

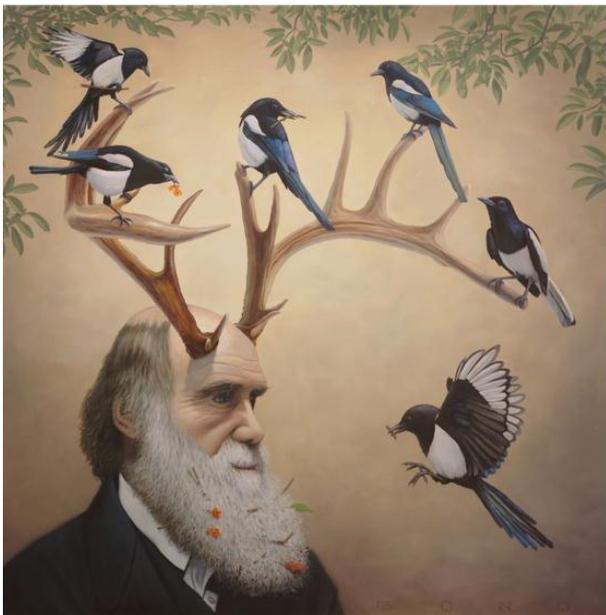
# opción

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## **Political Will Of The Mandate Of The Covenant In Umayyad Period**

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### **Abstract**

**The commandments are immortal living documents in which the forerunner provides the summary of his experiences, and charts for him the proper paths he takes in his life and the issues and problems he faces. It is an art that reflects another aspect of the eloquence of rulers and men of politics in the field of prose, as well as the contents, experiences, and outlooks that make an important contribution to crystallizing the strings and milestones of political thought during this important era in the history of Islam. The commandment is a way to advise their guardians and their successors, in which they draw the political approach and it appears that the impact of the mandate of the covenant on the end of the Umayyad rule began when he took over the reigns of the unworthy of this great responsibility, which is the caliphate, and we reached this study to some important results, the most prominent of which is the divisions within the Umayyad effect Great in the deterioration of relations between them and the increase in the gap and problems between the brother and the uncle and the nephew, and the problem arose from the beginning when Muawiyah announced the mandate of the covenant to his son Yazid, but it was magnified when he accumulated and sounded the alarm of the fall of the Umayyad state.**

## **Voluntad Política Del Mandato Del Pacto En El Período Umayyad**

### Resumen:

Los mandamientos son documentos vivos inmortales en los que el precursor proporciona el resumen de sus experiencias y le traza los caminos adecuados que toma en su vida y los problemas y problemas que enfrenta. Es un arte que refleja otro aspecto de la elocuencia de los gobernantes y hombres de política en el campo de la prosa, así como los contenidos, experiencias y perspectivas que hacen una contribución importante para cristalizar las cadenas y los hitos del pensamiento político durante este importante era en la historia del islam. El mandamiento es una forma de asesorar a sus guardianes y sus sucesores, en el que dibujan el enfoque político y parece que el impacto del mandato del pacto en el final del gobierno omeya comenzó cuando asumió los reinados de los indignos de Esta gran responsabilidad, que es el califato, y llegamos a este estudio con algunos resultados importantes, el más destacado de los cuales son las divisiones dentro del efecto omeya. Grandes en el deterioro de las relaciones entre ellos y el aumento de la brecha y los problemas entre el hermano. y el tío y el sobrino, y el problema surgió desde el principio cuando Muawiyah anunció el mandato del pacto a su hijo Yazid, pero se magnificó cuando acumuló y sonó la alarma de la caída del estado Umayyad.

### Introduction

This study deals with the issue of the mandate of the covenant in the Umayyad period and the efforts made by the Umayyads to reach a way through which power is transferred from one caliphate to another in some way

No one denies the great importance of the commandments, as they are living and immortal documents in which the forerunner provides the summary of his experiences, and charts for him the proper ways in which he lives in his life and the issues and problems he faces. It is an art that reflects another aspect of the eloquence of rulers and men of politics in the field of prose, as well as the contents, experiences, and outlooks that make an important contribution to crystallizing strings and milestones of political thought during this important era in the history of Islam, and in one of its most important environments. Arabs have known many types. Among the commandments since ancient times, whether moral, social, or political will, this art has its scope and reasons in the Umayyad era also, in the polit-

ical field, which is the field that concerns us primarily in this research, the rulers and politicians in Damascus have taken the art of the will as a way to guide advice to Governors of their covenant, and their successors, drawing them to the political approach Ajb.odrastna dealing with the state language and idiomatically and then talk about the idea of the pledge of allegiance and then we dealt with the commandment of the mandate of the covenant between the house and the Umayyad branches of Sufiani Marwani ...

The mandate of the Covenant in language and convention:

It has been stated in historical sources that the covenant means: the commandment and progression to your companion (with something), and from it the covenant that is written for the ruler is derived, and the covenants are agreed upon. It is entrusted to covenant and covenant: the covenant and its collection of covenants, and the covenant: the security and the right and the trustworthy and the honest And he entrusted to him from the door of understanding what he commanded. And from it was derived (the covenant) which is written for the governors, and the covenant means fulfillment (1) came in the Holy Qur'an "and we did not find most of them from a covenant" (2) It is also the meaning of (the hadeeth) of ( al-Wafa ' ) The responsibility of the illiterate Prophet, that is, recommended) 3) And the commandment in the language came in the sense of "the covenant", and his will (4) is said, that is, I have entrusted him to do an order (5), and the covenant also comes in the sense of conservatism (6) stated in the noble hadeeth of the most honorable Messenger (may God bless him and his family and peace): "The generosity of the covenant is from faith" (7) The term covenant is also meant: Dhimma (8) The Almighty said: "The two covenants of the unjust will not be attained."(9) The term Dhimm's people were called upon by the Jews and Christians to understand the people of the covenant of the dhimma and fall from them in the case of their Islam, i.e. the covenant ceases from them. The covenant and the covenant (10) and the fulfillment of it, the Almighty said: "And fulfill the covenant of God if you covenant." (11).

