

**Djāriya b. Ḳudāma b. Zuhayr (or: b. Mālik b. Zuhayr) b. al-Ḥuṣayn b. Rizāḥ b. Asʿad b. Budjāyr (or: Shudjāyr) b. Rabīʿa, Abū Ayyūb (or: Abū Ḳudāma, or: Abū Yazīd) al-Tamīmī, al-Saʿdī**, nicknamed “al-Muḥarriḳ”, “the Burner”—was a Companion of the Prophet (about the identity of Djāriya b. Ḳudāma with Djuwayriya b. Ḳudāma see *Tabdhīb*, ii, 54, 125, and *Iṣāba*, i, 227, 276). Djāriya gained his fame as a staunch supporter of ʿAlī b. Abī Ṭālib.

According to a tradition quoted by Ibn Saʿd (*Ṭabaḳāt*, vii/1, 38) Djāriya witnessed the attempt at the assassination of ʿUmar; later, he was in Baṣra when the forces of Ṭalḥa and al-Zubayr entered the city. He harshly reproached ʿĀʾisha (al-Ṭabarī, ed. Cairo 1939, iii, 482; *al-Imāma wa ʿl-Siyāsa*, ed. Cairo 1331 A.H., i, 60), and took part in the battle of the Camel with ʿAlī (although his tribe, the Saʿd, remained neutral); he was given command of the Saʿd and the Ribāb of Baṣra in the battle of Ṣiffīn and distinguished himself in this battle (Naṣr b. Muzāḥim: *Waqʿat Ṣiffīn*, 153, 295, ed. Beirut). He seems to have approved the idea of arbitration and was among the delegation of the heads of Tamīm who tried to mitigate al-Ashʿath and the Azd (al-Mubarrad, *al-Kāmil* (ed. Wright) 539).

Djāriya remained faithful to ʿAlī after the arbitration and supported him in his struggle against the Khawāridj: he was at the head of the troop levied with difficulty by ʿAbd Allāh b. ʿAbbās from Baṣra (37 A.H.) and dispatched to fight the Khawāridj (al-Ṭabarī, iv, 58; Caetani, *Annali*, x, 85). He remained faithful when the influence of ʿAlī began to shrink and ʿAlī was deserted by his friends. After his conquest of Egypt Muʿāwiya, being aware of the peculiar situation in Baṣra in which the differences between the tribal groups were acute and the partisans of ʿAlī not numerous, decided to wrest the city from ʿAlī. The details about these events holding ʿIrāḳ are provided by al-Balādhurī's *Ansāb al-Asbrāf* among other sources (fols. 206b-209a). Muʿāwiya sent to Baṣra (in 38

A.H.) his emissary, ‘Abd Allāh b. ‘Āmir (or b. ‘Amr) al-Ḥaḍramī, in order to win the hearts of the Banū Tamīm in Baṣra. He gained in fact the protection of the Banū Tamīm. The deputy prefect of, Baṣra Ziyād b. Abīhi, was compelled to seek protection for himself with the Azd in Baṣra. ‘Alī sent his emissary, A‘yan b. Ḍubay‘a al-Mudjāshī‘ī, in order to prevent the fall of the city into the hands of Mu‘āwiya; he was, however, killed by a group of men said to have been Khāridjites (although the version of the participation of ‘Abd Allāh Ibn al-Ḥaḍramī seems to be plausible). Ziyād asked ‘Alī to send to Baṣra Djāriya b. Ḳudāma who was highly respected in his tribe (Ibn Abi ‘l-Ḥadīd, *Sharḥ Nahḍj al-Balāgha*, i, 353). Djāriya arrived at Baṣra with a troop of 50 warriors (or 500—see al-Ṭabarī, iv, 85; or 1000 or 1500—see *Ansāb*, fol. 208b), met Ziyād b. Abīhi, rallied the followers of ‘Alī, succeeded in winning the hearts of groups of Tamīm who joined him, attacked the forces of Ibn al-Ḥaḍramī and defeated them. Ibn al-Ḥaḍramī retreated with a group of 70 followers to a fortified Sāsānid castle belonging to a Tamīmī called Sunbīl (or Ṣunbīl). Djāriya besieged the castle, ordered wood to be placed around it and set the wood on fire. Ibn al-Ḥaḍramī and his followers were burnt alive. There are controversial traditions about the course of the encounter between Djāriya and Ibn al-Ḥaḍramī (see *Ansāb*, fol. 208b). According to a rather curious tradition (refuted by al-Balādhurī), Djāriya came to Baṣra as an emissary of Mu‘āwiya together with Ibn al-Ḥaḍramī, but forsook him however in Baṣra (*Ansāb*, fol. 209a). After the victory of Djāriya, Ziyād returned to the residence of the Governor of Baṣra.

The authority of ‘Alī was thus secured in Baṣra. Ziyād b. Abīhi praised in his letter to ‘Alī the action of Djāriya and described him as the “righteous servant” (*al-‘abd al-ṣāliḥ*). It was Djāriya who advised ‘Alī in 39 A.H. to send Ziyād to the province of Fārs to quell the rebellion of the Persians who refused to pay their taxes (al-Ṭabarī, iv, 105).

According to Ibn Kathīr (cf. Ibn al-Athīr, *al-Kāmil*, iii, 165), the revolt was caused by the brutal action of burning committed by Djāriya (*al-Bidāya*, vii, 320).

Djāriya fought his last fight in the service of ‘Alī against Busr b. Abī Arṭāt [*q.v.*] in 40 A.H. When the tidings about the expedition of Busr reached ‘Alī, he dispatched Djāriya with a troop of 2000 men to pursue Busr (another troop under the command of Wāḥb b. Mas‘ūd was also dispatched by ‘Alī). Djāriya, following Busr, reached the Yemen (so al-Balādhurī, *Ansāb* 211b; according to al-Ṭabarī, iv, 107, he reached Nadjran) and severely punished the partisans of Mu‘āwiya. Pursuing the retreating Busr, Djāriya arrived at Mecca and was told that ‘Alī had been killed. He compelled the people of Mecca to swear allegiance to the Caliph who would be elected by the followers of ‘Alī. In Medina he compelled the people to swear allegiance to Ḥasan b. ‘Alī.

In the time of Mu‘āwiya there was a reconciliation between Djāriya and Mu‘āwiya. Anecdotal stories report about the talks between Djāriya and Mu‘āwiya (*al-Naḳā’id*, ed. Bevan, 608; al-Balādhurī, *Ansāb*, fol. 358b; al-Djāhiz, *al-Bayān*, ii, 186; al-Mubarrad, *al-Kāmil*, ed Wright, 40). According to a fairly reliable tradition in al-Balādhurī’s *Ansāb* (fol. 1048b), Mu‘āwiya granted Djāriya a large fee of 900 *djarīb*.

Djāriya died in Baṣra. His funeral was attended by al-Aḥnaf.

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