelievers:

To begin: the Commander of the Faithful—when he resolved upon sending you against the enemy of God, the thick, coarse Bedouin (tawjihakā ilā ‘adawwi ʿilm al-jallf al-jāfi al-a‘rābī) wandering aimlessly in the perplexity of ignorance, the obscurity of impious discord and the ravines of destruction, and against his ruffians who cause harm in the land corruptly, violate the sanctity (of Islam) lightly, exchange the favours of God for unbelief and make lawful the blood of the people of peace in ignorance (wa-raʾā‘ihi alladhīna ‘āthū fi l-ard fāsādan wa-intahakā ḥurnat [l-iṣlām] istkhfāfān wa-baddalū ni‘am Allāh kufran wa-istihlāli dimā’ ahl silmihi jahlan)—wished to commission you and enjoin you, concerning the subtleties of your affairs and the generalities of your concerns…

34 On Roman and Ancient Near Eastern law, see further below, 116–20.
Closely related ideas are found in a letter written by ʿAbd al-Ḥamīd from Marwān II to Saʿīd b. ʿAbd al-Malik on the occasion of Yazīd b. al-Walīd’s call for throwing off allegiance to al-Walīd II in 126/744:

It has reached me that a group of fools from your household (ahl baytika) have followed a course that their deliberation brought about, according to what they agreed upon concerning violation of their pledge of allegiance (naqād bayʿāthīm). They have opened a door that God will not close for them until much of their blood is spilled, while I am occupied with the important matter of the Muslims’ frontier being breached. Would that you bring me and them together, in order that I might repair the corruption of their affair (fasād amrihīm) by my hand and my tongue; I fear God concerning neglecting that on account of my knowledge of what the consequences of division are regarding corruption of religion and the world (fasād al-dīn wa-l-dunyā).  

Among the Marwanids, al-ʿAbbās b. al-Walīd was persuaded; he is said to have remarked, ‘In the breaking of the covenant of God is corruption of religion and the world’ (inna fī naqād ʿaḥd Allāh fasād al-dīn wa-l-dunyā).  

Both the scribe and the prince were paraphrasing verse twenty-seven of sūrāt al-Baqara (Qurʾān 2.27), which explicitly connects the idea of ‘corruption in the earth’, found in the ḥirāba verse, with violation of God’s covenant, found in verse 91 of sūrāt al-Nahl and verse seven of sūrāt al-Māʾīda:  

...He does not cause to err by it [any] except transgressors (fāṣiqūn), (27) who break the covenant of God after its confirmation (yانقذئن ʿaḥd Allāh min baʿd mithāqihī) and cut asunder what God has ordered to be joined and cause corruption in the land (yufsīdūn fī l-arḍ); these it is that are the losers.

Hishām is also said to have written of another rebel in 737 that he was a ‘transgressor (fāṣiq) who had killed, burned and plundered’ and should not be allowed to live (no. 40). Alongside verse seven of sūrāt al-Māʾīda, verse 27 of sūrāt al-Baqara is arguably at least as important to Umayyad legal theory and practice as the ḥirāba verse of later classical thought.  

Some of the best evidence for the importance of treachery in justifying execution is found in the poetry. A verse by the Umayyad panegyricist,

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36 ʿAbbās, ʿAbd al-Ḥamīd, 300, no. 62, citing: al-Ṭabarī, Taʾrīkh, ii, 1786.
37 al-Ṭabarī, ibid., ii, 1784.
Jarîr (d. 111/729), is linked by tradition to al-Ḥajjāj’s execution of Saʿīd b. Jubayr:

How many a breaker of the two pledges of allegiance have you left, with his beard dyed with the blood of [his] jugular veins.38

An unnamed Anṣārī poet is said to have denigrated the head of Zayd b. ʿAlî when it was displayed in Medina in 122/739–40:

Indeed, O violator of the covenant (nāqīd al-mīthāq), rejoice in what has brought you disaster.

You betrayed the contract (naqāda al-ʿahd) and the covenant of olden times which preceded you.

Ibîs has violated an oath (akhlafa) regarding what he promised you.39

The caliphs’ claims to represent God’s covenant on earth made rebellion against them also a rebellion against God. Violent rebels were, therefore, ‘making war on God’ (yuhāribūna Allâh) and ‘violating God’s covenant’ (yânqūdūna ʿahd Allâh) with the consequence of ‘corruption in the land’ (al-fāsāḍ fl l-arḍ).40

The punishments in Umayyad rhetoric

In contrast to their clear justification for executions, Umayyad texts give little insight into the precise punishments themselves. In general, they simply emphasise the Umayyads’ God-given right to mete out exemplary and humiliating punishment. Thus, in a letter full of blood-curdling threats against insurgents, also from the last decades of Umayyad rule, the head of their dīwān al-rasā`îl, ʿAbd al-Ḥamîd writes:

God will assist us with His angels and help us with His military support, with what His custom (sunna) brings and His tradition (ʿāda) has established; and we will impose the penalties (naqamāt) from God, the exemplary punishments (nakāl) and deadly might (ṣaṭāwāt muhîlika); you have seen that in the revelations (al-manāzîl), and you have known it on the battlefields upon which wrong meets right. So hear the good news from us

39 al-Ṭabarî, Taʾrîkh, ii, 1714.
40 Cf. ibid., ii, 1758, where a letter of al-Walîd ii cites Qurʾān 2.251.
about what sorrow comes to you; may you be led by a halter, as camels bridled with a bit are led.\textsuperscript{41}

The rhetoric is replete with Quranic allusions.\textsuperscript{42} However, references to the punishments are general ones to \textit{naqamāt} and \textit{nakāl}: ‘penalties’ and ‘exemplary punishments’.\textsuperscript{43} These are terms for the punishment of rebels against the caliph that also appear elsewhere in late Umayyad rhetoric.\textsuperscript{44} The only specific penalty is described in a simile that reflects the pre-Islamic (and ancient and late antique Middle Eastern) custom, continued in Islamic times, of humiliating captives by leading them like animals.

\textit{Umayyad capital punishment in its late antique context}

For detail on the forms of capital punishment used by the Umayyads, we must turn from surviving Umayyad rhetoric to the problematic evidence of the later historical sources, some of which is collected in the Appendix below. These sources present problems of interpretation. Nonetheless, it is possible to draw some tentative conclusions. One way to approach the anecdotal evidence is to look for continuities with ancient and late antique punitive practice. In what follows it is argued that the evidence does tend to suggest that the Umayyads and their representatives in the provinces selected from a repertoire of penalties that were long established in the Middle East as the punishments for brigandage, apostasy and rebellion. However, there is some evidence for particular punishments being more widely used than others; this appears to be a function of the particular form of West Arabian monotheism which was an important ideological context for the Umayyad caliphate.