State in the language:

The guardianship of the guardian of the thing, and it is said in the language: the guardian of the thing as a guardian of a guardian - if he approached him or contacted him, and it is said: a guardian so-and-so guardian - opening and breaking the (o) - and is intended for victory, if his victory and aid (12), and also called on the emirate and Sultan of the guard-

ian of the thing and the governor He has a mandate, if the command to dispose of it is owned, and from him the Almighty says: “There is a state for God the right” (13), and it has been read to open the (o) and break it, so the mandate to open is intended for victory, and by breaking means power and power, so if the king has a command to dispose of it, both are fixed to God ((14).

As for the word “guardian” in the language, it means “Nasser,” who is the guardian of the affairs of the world and the creatures and those who carry them (15). The term “guardianship” means “imitating the matter”, and the guardian of the state was meant by the governor without the supreme ruler of the state: “No imam And the ruler of the governor, “And he became a black night, deceiving his subjects, except forbidden by God, upon him by Paradise(16) .” Ibn Manzoor defines “the state” and says: “The state is the plan as the emirate and the state is the source” (17) Sibawayh said: “The state is through the open source, and the state by breaking the name is like the emirate and the union” (18) Because it is the name of what I assumed and did, and if they wanted the source, they would open it, and it is also from him. The Almighty saying: E right) “(19)

The word “wali” in the terminology means: “the one who is responsible for the authority of the ruler and the intimacy” (20), and the state feels the measure and the ability and the act, and in the event that these characteristics are not completed in the governor, it is not permissible to be called the title “the governor”, and the caliph has no partner in his mandate nor For others there is a guardianship over Muslims, except a state derived from the position of caliphate) (21).

As for the relationship between “succession” and “guardianship” in the first place, it is due to the choice of the people of the solution and the contract. As for the “imamate”, it is a contract that takes place through allegiance from the people of the solution and the contract to those who chose him as imam of the nation and after consulting them) (22).

The mandate of the caliph is called a delegated mandate because it is delegated to him by the people of the solution and the contract in the name of the Islamic nation in the contract of the caliphate and allegiance, and is also called a public mandate: “It includes and includes the affairs of the public and the interests of all members of the nation” ((23).

Al-Tamawi states: “A distinction must be made between the mandate of the covenant in the Islamic sense and the mandate of the covenant in the hereditary monarchy” (24), as the state is the characteristic of the one who takes charge of the state’s policy and organizes its affairs, and details its

problems, issues, relations of its members, pensions, defense of them, and relations between them and other countries(25) ( From this, it becomes clear to us that the role of the mandate of the covenant is limited to nomination, and this nomination is dependent on the acceptance of Muslims at the general pledge of allegiance, and from the date of this pledge of allegiance the caliph becomes a successor, and that the caliph may only be entrusted to whoever meets the conditions of the caliphate, and that the crown prince is sold In succession then it is not D position of the following pledge of allegiance, not just his candidacy from the caliph Ahd.

As for the “guardianship” in its general sense: “it is the authority to act, which enables its owner to initiate contracts and arrange their effects on them without stopping the consent of others” (26), the Almighty said: “Oh, those who believe, fulfill the contracts” (27), if this does not relate to the place of the contract the right of others If a right of others is attached to it, its effect will be suspended on the approval of the person entitled to it (28). As for the “guardianship” in the science of jurisprudence, it is defined as: “Enforcement of the saying against others willing or father, and no one has any right in Islamic Sharia to implement his saying and his own conduct on others at all except the father and it is called self-guardianship and every individual has complete freedom in his actions, words and right He disposed of his money and properties however he wanted) “(29).

The mandate of the Covenant as a term :

The mandate of the covenant means that the caliph of the Muslims while he is alive is named his crown prince after him, that is, the caliph takes over the position of the caliphate through his predecessor, then the pledge of allegiance is taken to him in his life and this allegiance is confirmed again after his death and the ascension of the crown prince of the caliphate is entrusted to him, as the existing imam entrusts him to him After him in his life to take over the caliphate after his death, and the members of the Islamic nation must be pledged allegiance to those who hold the caliphate in the covenant with a general pledge in order for his mandate to be valid and his imamate to be held, and Al-Mawardi says: “The imamate is held in two ways, one of which is by choosing the people of the solution and the contract and the second by the era of the imam before” (30), And the scholars of the people of Kufa believe that the imamate cubs D by three, one of them is assumed by the consent of the two to be ruler “and two witnesses (31), and most of the jurists and speakers of the people of Basra relied on the fact that Caliph Umar (may God be pleased with him) had made the Shura in six to hold one of them with the consent of the five) (32).

Ibn Khaldun considers: “The fact of the Imamate is to consider the interests of the nation for their religion and their world, and that - i.e. the Imam - is theirs and their trustees look at them in his life and it follows that he looks for them after his death and resides for them to take charge of their affairs as he was assuming them and that they trust his view of them, in that , As they trusted him before )”(33).

Al-Mawardi states: “If the imam wants to entrust her, then he must strain his opinion regarding the more worthy of it, and do its conditions” ((34).

The jurists have decided that the permissibility of holding a caliphate under the jurisdiction of the Covenant is unanimously established (35). Al-Mawardi says: “As for the convening of the Imamate with a covenant before it, it is when the consensus was held on his permissibility, and an agreement was signed on his validity for two matters that Muslims did with them and did not deny them: one of them: that Abu Bakr (may God be pleased with him) entrusted it to Umar (may God be pleased with him) and established The Muslims are his imamate with his covenant and the second is that Umar (may God be pleased with him) entrusted it to the people of the Shura, and the group accepted their entry into it, while they were notables of the era, believing the validity of the covenant with it. (36) And if the caliph strikes himself, the caliphate is transferred to his crown prince and the caliph takes off as the place of his death, as it was The imam has the freedom to entrust to whomever he wishes, and if his choice does not win the approval of the nation’s masses and not the mother It is only to accept the choice, and to obey the person entrusted to it when it becomes an order without violation or objection, which is not logical, as the jurists decided that the imamate may take place with the mandate of the covenant, and the imam who was elected and sell by the nation a valid sale, must be fulfilling for all the conditions) (37) .

As for Ibn Abdin, he says: “And the true imam becomes an imam by allegiance, as well as the replacement of an imam before him” (38).

Al-Juwayni also states: “The origin of assuming the covenant is firmly established based on the consensus of the Shari’a campaign, because Abu Bakr, the successor of the Messenger of God (may God’s prayers and peace be upon him and his family) was appointed when he entrusted to “Umar bin Al-Khattab ”and his successor after the Imamate, no one who accompanied the Messenger of God appeared (Peace and blessings of God be upon him and his family) is unjust, then all religious scholars believed assumption of the covenant as a way of proving the Imamate in the right of entrusted to the Lord, and no one denied the origin of it, so the one with

whom the principle is assumed, is a persecutor supported by application, conciliation and consensus to follow, and in consensus consensus in Rom Cutting and persuading “(39), and it is permissible in the rule of the mandate of the Covenant to entrust the caliph to a person appointed by him It determines the qualities to be a successor to the Muslims after him, and his successor when the vacancy of the caliphate, and whether relatives or of Muslims in general ((40).

From the foregoing about what Ibn Khaldun, al-Mawardi and others mentioned about the succession of the caliphate with the mandate of the covenant, it is fixed by consensus. ) And from that commandment, it was reported on the authority of Zayd bin Arqam that he said: “We went down with the Messenger of God,( may God’s prayers and peace be upon him), with a valley called“ Wadi Khum. ”Then he ordered the prayer, and he prayed it in Hajir. You do not bear witness that I take precedence over every believer who said to himself: Yes, he said: Who then was his master? Alia, his Lord, may God return from his habits, and from his parents ... “(41) And after we have clarified the meaning of the mandate of the covenant (the will) in language and terminology, we will talk about it in the Umayyad era, which is originally our study with some detail in terms of its historical root as well as how to apply it on the land Indeed.

The idea of allegiance to the mandate of the Covenant in the Umayyad period:

A number of historians (42) mentioned that the origin of the idea of the pledge of allegiance was increased from the ruler of Kufa, Mughira bin Shuba (43), after the martyrdom of Imam Al-Hassan ( Peace be upon him). This was confirmed by Al-Hassan Al-Basri (44), who said: “People commanded two: Amr bin Al-As (45) on the day of Mu’awiya By lifting the Qur’an, I got pregnant, and he got from the readers, so the Kharijites ruled, so this arbitration is still until the Day of Resurrection, and Mughira ibn Shu’bah was a Mu’awiya worker on the Kufa, so Muawiyah wrote to him: If you read my book, then accept it isolated, and then it was rejected. He said: I commanded and prepared him. He said: And what he said: The pledge of allegiance to increase after you. He said: I did. He said: Yes. He said: Go back to your work. His proverb: What do you think? He said: I put a Muawiyah man in stitches that are still in him until the Day of Resurrection)46)

When he came back, Al-Mughira sent a delegation of Kofi’s supervisors, consisting of ten people accompanied by his son Musa, and gave them thirty thousand dirhams to distribute it among them to inform Muaw-

iyah that the people of Kufa accepted his idea and pledged to Muawiyah to control the affairs of the Kufa and promised that Ziyad Ibn his father (47) would control him matters of Basra (48), and there are many Modern researchers (49) tend to this view.

However, Al-Aqqad (50) has another opinion, as he says that sending this small number of delegation by the marauder to delay Muawiyah in order to remain in his mandate, and the reason for this is if Muawiyah does not like his idea, then his son Yazid must approve of it. If not, the conflict will inevitably occur between the two and the only winner Either way it is marauding.

We do not share this conclusion with evidence that Al-Mughira stayed behind the Kufa until his death and that his relationship with Muawiyah was based on friendliness and complete understanding, in addition to that he indicated that the alternative to Al-Mughira was Saeed bin Al-Aas (51) who was originally rejected by the people of Kufa by evidence that they expelled him when he was Governor of them at the end of Othman bin Affan rule ((52)

And if we link the will of Muawiyah to his son Yazid around the people of Iraq, whose effect is that if they asked you the people of Iraq to isolate each day as a guardian, then it is better for him to raise a hundred thousand swords for you (53), so how does he recommend his son like this and put up the rejected alternative, Saeed bin Al-Aas, instead of marauding.

And there is a narration that Al-Isfahani narrates (54) that: the author of the idea is Yazid bin Muawiyah himself, as he asked the poet poor poor Al-Darimi (55) to speak about the idea of the mandate of the covenant to him in the Council of Muawiyah, so he did and was among the things he said:

The sons of God's successors are hey, and the Most Merciful tells him where he ants

If the Arab pulpit is empty of its Lord, then the Commander of the Faithful yazeed ) (56)

Ibn 'Utham al-Kufi (57) narrates that Amr ibn al-Aas and the governor of Muawiyah on Egypt in the year 38 AH / 658AD is the author of the idea, after the martyrdom of Imam Al-Hassan( Peace be upon him) And this narration cannot be accepted because Ibn Al-Aas perished in the year (43 AH / 663AD) and the idea was created in the year (49 AH / 669AD) and in this period Muawiyah did not completely censor the Islamic ruler ship of his rule in order to initiate such an order, it is not logical to ask the state for his son Yazid, and it was These are the most important accounts

narrated by historians about the owner of the first idea of it, and we believe that the main scheme of this idea is the Tramp Muawiyah as described by the Messenger of God (Peace and blessings be upon him ) (58) himself and this is evident through the statements that were received on his tongue where Al-Baladhari (59) narrated that Muawiyah says: “ If I die, you will succeed my son Yazid. “

Ibn Khayyat (60) says that when Muawiyah met with Abdullah bin Omar (61) bin Al-Khattab in Makkah in the year 50 AH where Muawiyah said to him: “Either after you, Umar, you were telling me that you do not like to spend a black night, you do not have a prince ...” .