Nearly all the variations on capital punishment found in the late antique and early Islamic Middle East have precedents in ancient Near Eastern practice. The prescription of capital punishment for the crimes of brigandage, adultery, heresy, treason and sorcery was of very great


\textsuperscript{42} Qur’anic allusions include: 4.138; 5.115; 9.25. See also below, n. 43.

\textsuperscript{43} \textit{Nakāl} occurs in three places in the Qur’ān: 2.66; 5.42; 79.25. \textit{Naqma} is not Quranic.

\textsuperscript{44} For example, al-Ṭabarî, \textit{Ta’rīkh}, ii, 1759 (\textit{yunkilū} and \textit{naqma} in a letter of al-Walīd II (r. 743–4).
antiquity by the time of the coming of Islam. The conceptual interconnections between apostasy, treason and (to some extent) adultery had also been established in the ancient Middle East. In the ancient Middle East, as in Islam, public exposure of a corpse after execution was more common than execution by hanging; the usual associated humiliations such as stripping, parading led by a halter, and flogging were often used. The amputation of hands and the gouging of eyes both occur as punishments in some ancient laws. Immolation may be justified by some Egyptian laws and is prescribed as a penalty in one Assyrian law pertaining to the royal harem.

Both the Hebrew Bible and much later Judaic tradition reflect this wider ancient Middle Eastern context: beheading and the public display of corpses occur in the Hebrew Bible, as does the amputation of the limbs of executed murderers. The burning of executed corpses is found in the book of Joshua, where it appears to be associated with the removal of contamination of the sacred herem at Jericho; it is also found in the story of Esther and the Targum. An apostate town is also to be destroyed by fire in the book of Deuteronomy.

46 Ibid., 74–5, 76–81.
49 Gen. 40.18–22 for decapitation and impaling or crucifixion by Pharoh; Deut. 1.22–3 for the prohibition of leaving someone executed for a capital crime hanging during the night; 1 Sam. 31.9–12 for the Philistines beheading of Saul and the display of his body on the city walls; 2 Sam. 4.12 for King David’s beheading of murderers, the amputation of their limbs and the hanging of their corpses by a pool. See further, T. Frymer-Kenski, ‘Israel’, in Westbrook, History, ii, 1027–42.
51 B. Grossfeld, ed. and tr., The First Targum to Esther According to MS Paris Hebrew 110 of the Bibliothèque Nationale (New York, 1983), 194 and 200. This material is also repeated by the tenth-century Muslim polymath, al-Biruni: al-Biruni,
The empires of late antiquity owed much to this ancient heritage: in both Rome and Iran, apostasy, brigandage, rebellion and sorcery were punishable by public execution. Justinian’s *Digest* (publ. 533 CE) prescribes the death penalty for brigands, traitors, murderers, adulterers and poisoners among others. Of brigands it comments:

The practice approved by most authorities has been to hang notorious brigands (*latrones*) on a gallows in the place where they used to haunt, so that by the spectacle others may be deterred from the same crimes, and so that it may, when the penalty has been carried out, bring comfort to the relatives and kin of those killed in that place where the brigands committed their murders; but some have condemned these to the beasts.55

Immolation was also common in Roman law.56 Precedents for the ‘Islamic’ practice of amputating limbs are not prominent in Roman legal theory. However, the use of amputation is found in late Roman *practice* as recorded in historical sources. A notable example is the execution of Elpidius in 605, recorded in the near-contemporaneous *Chronicon Paschale*. Elpidius and others were accused of having plotted to overthrow the emperor Phocas:

…there were beheaded Theodore, the praetorian prefect…[seven others]…Andrew illustrius who was called Scombrus, and Elpidius illustrius. Elpidius had his tongue cut out and his four extremities removed; he was paraded on a stretcher and carried down to the sea; when his eyes had been gouged out, he was thrown into a skiff and burnt. The other people aforementioned were beheaded, on the grounds that they were discovered plotting against the emperor Phocas.57

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55 *Digest*, Bk 48.19.28.
56 Ibid., 48.19.28 and J. Harris, *Law and Empire in Late Antiquity* (Cambridge, 1999), 188, 140–1.
Similarly gruesome late Roman punitive practices are attested in the Armenian tradition, where we read of rebels being beheaded and their bodies burned.58

The relative paucity of sources for Sasanian Iran presents some difficulties. Later legal sources, such as the Book of a Thousand Judgements, are important.59 Other late sources, such as the Letter of Tansar, which are often held to reflect Sasanian practice, have perhaps undergone some literary reshaping under the influence of later Islamic practice. Nonetheless, they do also appear to preserve some features of late Sasanian penal culture.60 Syriac and Armenian historiography and hagiography also give some important insights into Sasanian punishment of rebels and apostates.61

In Iran, as elsewhere, the capital crimes of ‘sorcery’, ‘heresy’ and ‘highway brigandage’ were closely connected.62 The Letter of Tansar lists the ‘cow’, the ‘donkey’ and the ‘tree’ alongside trampling by elephants as relevant punishments. The ‘cow’ was a hollow ‘cow’ containing molten lead into which a prisoner was thrown; the ‘donkey’ was a tripod from which prisoners were hung; both are associated with ‘sorcery’, ‘heresy’ and ‘highway robbery’ by the Letter of Tansar, as was trampling by elephants.63 The ‘tree’ (a reference to crucifixion) was a punishment for ‘highway robbers’ and ‘sorcerers’.64

The most common means of executing rebels was probably beheading.65 In the Letter of Tansar, amputation of a hand was the punishment for a thief, and ‘four times as much is exacted in recompense from a brigand’, which suggests the amputation of four limbs.66

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60 The Letter of Tansar, tr. and intr. M. Boyce (Rome, 1968), 1–25.
62 Letter of Tansar, 47.
64 Letter of Tansar, 48; Jullien, ‘Peines et supplices’, 260.
65 For example, Elishè, History of Vardan, 92, 111, 175, 225.
66 Letter of Tansar, 42–3.
cutting off of hands before beheading is mentioned by Armenian sources;\(^67\) beating to death and dragging over sharp rocks are other methods of execution.\(^68\) Humiliating parades prior to execution are also mentioned: a late third-century Sasanian inscription refers to a defeated Sasanian rebel being brought ‘bound …on a maimed donkey’;\(^69\) the parading of a prisoner, ‘bound hand and foot, set like a woman on a mare’ on their journey to the prison where all those condemned to death were kept is described in a fifth-century Armenian source;\(^70\) a seventh-century account of events in the sixth century describes prisoners of war with ‘their hands tied on their shoulders’.\(^71\)

A variety of tortures directed at apostates from Zoroastrianism are attested in Syriac hagiography, including beating, flogging, breaking of limbs, laceration with iron teeth and the removal of the tongue. These tortures usually ended with the beheading of the prisoner, although the slitting of the throat like a sacrifice is also attested. Apostates from Zoroastrianism were sometimes subjected to the ‘nine deaths’ by progressive amputation at the fingers, toes, hands, feet, elbows, knees, thighs, ears, nose and then neck (or some variation on this), sometimes over several days.\(^72\)

When looking for continuities from late antiquity into early Islam there are many reasons not to trust the anecdotal evidence of the Islamic sources: on the one hand, punishments may have been described in terms that echo later, Abbasid-era expectations about ‘proper’ Islamic punishments; on the other hand, particular ‘tyrants’ may have been associated with what were considered particularly ‘un-Islamic’ penalties. Nonetheless, with these reservations in mind, the penalties of ‘crucifixion’ (5–8, 12, 18, 23, 27–28, 32–33, 35–42, 43–44, 47–48, 50) and ‘amputation’ (1, 3, 9, 14, 19, 29–31, 35, 38, 41–42, 44, 46, 49), both of which are mentioned in the ḥirāba verse, are very prominent in the sources. Some Umayyad crucifixions beside water (nos 28 and 37) also appear to echo Biblical precedent, but this may have more to do with


\(^{70}\) Elishè, *History of Vardan*, 188.