Ibn Qutaybah (62) also tells us that Muawiyah said: “I am terrorized to call the nation of Muhammad (Peace and blessings be upon him ) after me as a sheep without a shepherd.”

This is evidence that Muawiyah was planning the idea of the mandate of the covenant, and there is another evidence that Muawiyah is the owner of this idea of the mandate of the covenant when he told those who advised him to leave this matter as his predecessors left him, and he answered them saying: “I am not safe for you to disagree.” (63)

However, Muawiyah and those who support him object to the Messenger of God (Peace and blessings be upon him ), who was commanded by God Almighty to make a trustee after him. Would you consider that Muawiyah was afraid of the nation more than the fear of the Messenger of God ((Peace and blessings be upon him )) this if we accept the matter that the Messenger of God (Peace and blessings be upon him) did not leave a guardian After him, this is the basis for the emergence of the idea of the mandate of the covenant. As for how to implement it, it has been applied to the threat of death and grafting money and positions, and this is evident from the following matters:

First: Consult with the men of the Umayyad House to implement the mandate of the Covenant:

It is self-evident that Muawiyah face opposition at the beginning from the men of the Umayyad house, because they are not accustomed to overthrowing the regime from Shura to this inheritance on the one hand and on the other hand there are within the Umayyad house who are older than Yazid and soon this opposition, which is in The truth did not rise to the level of the opposition, we can call it a conflict of personal interests, and Muawiyah began to approach Ziyad bin Abi, who objected first and after the consultation of Abdullah bin Ka'b al-Numayri (64), his chief changed his mind and sent al-Numayri to Muawiyah and showed his acceptance of

the idea and asked for recitation and more numbers for this responsibility, and when Al-Nimeiri returned and informed him with Mu'awiya's consent About him honor him with a piece of land in Iraq) (65).

As for Marwan bin Al-Hakam (66), his objection was because he was the oldest of the oldest, and this was what happened between him and Muawiyah when he met him in Damascus, so he said to him: "Do things, son of Abu Sufyan, and change your command of the boys, and I know that you have peers from your people, and that you have to maneuver them Ministers, then Muawiyah said to him: You are the counterpart of the Commander of the Faithful, and I counted him in all hardship, and his arm, and the second after his crown prince, and made him the crown prince of Yazid) ... "(67).

Until he persuaded him and then he addressed the people and said that the Commander of the Faithful had chosen for you and he did not turn away, and his son Yazid succeeded, and Abd al-Rahman bin Abi Bakr said (68) "What choice did you want for the Ummah of Muhammad )Peace and blessings be upon him ), but you made it a Hercules whenever Hercules dies?" Hercules) ". (69(

The absorptive narrated (saying)(70) : "Then when he wanted Mu'awiya to pledge allegiance to increase the speeches of the people of the Levant and said to them: O people of Levant, that my age has grown and my age near, and I wanted to hold a man who will be a regular for you, but I am a man of you, and they fled your opinion and clapped and gathered, They said: We were pleased with Abd al-Rahman bin Khalid, so he split this with Muawiyah, then that Abd al-Rahman fell ill, so Muawiyah ordered a Jewish doctor with him, and he had enabled us to bring him to water and kill him with it, so he came to him and he watered him and his stomach deviated, so he died, then his brother, the immigrant (71) bin Khalid entered Damascus, concealing he And a boy for him, they came to the Jew, so he went out at night from Muawiyah and attacked him

With him, some people fled from him, so the immigrant killed him.

Al-Tabari narrates (the reason for his killing)(72) because he became a jah on behalf of the people of the Levant, so he exalted himself with Muawiyah, so the doctor sent him the hands of the Christian, who promised him money and the output of Homs in exchange for his poison.

Khalifa bin Khayyat (73) narrated, saying: "Mu'awiyah's sermons, then Ibn Umar mentioned, and he said: By God, to pledge allegiance or to kill him, so he went out and walked to Makkah three times, and he reached the news Abdullah bin Safwan (74), so he entered upon Ibn Umar and said:

He engaged this with this and said: Yes, so he said : What do you want? You want to kill him, and he said: Oh bin Safwan, patience is better than that. Ibn Safwan said: And if God wanted that to fight him, Muawiyah came to Mecca, so he went to Abdullah bin Safwan and said: You are the one who claims that you kill Ibn Omar if he does not pledge allegiance to your son He said: I kill Ibn Omar, and I do not, God.

Second: The role of money in pledge of allegiance in implementing the mandate of the covenant in the Umayyad period:

Al-Hakim Al-Nisaburi narrated (75): “Muawiyah sent Abd al-Rahman bin Abi Bakr one hundred thousand dirhams after he had pledged allegiance to Yazid ibn Mu’awiyah, and Abd al-Rahman refused to take it and said: I sell my religion physically and go to Mecca until he dies with it.”

And Ibn Saad (76) narrated that Muawiyah sent to Ibn Omar a hundred thousand, and when he wanted to pledge allegiance to Yazid bin Muawiyah, he said: I see that he wanted that my religion is with me if it is for a cheap.