\(^{71}\) Thomson, et al., *Sebeos*, i, 23.

these locations being public places than with any conscious evocation of David’s example.73

Given the contrast between the plethora of penalties listed in the sources for the pre-Islamic period and the somewhat narrower range of punishments recorded for Islamic times, one cannot help but suspect that certain penalties were seen as ‘customary’ and ‘proper’ by the early Muslims. This may simply have been Arabian custom rather than any conscious effort to conform to Quranic prescriptions. Certainly, the later tradition refers to pre-Islamic kings ‘crucifying’ and ‘amputating limbs’, and both the Qur’ān and Umayyad practice probably do reflect a distinctive pre-existing Arabian penal culture.74

However, there are also a number of indications that there was more symbolic meaning to the penalties used by the early Muslims. This symbolic meaning may have been quite un-classical. Certainly, the penalties inflicted are not always those that would later be recognised as strictly ‘Quranic’ or even ‘Islamic’. Blinding and the cutting out of tongues (both penalties with many Roman and Sasanian precedents) occur (nos 37, 42, 49); references to the Prophet mutilating the victims of the prescriptions of the hirāba verse and then prohibiting the penalty for the future almost certainly reflect ongoing debate about this pre-Islamic penalty.75

The penalty of the amputation of limbs, which is Quranic, may have had particular associations with the killing of Kharījites. In Kharijite

73 See above, n. 53.

74 The Lakhmid king of al-Hira al-Nu‘mān b. Mundhir (r. c. 580–602) is said to have used crucifixion as a penalty for ‘highway robbery’: J. ‘Ali, al-Mu’ассal fi l-ta’rīkh al-‘arab qabl al-Islām (Beirut, 1968–71), v, 608. Cf. al-Ya‘qūbī, Ta’rīkh, ed. M. Houtsma, 2 vols. (Leiden, 1883), i, 240. Khubayb b. ‘Adī al-Ansārī was remembered as the first Muslim to suffer crucifixion (at the hands of the Meccans in 3/625): Ibn Ishaq, The Life of Muḥammad, tr. A. Guillaume, 429–33; al-Ṭabarī, Ta’rīkh, i, 1436–7 and 1439–40. See further M. Ullman, Das Motiv der Kreuzigung in der arabischen Poesie des Mittelalters (Harrasowitz, 1995), 115–9. The only references to crucifixion (ṣalb) in the Qur’ān apart from the hirāba verse and the denial of Christ’s crucifixion in sūrat al-Nisā‘, are, like the references to prison, connected to Pharaoh (Qur’ān 4.157; 7.124; 12.41; 20.71; 26.49). In three of them amputation of hands and feet ‘on opposite sides’ (min khilāf) is also mentioned; this is a departure from the Biblical narrative and therefore may well be reflection of early seventh-century Arabian practice. (Cf. the replacement of donkeys with camels in the same story: Qur’ān 12.65 and 12.72).

75 al-Ṭabarī, Taṣfīr, x, 244, and above, 106–8.
rasā’il and khutab execution, blinding and the amputation of limbs are closely associated with the caliphs’ repressive measures against pious critics: Šālim b. Dhakwān’s account of ‘Uthmān’s orders concerning his Egyptian critics is one instance of this (no. 3); another is Abū Hamza’s depiction of Marwān II as someone who blinds and amputates limbs (no. 49). The story of al-Mukhdaj—‘the one with the mutilated arm’—a sort of ‘legendary arch-Kharijiite’, whose story gained eschatological associations, suggests that the penalty of amputation was closely associated with pious rebellion against the state. Furthermore, the penalties that are said to have been inflicted on Kharijites by the Umayyads (for example, nos 5, 7, 8, 9, 21, 50), do appear to indicate that amputation of limbs was perhaps particularly associated with the punishment (or oppression) of Kharijism. As noted above, the exegesis of the hirāba verse also appears to reflect this association. The public display (tanalṣub) of the executed is also said to have been understood by the Umayyads themselves as something appropriate only for ‘rebels’ (as opposed to defeated members of their own family).

Two of the most interesting instances of the non-classical punishments are immolation and the burning of the corpses of the executed (nos 2, 4, 14, 39, 40, 41, 44). Neither penalty is mentioned in the Qur’ān. Even if it is conceded that some accounts of burning may simply be tropes to emphasise the ‘un-Islamic’ tyranny of the ruler carrying out the burning, the debate surrounding the issue does suggest that some of the burnings really took place. In the hadith the Prophet declares that this punishment was reserved for God alone; at the same time, the burning of apostates is also attributed to at least one of Abū Bakr’s commanders and to ‘Abī b. Abī Ṭālib. Hawting also observes the possible paradox that all of the references to burning are located in post-Sasanian Iraq, where fire was considered sacred and corpses a pollutant; burning would probably not have been considered a suitable means of execution by Zoroastrians.

The answer to this apparent paradox appears to lie both in the pattern of the application of this punishment in the sources and also in the late antique Judaico-Christian context of the rise of Islam (a context just as

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77. See above, 108.
79. See nos 2 and 4, below.
relevant in Iraq as in Syria or Egypt). First, it is notable that burning had a good Judaic-Christian heritage: it was used against the worst offenders in Judaic law and maintained a similar position in the Christian Roman Empire.\footnote{See above, 117–8.} Given the importance of the corpse of the deceased to the Judaic-Christians in the late antique Mediterranean,\footnote{On burial practices in the Middle East in late antiquity, see L. Halevi, \textit{Muhammad’s Grave: Death Rites and the Making of Islamic Society} (New York, 2007), 76–7, 80–1.} the near-complete destruction of the body by fire was a terrible penalty, with possible implications at the Resurrection. As the \textit{hadīth} reserving the punishment for God indicates, it also recalled the image of Hell itself as a place of fiery torment.\footnote{See Appendix, no. 4, and note.}

The other late antique context is the veneration of martyrs’ relics.\footnote{Halevi, \textit{Muhammad’s Tomb}, 81.} Fire destroys the corpse of the executed person and so makes veneration of their corpse as a relic difficult or even impossible. In this connection, it is very notable that many of the better-attested instances of immolation and the burning of corpses were carried out by Umayyads against Alid and Hashimite rebels in the late 730s and early 740s (39, 41, 44). In two cases, the ashes were said to have been scattered in the Euphrates (41, 44), leaving no tomb. Here the context appears to be growing Alid and Hashimite feeling in Iraq, perhaps including veneration for ‘proto-Shi’ite’ martyrs. The connection between burning and ideas about the bodily resurrection in late antiquity and early Islam deserves further investigation.

\textit{Conclusions}

Examination of the Umayyads’ own claims about capital punishment allows us to move beyond the contrasting interpretations of the anecdotal evidence presented by Abou El Fadl and Hawting. The choice is not between, on the one hand, a somewhat teleological interpretation of the Umayyads as co-opting early ‘classical’ ideas about the \textit{hirāba} verse and, on the other, a view of the Umayyads as acting in an ‘arbitrary’ fashion, unfettered by ‘Quranic’ or ‘Islamic’ prescriptions. Rather, we should consider the Umayyads as part of what has recently been described as ‘Islamic late antiquity’.\footnote{T. Sizgorich, ‘Narrative and Community in Islamic Late Antiquity’, \textit{Past and Present} 185 (2004), 9–42.} Read with accounts of Roman
and Iranian practice in mind, the conduct of the early caliphs and their representatives does look very much like a continuation of Roman and Iranian theory and practice: rebellion, apostasy and public violence (vis publica in Roman terms) in these empires brought about similar penalties to naqād, ḥirāba and fasād fī l-ard in Islam. Indeed, penalties imposed by the Umayyads on Alid rebels in the 730s and 740s were very similar to those imposed on traitors by the Romans in the seventh and eighth centuries.86

Like sixth- and seventh-century Roman emperors before them, the Umayyad caliphs claimed to be ‘God’s deputies’ (Latin, vicarii Dei, Arabic, khulafā’ Allāh). Sassanian kings were also ‘manifestations’ or ‘descendants’ of the Gods.87 If taken seriously, such a claim might place God’s appointed ruler above the law, as Justinian (r. 527–65) states in a Novel from 536:

The imperial station, however, shall not be subject to the rules which we have just formulated, for to the emperor God has subjected the laws themselves by sending him to men as the incarnation of law.88

Crone and Hinds’ 1986 book, God’s Caliph, has left little doubt that the Umayyads understood their law-making powers in quite similar terms.89 ‘Umar’s reservation of his right to innovate in amputation and crucifixion might be a manifestation of similar Umayyad claims (no. 32). As Foucault noted, pre-modern kings regarded ‘punishment as a political tactic’;90 Umayyad executions were in the tradition of Near Eastern royal power, on which the claim to be the khulafā’ Allāh was the Islamic calque.

As such, their powers were quite unrestricted and, indeed, sometimes quite arbitrary. Nonetheless, like their Roman and Iranian precursors, the

86 See above, 118. Further examples include the usurper Phocas, who had his throat cut before Heraclius in 610: ‘Byzantine-Arab Chronicle of 741’, §6 in Hoyland, Seeing Islam, 613. The rebel Artabasdas was blinded, tortured and exiled by Constantine V in 741, ‘Hispanic Chronicle of 754’, in Hoyland, Seeing Islam, 629.
89 Crone and Hinds, God’s Caliph. See further, P. Crone, Medieval Islamic Political Thought (Edinburgh, 2004), 33–47.
Umayyads did seek to justify their use of the death penalty: monarchs were answerable to both their subjects and to God, and usually sought to justify the execution of their enemies accordingly. The Umayyads’ theoretical justification, based upon violation of the covenant and public violence, was expressed in distinctively ‘Islamic’ and ‘Quranic’ terms. However, these terms were not especially ‘classical’. The absence of the Prophet from Umayyad pronouncements on execution is notable. This may be reflected in the absence of quotation of the \textit{hirāba} verse, which mentions ‘God’s Messenger’. Rather, Umayyad rhetoric echoes the Qurʾān in its references to \textit{fasād fī l-ard} and \textit{naqd al-mīthāq}. The \textit{hirāba} verse is merely one of a number of Quranic texts that are important to understanding this Umayyad rhetoric (notably Qurʾān 2.27; 5.7; 16.91).

Both Umayyad prose and poetry show that the caliphs sought to represent rebellion against them as rebellion against God, with violation of the \textit{hay‘a} amounting to violation of ‘God’s covenant’. Nonetheless, there is some evidence that the language of the \textit{hirāba} verse counted for something in caliphal circles before the 760s, when very clear evidence for its invocation by caliphs finally appears: \textit{fasād fī l-ard} and associated terms in the prose of the 730s and 740s echo the verse. John Bar Penkayê does also suggest that specific \textit{Prophetic} precedent was already important in some circles in Syria in the 680s. We can perhaps glimpse here an aspect of \textit{sunna} in its pre-classical sense, as agreed-upon, uniting custom; indeed, \textit{sunna} and \textit{ʿāda} appear to be invoked in just this sense by ʿAbd al-Ḥamīd in the letter to rebels quoted above.\footnote{ See above, 115.}

When it comes to punitive practice, continuities with the punitive practices of the ancient and late antique Middle East are very clear. Beheading and ‘crucifixion’ (usually, it seems, in the sense of the display of a corpse in a public place) were common penalties for public violence across the Middle East, and were of very great antiquity. Exile was also a well-established substitute for execution. Amputation of limbs is not prominent in Roman legal theory. However, it is found in examples of actual historical practice, such as the execution of Elpidius in the \textit{Chronicon Paschale}; it was very frequently used in Sasanian Iran according to all the sources. Furthermore, it seems that the wider Judaeo-Christian milieu of the Roman Near East may have been a particularly important context. Beheading, the public display of corpses, the amputation of the limbs of murderers and immolation and the burning of the dead are all found in the Hebrew Bible and Judaic tradition.
Most of these punishments were probably already well established in Arabia before Islam. Nonetheless, the new Islamic dispensation demanded that they be justified with reference to the *sunna* (in its pre-classical sense) and the Qurʾān. Rather than the *hirāba* verse in particular, it was the principle of God’s covenant which underpinned Umayyad rhetoric about the punishment of rebellion: ‘throwing off’ (*khal*’) one’s pledge of allegiance in order to defy the state with violent rebellion (*fasād fī l-ard*) was held to place one outside the law.⁹² Such ‘outlaws’ were liable to the grievous earthly penalties that were typical of the pre-modern world. As in other polities, the designation of ‘outlaw’, or ‘brigand’ could also be deployed against political enemies in an attempt to undermine any legitimacy they might have; the introduction of Marwān II’s letter to his son uses just this rhetoric against ideological rivals.⁹³ Where negotiation failed, or the offense was too insolent or threatening to be dealt with in other ways, the language of ‘brigandage’ and ‘violation of God’s covenant’, together with humiliating and violent public punishments, made a statement about the relationship between the punished victim and God’s justice as represented by Umayyad authority.