Pretending to agree with the children of the Companions:

Khalifa bin Khayyat (77) mentioned: “When Mu’awiya agreed that he would pledge allegiance to his son, he would increase Hajj, and he presented Makkah with about a thousand men. When he departed from Medina, Ibn Umar, Ibn Al-Zubayr, Abdul Rahman Ibn Abi Bakr, and preached to the people, then he mentioned his son Yazid and said: Who is more worthy With this order from him. “

After these measures, historians narrate (78) that Muawiyah traveled to Mecca and sent at the request of Abdullah Ibn Umar and warned him against inciting the stick of Muslims, and he answered him, but I do not, and if the opinion of the nation is unanimous on an order, I am one of them so Muawiyah thanked him and left and then asked Abdul Rahman bin Abi Bakr and offered him a pledge of allegiance Yazid refused and said to him, Shura prepared it among the Muslims and went out, so Muawiyah warned him to listen to the people of the Levant and kill him, and he refused that, and then he reached the role of Abdullah bin Al-Zubayr (79). And he rebuked him and said to him that you are a foxed fox whenever he came out of a hole that entered another, and he offered him the pledge of allegiance. In his sermon, the people gathered and preached, saying: “Then he said: We found the hadiths of people with a shame (defect). They claimed that Ibn Umar, Ibn Al-Zubayr and Ibn Abi Bakr did not pledge allegiance to Yazid. They swore allegiance to people’s heads, otherwise their

necks would hit us, so he said: Oh, Glory be to God, what hurry people to Quraysh E, to Aasama this article from one day after, and then came down, people said, swore allegiance to Ibn ‘Umar and Ibn al-Zubayr, and say: No God, what Bayana, people say: Yes, Baiatm, and departed Sid he followed sham “. (80)

After that he held an expanded meeting that included most of the Arab tribes. Muawiyah was able to take the pledge of allegiance to increase, with the exception of Imam Husayn (Peace be upon him ), Abdullah bin Al-Zubair and Abdul Rahman bin Abi Bakr because he died and did not pledge allegiance) (81)

The political will in the Umayyad period

The political will in the Umayyad period is a talk with vast ranges that cannot be realized in a few lines, so I wanted to highlight the most important characteristics of the will in it, mentioning models or paragraphs from the commandments of the caliphs, which strengthens this idea about the will in this era, a new era in which concepts and conditions of governance changed, and it branched The outlook differed, and it now dawns on new matters that did not exist previously, so the authority became represented by one person, as well as the emergence of the principle of inheritance in the transfer of power. But this principle of inheritance was not the only principle that governed the succession of this caliph or that to the rule, meaning that not all successors of the Umayyads reached power through the will of the caliph father to his son (82), and accordingly, the foregoing guides us that the ruling has changed and since the will Politics is closely related to the rule. It is the first thing that changes as well. Its concepts and ideas have changed according to the method and the new way in which the caliph leads the helm of government, or according to his political viewpoint taking into consideration the circumstances surrounding it.

The Caliph Muawiyah came to power through force and cunning in an abnormal atmosphere and after bloody civil wars, and he established the principle of inheritance in the ruling by his will to his son who had not been familiar with Muslims before, and if we know that the recommendation to him was not that personality that can fill the political void that leaves him Muawiyah’s absence from power (83), however, it was necessary for the policy of power to remain in front of Mu’awiya’s eye while he was recommending behind him, and for these reasons combined the last Mu’awiya’s will to his son Yazid was characterized by strength and firmness when he said: “My son, I have fulfilled your journey and travel, and I have given you things, I humiliated you with enemies, and subjected you to the necks

of the Arabs I do not fear that you will fight you about this matter that was assigned to you except four people from Quraysh: Al-Hussein bin Ali, Abdullah bin Omar, Abdullah bin Al-Zubair, and Abdullah bin Abi Bakr. As for Abdullah bin Omar, a man has been worshiped by him and if no one else remains to pledge allegiance to you. Al-Hussein, then the people of Iraq will not invite him until they leave him. If he comes out against you, then I will shake him and forgive him, for he has great mercy and truth. As for Ibn Abi Bakr, he has no vigor except in women and amusement. If the fox gives him a chance and a jump, then Ibn Al-Zubayr, then if he did it to you, I could do it and cut it into pieces. (84) The narrations indicate that Yazid was absent. So, with Muawiyah Ibn Abi Sufyan sending to Al-Dahhak Bin Qais Al-Fihri, he was the owner of his police, and he instructed him to inform his son of his will that says: "See the people of the Hijaz, they are your family. If they asked you to isolate a worker every day, do so. If isolating a worker, he loved me from the hundred thousand swords, and look to the people of the Levant, so they will be your cover and your fault, so if your heart is something of your enemy, then you will win them, so if you hit them, then the people of the Levant will return to their country). (85).

Muawiyah died sixty years of immigration and received Yazid's functions of authority, and Yazid bin Muawiyah did not leave a will for his son who was entrusted with the caliphate after him, nor for the sons of the Umayyad family nor for the Islamic nation. He did not pay attention to this area, as his father Muawiyah did before. Or, he did not find anything to say in his will, as it is just one of the experiences and experiences that he must present to subsequent generations, and his score in political visions does not deserve any kind of registration.