**Appendix: The execution of rebels c. 632–748 in the later Islamic tradition**

The following list is very far from exhaustive, but it is hoped that it gives an indication of the representation of capital punitive practice from the death of the Prophet to the end of the Umayyad period.

1. In 632, unwilling to believe that Muhammad was dead, ʿUmar b. al-Khaṭṭāb is said to have prophesied that the Prophet would return to cut off the hands and feet cut off of those who claimed that he had died.⁹⁴

2. Abū Bakr is said to have killed al-Fujā’a of Banū Sulaym by immolation in the ‘prayer ground’ (*musallā*), or the Baqī’ cemetery (*al-baqīʾ*) at Medina. Al-Fujā’a had converted to Islam and asked to be armed before attacking, robbing and killing Muslims and others.⁹⁵

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⁹³ Similar rhetoric is found in an account of an Umayyad general’s response to an earlier Kharijite rebellion: al-Tabarī, *Taʾrīkh*, ii, 923. Cf. ibid., ii, 647. For a *bayʾa* taken to ‘the son of those outlawed by God’s Messenger’ (*ṣaḥīḥ rasūl Allāh*) in Zubayrid rhetoric, see al-Yaʿqūbī, *Taʾrīkh*, ii, 324.


3. In the Epistle of the Kharijite Sālim b. Dhakwān, which probably dates from the mid-eighth century, ‘Uthmān b. ‘Affān is said to have applied the prescriptions of the hirāba verse to Muslim rebels from Egypt who rebuked him in the 650s:

When the Muslims left him (‘Uthmān) to go back, having reproached him for his sins against God and told him to desist, he wrote to the governor of Egypt about their leaders, (claiming) that they had made war on God and His Messenger. Some he ordered to be killed, others to have their hands and feet cut off alternately. He also wrote to Mu‘āwiya, ‘Send me the Syrians …for the people of Medina have turned infidel and renounced their obedience.’

Similar material is also found in al-Ṭabarî. 97

4. ‘Alî is said to have burned apostates alive; in some accounts they were first killed by trampling, or beheading. 98

5. Mu‘āwiyâ’s governor in Iraq, Ziyād b. Abīhī punished two rebels from Basra, Sahm b. Ghālib al-Ḥujayrī and al-Khaṭîm (Yazīd, or Ziyād, b. Mālik al-Bāhīlī). They had rebelled with a group of followers and were killed and crucified (Sahm) and killed (al-Khaṭîm), in c. 45/665–6 and c. 49/c. 669–70, respectively. They were said to have been given an amān by Ziyād’s predecessor, ‘Abd Allāh b. ‘Āmir (who killed some of their companions in one account). Other details also vary: in one account, al-Khaṭîm was exiled to Bahrayn before returning to Basra and eventually being executed having had a violation of the terms of his return (that he stay in his tribal misr) betrayed to Ziyād. Both are described as Kharijites in some accounts. According to a number of accounts, Ziyād went on to fight and kill, imprison and execute many more Kharijites during his tenure as governor of first Basra and then Iraq. 99

6. In 50/670, Qarîb b. Murra and Zuhḥāf b. Zaḥr al-Ṭā‘i revolted (kharaaja) with seventy or eighty followers; when they had been defeated,

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97 al-Ṭabarî, Ta’rikh, i, 2964–5, 2983–4.
98 Kraemer, ‘Apostates’, 44–5 and nn. 39 and 40; Hawting, ‘Ja’d b. Dirham’, 36 and n. 31. Among the early traditions is one given by al-Bukhārī in his Sahih, where Ibn ‘Abbās’ opposition to burning as opposed to merely killing are noted. For doubt about the historicity of ‘Alī’s burning of ‘heretics’, see: W. F. Tucker, Mahdīs and Millenarians: Shi’ite Extremists in Early Muslim Iraq (Cambridge, 2008), 13.
they and some of their followers, including one of their slave-girls and their wives, were crucified on the orders of Ziyād b. Abīhi.100

7. In 51/671 an outspoken opponent of Umayyad rule in Kufa, Ḥujr b. ‘Adī, was pursued by Ziyād b. Abīhi, who threatened retribution against the head of Ḥujr’s clan if he did not surrender his kinsman. Ḥujr was imprisoned and then sent with about twelve others to Mu‘āwiya; seventy Kufan witnesses had been found to say that Ḥujr b. ‘Adī had violated his pledge of allegiance; six of the prisoners, including Ḥujr, were executed by beheading.101

8. After initially releasing Khārijites from prison, Ziyād’s successor in Iraq, ‘Ubayd Allāh b. Ziyād, cracked down on them. One band was forced to fight one another, with those who killed one of their former companions being released. This prompted another revolt, which was put down on ʿĪd al-Fitr 58/678. The body of its leader, Ṭawwāf b. ʿAllāq was crucified on the orders of Ziyād; his corpse was taken down and buried by his relatives.102

9. In 58/677–8, ‘Ubayd Allāh b. Ziyād, is said to have killed ‘Urwa b. Udayya, the outspoken brother of the Khārijite leader Abū Bilāl, by crucifixion.103 In another account, he cut off the hands and feet of ‘Urwa b. Udayya and his daughter, and beheaded them both; Abū Bilāl himself was imprisoned and then released. ‘Ubayd Allāh later executed many Khārijite captives and killed others, including Abū Bilāl, in fighting.104 He also ‘imprisoned on suspicion’; this was said to have been a departure from the conduct of Ziyād.105

10. A female critic of ‘Ubayd Allāh b. Ziyād (r. c. 674–86), named Bāthjā (or Baljā), allowed herself to be arrested and was executed in the marketplace at Basra.106

11. In 61/680 al-Ḥusayn was killed by ‘Ubayd Allāh b. Ziyād; his severed head was displayed in public.107

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100 al-Balādhūrī, Ansāb (Wiesbaden/Beirut), i, 175–7. Cf. al-Ṭabarī, Taʿrikh, ii, 90–1 (where they are simply ‘killed’); Wellhausen, Factions, 40.
103 al-Balādhūrī, ibid., i, 386–7.
104 al-Ṭabarī, Taʿrikh, ii, 185ff., 390–1; Abou El Fadl, Rebellion, 53, n. 92.
105 Wellhausen, Factions, 41.
106 Ibid., 41.
107 Abou El Fadl, Rebellion, 53.
12. In 64/683–4, during tribal conflict between Azd and Mu‘ādhar at Basra, Ashyam b. Shaqiq ascended the minbar and said, ‘Any Mu‘ādhar whom you find, crucify him!’\(^{108}\)

13. Al-Mukhtār’s commander, Yazīd b. Anas, had 300 prisoners beheaded at a battle with Umayyad forces at Banāt Talā, near Mosul in 66/685–6.\(^{109}\)

14. Al-Mukhtār killed those accused of killing al-Ḥusayn in 61/680; the tradition describes various methods of execution, including having their limbs amputated, being tied up and shot with arrows, and run-through with spears; some of the dead were burned;\(^{110}\) one of the executed is said to have been burned or flayed alive.\(^{111}\)

15. In 69/688–9, ʿAbd al-Malik b. Marwān defeated his paternal uncle, ʿAmr b. Sa‘īd b. al-ʿĀṣ, who had rebelled against him. Breaking the safe-conduct (amān) he had given him, ʿAbd al-Malik had ʿAmr bound in a neck collar and broke his front tooth before having him beheaded; in some accounts he slit ʿAmr’s throat himself.\(^{112}\)

16. After the killing of ʿAmr b. Sa‘īd b. al-ʿĀṣ, in 69/688–9, ʿAbd al-Malik was persuaded by ʿAbd al-ʿAzīz b. Marwān not to kill ʿAmr’s sons, Yahyā and ʿAnbasa, on the basis that they were Umayyads; they were imprisoned (ḥubisa) instead.\(^{113}\)

17. In 71/690–1, Muṣʿab b. al-Zubayr rounded up known supporters of ʿAbd al-Malik and abused them in public, had them beaten and their beards shaved, exposed them to the sun for three days, forced them to divorce their wives and swear not to remarry.\(^{114}\) Others were killed and had their property destroyed or seized.\(^{115}\)

18. The corpse of ʿAbd al-Malik’s rival for the caliphate, ʿAbd Allāh b. al-Zubayr, was crucified by the Umayyad commander, al-Hajjāj, at Mecca in

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\(^{109}\) al-Ṭabarī, ibid., ii, 648.

\(^{110}\) Ibid., ii, 667–79.

\(^{111}\) Ibid., ii, 678; cf. al-Balādhurī, \(Ansāb al-ashrāf\), ed. S. D. F. Goitein (Jerusalem, 1936), v, 239.

\(^{112}\) al-Ṭabarī, Taʿrīkh, ii, 786–92.

\(^{113}\) Ibid., ii, 792–3.

\(^{114}\) al-Ṭabarī, Taʿrīkh, ii, 801–3.

\(^{115}\) Ibid., ii, 803.
72/692. This event generated an extensive akhbār literature. In one account a dead dog was attached to his body, and his son, ‘Urwa, was also crucified. Al-Ḥajjāj despatched Ibn al-Zubayr’s head to ‘Abd al-Malik. In another account his head was sent to one of his supporters as evidence of his death.

19. In 72/691–2, ‘Abd Allāh b. Khāzim refused allegiance to ‘Abd al-Malik; ‘Abd al-Malik’s governor of Khurasan fought him and killed him. His body was carried on a mule, balanced by tying a stone to the corpse’s loins. He was beheaded and the head despatched to ‘Abd al-Malik. In some accounts, ‘Abd Allāh b. Khāzim had cut off the hands and feet of the messenger sent by ‘Abd al-Malik to request his pledge of allegiance before beheading him.

20. After his arrival in Kufa in 75/694–5, al-Ḥajjāj beheaded those who had deserted the jihād.

21. In 77/696–7, the heads of defeated Kharījītes in Ṭabaristān were sent to al-Ḥajjāj; he sent their leader’s head to the caliph, ‘Abd al-Malik.

22. Advised that one of his commanders was plotting to break his pledge of allegiance and rebel, Umayya b. ‘Abd Allāh, the governor of Khurasan, had the commander arrested and imprisoned, along with other plotters; Umayya then had one of his own tribe kill him with his own sword; his assassin was later himself assassinated; the killer was captured, imprisoned and killed.

23. In c. 84/703–4 two defeated rebels who had been led by Ibn al-Ash’ath, ‘Atiya b. ‘Amr al-Anbarī and Kharasha b. ‘Amr al-Tamīmī, were crucified on the doors of their houses by al-Ḥajjāj.

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117 al-Baladhuri, Ansāb (Damascus), vi, 237–39. Abou El Fadl, Rebellion, 54, n. 92, gives an account in which he was crucified with a cat in a mosque.
119 al-Ṭabarī, Taʾrīkh, ii, 834–5.
121 al-Ṭabarī, Taʾrīkh, ii, 835.
122 Ibid., ii, 869–70.
123 Ibid., ii, 1020–1.
124 al-Ṭabarī, Taʾrīkh, ii, 1029–31, 1048f.
125 al-Baladhuri, Ansāb (Damascus), vi, 475.
24. In 80/699, or 85/704, or before 90/708, al-Ḥajjāj or ʿAbd al-Malik executed Maʿbad al-Juhānī, probably because of his involvement in the rebellion of Ibn al-Ashʿath.\textsuperscript{126}

25. After al-Ḥajjāj regained control of Iraq in 83/702–3 he demanded that everyone give the pledge of allegiance on the basis that they had previously been in a state of unbelief; if they refused they were beheaded.\textsuperscript{127}

26. In 83/702–3, al-Ḥajjāj beat and then beheaded Muḥammad b. Saʿd b. Abī Waqqāṣ, having accused him of, among other things, having refused the pledge of allegiance to Yaʿḍī b. Muʿāwiya and having compared himself to ʿHusayn and Ibn ʿUmar. Three other members of Ibn al-Ashʿath’s rebellion, were beheaded on the same occasion.\textsuperscript{128} One, Fayruz b. ʿHusayn was tortured before he was killed.\textsuperscript{129} Al-Ḥajjāj was said to have killed 11,000 of the rebels led by Ibn al-Ashʿath in fighting and by execution at the battle of al-Zāwīya; a total for the number of captives that al-Ḥajjāj killed in his career was said to have been 120,000 or 130,000.\textsuperscript{130}

27. In 90/708–9, Qutayba b. Muslim, al-Ḥajjāj’s appointee as governor of Khurasan, is said to have crucified people while prosecuting his war against the Hephthalite leader, Nizak Tarkhān, in Transoxiana. In one account, ‘he crucified [the people of al-Ṭalaqān] in two straight rows four parasangs (about twelve miles) long’ on account of their king making common cause with Nizak in breaking a peace treaty.\textsuperscript{131} Another account has a certain Bāḏām ‘fortifying himself, rebelling and apostatising’ (tahāṣṣaṣa wa-ʿasā wā-irtadda) in al-Ṭalaqān; Qutayba ‘killed his son and crucified him, and group that was with him’ and then fought Bāḏām and killed him.\textsuperscript{132} In another account, placed in the year 91/709–10, he ‘crucified brigands (lusūṣ)’ there, while the chief in al-Ṭalaqān remained neutral.\textsuperscript{133}

28. In 91/709–10, Qutayba b. Muslim is said to have killed and crucified two of the marzbān of Marw Rūḍh’s sons after the marzbān himself