In any case, with the death of Yazid ibn Muawiyah in the middle of Rabi' al-Awal in the year 64 AH, we can say that the state of the Sufyan branch has fallen or ended. He took over the caliphate after him and under his son Muawiyah, who was about twenty years old at the time. Muawiya the grandson did not live in his position except for a short period in which some rose to three months and others went down to twenty days.(86) "(Muawiyah the grandson died without being entrusted with succession to anyone. Rather, he states that he said on this issue (87):" ... .. As for me, I was weak on your command, and I wanted you like Omar bin Al-Khattab when Abu Bakr succeeded him, but I did not find him. I wanted six like six shura, but I did not find them. For you are the first of your command, so choose those whom you love. "

And in the middle of Dhul Qi'dah of the same year. I began to show signs of change in the course of Islamic history. The first plan in this transformation was the pledge of allegiance of supporters of the Umayyad state to Marawan ibn al-Hakam as the caliphate. This pledge of allegiance is the beginning of the founding of the Marwani branch. Marwan's history records that he used his son Abdul Aziz on Egypt. And he told him a guardian. While saying goodbye (88):

“Send a wise man” and do not recommend it. Any son, look at what you have. If they have the right to lunch, do not delay it until the evening. If they have an eve, do not delay it until lunch. And give them their rights when replaced. It requires obedience from them. And don't be lied to your flock. For if a lie appeared to them, they did not believe you in the truth. Consult your sitting and knowledgeable people. If it does not matter to you, write to me who will give you my opinion regarding it, God Almighty. And if you have anger on one of your flocks, do not take it with him at Surat Al-Anzab, and hold your punishment for it until your anger dwells, then it will be from you and you will live in anger. For the first to make the prison was a sweet, patient. Then look to the people of numeracy and religion so that they will be your companions and your companions. Then I know their homes from you over others. Not to continue or contract. I say this, and God will succeed you. “

Marawan ibn al-Hakam succeeded his successor, Abd al-Malik, with a covenant from him, which scholars see as the right of the founder of the Marwani Empire, or the second founder of the Umayyad state.

Within the framework of the angle that we are studying, it appears that Abdul-Malik was intending to emulate or imitate Mu'awiya in many matters. The history of Abd al-Malik recorded an editorial and a will or a set of wills. This is normal, but what attracts attention is that Abd al-Malik apparently wanted to simulate Muawiyah in many of the chapters related to the editorial. It was the time of Muawiyah opening after a period of his unilateral succession, as did Abdul Malik, and Muawiyah delivered his inaugural speech on the pulpit at the Prophet's Mosque. So did Abdul Malik. Muawiyah's meeting came to his inauguration after he performed the Hajj ritual. And the same thing happened with Abdul-Malik bin Marwan.

Abdul Malik gave his opening speech after the Hajj season of the year 75 AH. And in it he said after praising God and praising him) (89):

“As for yet, it was from before me, from the caliphs, to eat money and to eat. And I, by God, do not heal the medication of this nation except with the sword. Among you is all fine, unless a banner or dress is held on a pul-

pit. This is Amr bin Saeed - the most sincere - his right, his kinship and his son. He said this way, so we said with our sword like this, and that the university he removed from his neck for me, and I have given God a covenant that I do not put it in anyone's head Only be sighed by her. “

And in it he also says “(90):” Unless I only heal this nation with the sword until your channel is right for me, and that you protect us from the work of the first immigrants and do not do the same as their deeds, and that you command us to fear God and forget this from yourselves, and God does not command me to fear God after my standing this except I hit his neck. “ This is the general atmosphere in which this sermon was delivered. Consequently, intimidation and threats are the two prominent elements in it.

And the history of Abd al-Malik recorded that, prior to his death, he spoke with a set of sayings that appear at first glance as if they were multiple commandments, whereas the intransigent in them are likely to be one comprehensive command that included many partial wills, and our historical sources (91), we talked about this command, so we were told that Abd al-Malik looked at Al-Walid crying at his head and said: “O this longing of the dove, if I died, it was rolled up and worn, and put on the skin of a tiger, and put your sword on your shoulders, then whoever showed himself to you then struck his neck, and whoever kept silent died his beginning.” Then Abd al-Malik accepted the slander of the world and said: “If you are tall for short, and many for a little, and if we are in you, I will be in vanity.” Then he went to all his son and said: “I command you to fear God, for it is a lasting infallibility and a protective paradise, for piety is better and better, and it is better for a host, and it is a fortress of cave.

And you, the prostitute and the envy in them, perished the past kings and the Almighty. O son of your brother, your Muslim, your tusk, which you hide from, and your madman with whom you are imprisoned, issue his opinion, and honor the pilgrims, for he has stepped on this matter to you (92), and be children of the righteous and in the wars free and the known as a lighthouse. “

“Put your favor among those with reckoning, for they will protect him and thank him for what comes to them from him, and they will glorify the people of sins. If they resign, they will be sacked, and if they return, they will take revenge(93).

From the previous text, it becomes clear to us that the will of Abd al-Malik

in his final days consists, in view of those who were directed to them, from two basic parts. The first part is directed to his son and his crown prince Al-Walid is purely political, and it seems that he was afraid of revolutions and rebellions against al-Walid, and the second part directed to His children are all religious and political, with a social interface.

Abd al-Malik died in the middle of Shawwal in the year 86 AH, and his son and crown prince Al-Waleed replaced him in the caliphate. At that time he was about thirty-four, and history recorded to him that he had begun his reign with the opening of a number in which the most important rites for his father Abd al-Malik, then he pointed very briefly to the policy that he will follow. It is a policy of violence against obedience and dissident group. Al-Walid said in his editorial after praising and praising God ((94): O people, that when God was late, and not late when God came, and that it was from God's lit and previous knowledge, and what was written on his prophets and his throne campaign of death, he has become to the homes of the righteous and the prince of this nation with whom he is entitled to from the distress and the softness of the people of the truth. The virtue, and the establishment of God's lighthouse of Islam and its information from the pilgrimage of this house and the conquest of these pitfalls and launching this raid on God's enemies. It was neither "nor excessive." O people, you have to obey and the necessity of congregation, Satan is with the individual. O people who have shown us the same He hit us who set his eyes, and he who kept silent died his beginning. "

We find that Al-Waleed marched in the country in the same path that his father drew for her, and that he started from where Abd al-Malik ended, and accordingly his remarkable achievements were in the internal and external fields, and it is sufficient to know that Al-Waleed's armies have reached in their conquests in Central Asia in the northeast, and to the heart of the Indian continent in the southeast, and to the entrances to the Pyrenees in the European continent, all this was achieved during the era of Al-Waleed, although his succession exceeded nine years and several months.