\textsuperscript{126} Kraemer, ‘Apostates’, 53 and n. 73.
\textsuperscript{127} al-Ṭabarī, Taʾrīkh, ii, 1096–8.
\textsuperscript{128} Ibid., ii, 1120–1.
\textsuperscript{129} Ibid., ii, 1122.
\textsuperscript{130} Ibid., ii, 1123.
\textsuperscript{131} Ibid., ii, 1206; tr. M. Hinds, in al-Ṭabarī, History, xxiii, 155.
\textsuperscript{132} al-Yaʿqūbī, Taʾrīkh, ii, 342.
\textsuperscript{133} al-Yaʿqūbī, Taʾrīkh, ii, 1218; H. A. R. Gibb commented in his Arab Conquests in Central Asia (London, 1923), on ‘hopelessly confused’ traditions about al-Ṭalaqān at this time (p. 37).
had fled. Later in the same year, Qutayba beheaded and crucified Nizak himself, with two of his fraternal nephews ‘beside a spring named Wakhsh Khāshān at Iskīnish’t; the number of those beheaded on the same occasion is said to have been either 700 or 12,000. There are various stories about Nizak’s imprisonment prior to his execution.

29. When one of his companions deserted him for Sulaymān in 91/709–10, Qutayba b. Muslim arrested a group of the traitor’s family (gawman min ahl baytihi), killed them and cut off the hands and feet of others (fa-qatalahum wa-qata’ā aydiy ākharīn wa-arjulahum).

30. In 94/712–13, the new governor of Medina, ‘Uthmān b. Ḥaḍir al-Murri, ‘imprisoned and punished’ (ḥabasahum wa-‘aqabahum) two Iraqis before sending them, and the other Iraqis in Medina, to al-Ḥajjāj ‘in neck collars’ (fi jawāmi’). ‘Uthmān ‘pursued the heretics’ (atba’ā ahl al-ahwā’) and seized two Kharijītes, Hāyṣam and Manḥūr; the former either suffered ‘amputation’ (qata’ah), or, on the orders of al-Walīd, had his hand and foot cut off before being killed.

31. In 94/712–13, al-Ḥajjāj executed Sa’īd b. Jubayr, one of two former rebels who had been sent to him by the governor of Mecca. (The other was imprisoned until al-Ḥajjāj died; a third had died en route to Iraq.) Sa’īd was beheaded after an exchange about the pledge of allegiance; both his legs were then cut off – perhaps as a result of a misunderstanding of al-Ḥajjāj’s words.

32. A cluster of traditions credits the caliph ‘Umar b. ʿAbd al-ʿAzīz (r. 717–20) with seeking to restrict the use of amputation and execution by his governors, while reserving authority on the matter to himself. One version of the relevant decree is:

…and do not bring about an innovation in amputation and ‘crucifixion’ without consulting me (wa-lā tāḥdithū ḥadathan fi qaṭ wa-ṣalb hattā tuʿāmirūni) …

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134 al-Ṭabarī, Taʾrīkh, ii, 1218.
136 al-Ṭabarī, Taʾrīkh, ii, 1224–5.
138 al-Ṭabarī, Taʾrīkh, ii, 1258; Anonymous, Kitāb al-ʿUyūn, 16.
139 al-Ṭabarī, ibid., ii, 1264f.
33. After he was appointed governor of Iraq in 106/724–5, Khalid al-Qasrî is said to have executed and then crucified ‘Ikrima and Hayyân, missionaries for the Hashimite movement in Khurasan.\footnote{Khalifa, \textit{Ta’rikh}, ii, 490 (for his appointment); al-Dinawarî, \textit{Akhbâr}, 336 (the crucifixions).}  
34. In 113/731–2 al-Junayd killed one of the Hashimite missionaries and declared their blood lawful.\footnote{al-Tabarî, \textit{Ta’rikh}, ii, 1560.}  
35. At some time after 111/729–30, Asad b. ‘Abd Allâh ‘arrested a group’ of those who had pledged allegiance to the Banû Hâshim ‘and cut off their hands and feet and crucified them’.\footnote{al-Ya’qûbî, \textit{Ta’rikh}, ii, 383.}  
36. In 117/735–6, Asad b. ‘Abd Allâh is said to have captured a group of Ḥâmilid missionaries in Khurasan, killing (\textit{qatala ba’dahum}) some, mutilating (\textit{maththala}) some and imprisoning (\textit{habasa}) some. One of the captives had his teeth broken with a donkey’s bridle, his nose broken and his beard shaved, before being flogged with 300 lashes. He was saved from crucifixion by the intervention of a leading member of his tribe.\footnote{al-Tabarî, \textit{Ta’rikh}, ii, 1586–8; see al-Tabarî, \textit{The History of al-Tabarî, Volume xxv: The End of Expansion}, tr. and ann. K. Y. Blankinship (New York, 1989), 124, n. 463.}  
37. In 118/736–7, Asad b. ‘Abd Allâh killed the rebel ‘Ammâr b. Yazîd (Khîdîsh), a Hashimite missionary, and also, allegedly, a Kurramî (a Mazdakite revivalist).\footnote{al-Tabarî, \textit{Ta’rikh}, ii, 383.} According to one account, Khîdîsh was insolent to Asad and so he had his hand cut off, his tongue torn out and his eye gouged out; according to another, he had a doctor remove his eye and his tongue before handing him over to the governor of Amul to be killed and crucified. Asad was also brought a certain Hazawwar, who was ‘beheaded on the edge of the river’ (\textit{fa-\textit{daraba ‘unqahu bi-shâti’ l-nahr}}).\footnote{al-Tabarî, \textit{Ta’rikh}, ii, 1588–9; see al-Tabarî, \textit{History}, xxv, 125, n. 466 concerning the Khurramîyâa.}  
38. In 118/736–7, al-Kirmânî was besieging a castle at al-Tubushkân, in Upper Tukharistan; he made a \textit{khâba} to those of his own troops who were from Balkh, from whom he feared treachery:  

…By Him in Whose hand is my soul, no report will reach me of a man among you having written a letter to (the besieged) attached to an arrow, but that I will cut off his hand and his foot and crucify him …
After the castle surrendered, al-Kirmānī obeyed Asad’s written orders, sending fifty of the leaders to him to be executed. Of the 1,200 who remained, al-Kirmānī, as ordered, crucified a third, cut off the hands and feet of a third and cut off the hands of a third.\footnote{al-Tabari, Ta’rikh, ii, 1590–1.}

39. In 119/737, al-Mughira b. Sa`īd and Bayān b. Sam`ān al-Tamīmī led a small rebellion. The rebels were arrested and executed by Khālid al-Qasrī.\footnote{Cf. Kraemer, ‘Apostates’, 46; Hawting, ‘Ja`d b. Dirham’, 36 and n. 29.} Extremist Alid beliefs and sorcery were imputed to al-Mughira.\footnote{al-Tabari, Ta’rikh, ii, 1619f. Cf. al-Tabari, History, xxv, 152f, nn. 544, 545.} In some accounts he is said to have been ‘killed and crucified’ \textit{(qatalahu wa-salabahu)}. However, other accounts describe him being tied to bundles of reeds, covered in tar and burned in the congregational mosque at Kufa, followed by Bayān.\footnote{al-Tabari, Ta’rikh, ii, 1620.} In other accounts he was executed near Wāṣīt.\footnote{al-Tabari, History, xxv, 152f, n. 544.}

40. In 119/737, Wazīr al-Sakhtiyānī rebelled at al-Ḥira leading a small group. He was captured and imprisoned by Khālid al-Qasrī, who found his erudition and piety comforting; Hishām wrote to Khālid demanding that he execute his prisoner: ‘Do not allow a criminal (fāsiq) who has killed, burned and plundered property to live.’ Khālid was ordered to kill him and burn him \textit{(qattılıhi wa-ihrāqihī)}. He and his companions were burned by Khālid.\footnote{al-Tabari, Ta’rikh, ii, 1628f.; cf. Hawting, ‘Ja`d b. Dirham’, 36 and n. 30.}

41. In 121/738–9, the Alid rebel, Zayd b. ʿAlī, was killed and beheaded at Kufa by the Umayyad governor Yūsuf b. ʿUmar.\footnote{Abou El Fadl, Rebellion, 53, n. 92.} A very extensive martyr literature is associated with this event. Zayd’s corpse is said to have been carried on a donkey, before being beheaded, burned and scattered in the Euphrates and in the fields. His head was displayed separately on a pole.\footnote{al-Ya`qūbī, Ta’rikh, ii, 391.} Later it was displayed in Medina, where it was denigrated in verse by one of the Ḍawārī.\footnote{al-Tabari, Ta’rikh, ii, 1714–5. Cf. al-Balādhuri, Ansāb (Damascus), ii, 522 (where the poetry is associated with the display of the head in Damascus). On the poetry recited about the crucifixion of Zayd, see Ullman, Kreuzigung, 25–6, 84–6.} In another account, Zayd’s body was buried, before being exhumed and crucified.\footnote{al-Tabari, ibid., ii, 1715.} In yet another version he was beheaded, and
his corpse crucified at al-Kunāṣa just outside Kufa.\footnote{al-Dinawarī, Akhbār, 345.} Other accounts refer to his hands and feet being cut off, as well as the display of his head.\footnote{al-Baladhurī, Anṣāb (Damascus), ii, 545–7.}

42. A dispute between Ghaylān (an advocate of the Qadari doctrine) and Maymūn (an Umayyad official) was held before Hishām (r. 724-43). Hishām ordered Ghaylān’s hands and feet to be cut off.\footnote{al-Ṭabarī, Ta’rikh, ii, 1733; see further W. M. Watt, The Formative Period of Islam (Edinburgh, 1973), 86.} In some accounts, Ghaylān’s tongue was also cut out and he was then crucified.\footnote{Kraemer, ‘Apostates’, 53–4; see also Hawting, ‘Ja’d b. Dirham’, 36 and n. 28.}

43. On ʾĪd al-Adhā 124/742 or 125/743, Jaʿd b. Dirham was killed by Khalid al-Qasrī in the same manner as a slaughtered sacrifice; other accounts have him crucified and then killed.\footnote{Kraemer, ibid., 54; Hawting, ‘Jaʿd b. Dirham’.}

44. In 125/743, in Khurasan, Yahyā b. Zayd is said to have suffered a similar fate to that of his father. He was killed, beheaded and crucified (at Kufa, it seems). Then his corpse was taken down and burned; the ash was scattered into the Euphrates from a boat.\footnote{al-Ṭabarī, Ta’rikh, ii, 1770, 1773–74; cf. al-Baladhurī, Anṣāb (Damascus), ii, 545–7.} One of his supporters is singled out as having had his hand and foot cut off.\footnote{al-Ṭabarī, ibid., ii, 1773.}

45. In 125/743, two supporters of pledging allegiance to Hishām’s son, Maslama, instead of his nominated successor, al-Walīd II, were paraded in public at Medina and then tortured and killed on the basis that they had embezzled money.\footnote{Ibid., ii, 1768. Cf. al-Yaʿqūbī, Ta’rikh, ii, 397; al-Ṭabarī, ibid., ii, 1742.}

46. After al-Walīd II was killed in 126/744, his left hand and his head were cut off and sent to Yazīd III; the head was displayed on a spear at the congregational mosque in Damascus and paraded around the town; Yazīd III was criticized on the basis that, ‘Only the head of the rebel is displayed’ (innamī yunṣābu raʾs al-khārijī).\footnote{Khalīfa, Ta’rikh, ii, 548–51; al-Ṭabarī, Ta’rikh, ii, 1807.}
on the city gate that led south to al-Jābiya; his head was sent to Marwān.166
In another account, Marwān II crucified Ibrāhīm b. al-Walīd alongside ʿAbd al-ʿAzīz,167 and in another ʿAbd al-ʿAzīz and Yazīd b. Khālid al-Qasrī were
 crucified together.168 In yet another, he was given an ṣanāʿ on condition that
he divest himself of all claim to the caliphate.169 The body of Yazīd III was
subsequently exhumed and crucified.170

48. 129/746–7, al-Kirmānī went over to Abū Muslim but was caught by
the Umayyad governor, Naṣr b. Sayyār; he was killed and crucified alongside
a fish in a jibe at his tribal affiliation.171

49. In his sermon preached in 129 or 130 (746–8), Abū Ḥamza criticizes
Marwān II for and amputating the limbs of his enemies and blinding them.172

50. In 130/748 Kharijite rebels were defeated and killed at Mecca; Abū Ḥamza and other leaders were crucified by the Umayyad commander, Ibn
ʿAṭīyya. Heads were despatched to Marwān b. Muḥammad. Ibn ʿAṭīyya was
himself killed later that year when he was mistaken for a fleeing Kharijite.173

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167 al-Balādhwī, Ansāb (Damascus), ii, 115, vii, 165.
168 Ibid., vii, 550.
169 Ibid., vii, 569.
al-ʿAdawi (Cairo, 1925–30), ii, 249; al-Balādhwī, Ansāb (Damascus), vii, 552.
171 al-Balādhwī, Ansāb (Damascus), iii, 144–5; al-Yaʿqūbī, Taʾrikh, ii, 407–8
(no fish); al-Tabarī, Taʾrikh, ii, 1975. The fish was to cast aspersions on the Azd of
and ann. J. A. Williams, (Albany, 1985) 85, n. 230; al-Balādhwī, Ansāb (Damascus),
iii, 145, n.2); Abou El Fadl, Rebellion, 54, n. 92.
172 Crone and Hinds, God’s Caliph, 132; Abou El Fadl, Rebellion, 54, n. 94.