Al-Waleed bin Abdul-Malik died on Saturday mid-Rabi` al-Awal, the year 96 AH, after he spent nine years and five months in the caliphate, and he was at his death at the age of fifty (95). He took the caliphate after him under the reign of Abd al-Malik his brother Suleiman. The new caliph opened his covenant that he ascended the pulpit, praising God Almighty and praising him and praying on his Messenger, then he said) (96):

Praise be to God who did what He wanted, and He did not give, and He did not want, and He did not raise, and what He desired. God's servants,

take the book of God in front of him and please Him with judgment, and make it for you as a guide and guide, for he transcribes what came before him and does not copy it beyond, and know that God's servants deny you the devil's plot and his ambitions, just as the sunlight shines in the morning when it comes to pass “.

Suleiman's religious tendency has emerged as the strongest in the will he left upon his death. History has recorded for him that he left a written will (97), which is a lengthy will and what is stated in it:

... and that my crown prince among you, and the owner of my order after my death, is in a soldier, my parish, my private and my paternal nation, and everyone who has been replaced by God upon me and brought me to look at the righteous man Omar bin Abdul Aziz, my cousin, when I fell from the inside of his matter and its appearance, and I hope to God in this, and I wanted his consent and mercy to be God willing, then to increase bin Abdul-Malik after him, for I saw nothing but good for him, “and I did not see anything wrong with him. And my children and their elders are old to Omar, as I hoped that they would not be guided by adults and good people, and God is my successor over them and on the group of believers and Muslims, and he has mercy on the mercy, and peace and mercy of God be upon you. And whoever refuses this era and disobeys my command, the sword n and I hope that no one will disobey him, and he who is against him is a misguided delusion that will be considered. Otherwise, the sword and God help. There is no power or strength except in God's old charity.

The final comment on Solomon can be summed up in saying: that this caliph provides a good model for complete convergence between the beginning and the end, as well as the complete homogeneity between words and deeds, Solomon in his opening is Solomon in his will, a set of religious values far from hypocrisy and deceit, and Solomon in his rule and administration is Solomon as expressed in his opening words and also the content of his will.

In Safar year 99 AH, Suleiman bin Abdul-Malik died after a caliphate that lasted about thirty-four months, and was succeeded by a covenant from his cousin Omar bin Abdul Aziz. History of Omar bin Abdul Aziz recorded that he delivered an opening speech after the private pledge. And praise it ((98):

“O people, I am not obligatory, but I am an enforcer, I am not an innovator, but I am a follower, and that those around you from the paths obey you as you obeyed, so I am to you, and if my father is, I do not have a burden.” From what Omar bin Abdulaziz said in his editorial (99): “The fugitive

from the unjust imam is not a disobedient, but the imam is the disobedient, there is no obedience to a creature in disobedience to the Creator.”

This is the first that Omar probably made after the private pledge. As for the editorial he delivered after the public pledge, he said in it, as Ibn Al-Atheer (100) states:

O people, whoever accompanies us, let us accompany us with a fifth, otherwise it does not bring us closer. He raises to us the need of someone who cannot lift it, and helps us with goodness with his effort, and guides us from goodness on what we are guided by, and does not offend anyone, and he does not object to what he does not concern.

And preserving the history of Omar bin Abdul Aziz two commandments, the first is a special will sent by Omar bin Abdul Aziz to Yazid bin Abdul Malik. His crown and the caliph after him. The second is a general will in which he addressed Muslims in general. The special will took the form of a letter sent by Omar to his Crown Prince Yazid. While his general will took the form of a sermon, he was the last thing he addressed to Muslims in general on the pulpit of the Umayyad Mosque in Damascus, and the sources in our hands do not indicate the chronological arrangement between the two wills, but it is possible to say that the special commandment, which appears to have been written while in his last illness, It came to the general commandment.

Whatever the matter of n in the special commandment Omar bin Abdul Aziz (101) said:

“As for yet, I wrote to you while I was close to my pain, and I learned that I am responsible for what I have left, the king of the world and the hereafter will hold me accountable. I cannot hide anything from him in my work.” So, I want myself, but what do I become? I ask God, who is no god but God, that He will give me mercy from Hell with his mercy and grant me pleasure and paradise. And you have to fear God and the parish, because you will not stay after me until a little “until you catch the gentle expert and peace.”

As for the general commandment, or the last sermon by Omar bin Abdul Aziz, he said in it after Hamad and praise God (102): “But after, you did not create in vain”, and you did not leave in vain, and that you have an enemy that God descends to judge in you and separate between you. He who lost from the mercy of God Almighty and forbade the paradise of the heavens and the earth.

Did you not know that he will not be safe tomorrow? “Except for the one who warned the last day and feared him, and he sold Vania with a remainder, and executed what was impermissible. And a little” much, and for fear “safely. Do you not see that you are in the ruins of those who perish and will be after you for the rest, as well until you return to the best of inheritors. Then, every day, you are attending Ghadia “and a smell” to God that does not return. He spent his love until he was absent from the rift of the earth, in the belly of a rift that is not cushioned or smoothed, he has separated loved ones, and faced dirt and reckoning. He is dependent on his work for what was left of the poor when he came, Fear God before the judiciary, and watch him before the death of you.

As it is clear, the two wills of Omar bin Abdul Aziz carry a strong religious character, as they focus on the relationship between man and his Lord, and reward and punishment, and this character is fully consistent with the personality of Omar bin Abdul Aziz, a character that has emerged clearly also in the two editorials that we talked about beforehand .

It was pledged to Yazid bin Abdul Malik on the day that Umar bin Abdul Aziz died, in Rajab of the year (101 AH / February 720 AD) (103), and the caliph Yazid bin Abdul Malik did not follow in the footsteps of the caliph Umar bin Abdul Aziz, as he changed everything that did not fit with his whims(104) ( And his reign opened with the dismissal of all Omar workers)105).

Yazid Al-Thani wanted to pledge allegiance to his son Al-Waleed (106) with the mandate of Al-Ahd and to remove Hisham from it, except that the latter was a difficult man who was difficult to disqualify (107). On his sale of Hisham bin Abdul-Malik and his introduction to his son Al-Waleed in pledge allegiance to a child of the latter (108), and he used to say whenever he saw the newborn: “God is between me and whoever makes Hisham between me and you” (109). And it says in Al-Madaini’s narration: “Yazid bin Abdul-Malik took from Hisham Al-Ahed that his son Alwaleed does not take off after him, nor change and does not defraud him).” (110)

Continuing the course of events, we see that Al-Walid bin Yazid did not get the caliphate until after Hisham’s death, and Al-Walid was surprised by the death of Hisham and the secret of this matter. He singled out the arrivals to him from the people of his home with the awards (111) and the people of the city increased ten dinars for each of them) (112).

Yazid Al-Thani died after a four-year rule in (105 AH / 723AD) by selling to Hisham bin Abdul-Malik in Shaaban from the same year (113), and Hisham ruled twenty years of the short Umayyad state’s rule, and Ibn

Tabatba described it as: “a prolific mind, a true dream, Money was collected for him unless one of the kings of the Umayyads of the Levant met in the treasury “(114), and Hisham bin Abd al-Malik tried to isolate Al-Waleed from the mandate of the covenant (115) and take over his son as a Muslim, but he died before his father, so he opened the way for the newborn to follow the caliphate, and he died Hisham in the spring of the second year (125 AH / 742 AD), and his succession was considered the conclusion of the era of the powerful in the Umayyad state )(116).

Historians have unanimously agreed that the role of the Umayyad greatness was sealed with the death of Hisham bin Abdul Malik, and the decline began in the state of his successor, Al-Walid bin Yazid, whose era was the beginning of the deterioration in the Umayyad state, which went through many setbacks until it was finally extinct in the year 132 AH / 750 AD (117), and the most remarkable ways The Umayyad state from debility is extracting confidence from it, its prestige from the hearts and the delinquency of the nation is gone to revolutions and the calamities continue like the one that occurred during the reign of Al-Walid bin Yazid, who was killed at the end of the first month of Jumada (126 AH / 744 AD). / 742 - 743 AD) after the death of his uncle Hisham bin Abdul Malik, and his reign is the beginning of the end of the dispute Umayyad in the Levant )(118).

Yazid bin Al-Walid bin Abdul-Malik (126 - 126 AH / 743-743 A.D.) played a dangerous role in stirring up strife around his cousin Al-Walid, and he was the most articulate in it, and people were inclined to say it because he used to show hermit and humble and said: “We cannot be satisfied with the newborn until Get people to kill him “(119), and most historians have agreed that Al-Walid bin Yazid was killed for his insanity and his foolishness, and the killing of Al-Walid and Tuliyyah Yazid was only the beginning of sedition (120).

It was the most gross weakness of the Umayyad state to extract confidence from it, its prestige disappeared from the hearts and the delinquency of the nation to revolutions and the calamities continued, such as what happened during the reign of Al-Walid bin Yazid, who was killed at the end of the first month of Jumada (126 AH / 744 AD) ... Marwan bin Muhammad had He pledged allegiance to Yazid reluctantly because he did not like strife, but he called it (the deficient) (121) instead of (Yazid), and al-Tabari says: “Marwan’s rope was disturbed and strife raged.” (122) Jordan and Palestine disagreed, so the ruling was established to increase the usurper of the usurper for a period of six months, until death occurred in him (19). Dhu

al-Hijjah year 126 AH / 744 AD (123), then his brother Ibrahim bin Al-Walid (126 - 127 AH / 743-744 AD) succeeded him, and his period did not last until he was deposed in Muharram - 127 AH / October 744 AD) after a caliphate that did not extend for more than four months or Forty days, he removed himself ((124).

When the people of Damascus pledged allegiance to Marwan by the caliphate, he did not believe in staying there due to the large number of Yamanites, so he moved the seat of government to Harran (125) in the land of the island, which means complete separation between the people of Iraq and the people of the Levant. Marwan bin Muhammad worked during the period of Ibrahim bin Al-Walid's term to seize the position of caliph. He stood beside Qaysiya against Al-Yamania in his dispute over the caliphate with Ibrahim Ibn Al-Walid in the battle of Ain al-Jar (126), and Marwan bin Muhammad, who lasted for a period of one year (126 - 132 AH / 744-749 AD), began a fierce battle against the forces lying in the country, and he possessed the ability On the victory had it not been that the Umayyad front that the caliphs before it depended on Whereas, it has been torn apart and has become a pain among them, for this we find that it is natural for Marwan bin Muhammad to be defeated, and the nation of the Umayyad state collapses because the ropes were divided since the reign of Yazid II. Caliph Abu al-Abbas al-Saffah (127), who assumed power in (132 - 136 AH / 749 - 753 AD) by sending his uncle Abdullah bin Ali as a fighter at the head of an army of three hundred thousand people gathered from the outskirts of Persia (128), and the two sides met on the Upper Zab River (129) In Jumada al-Akher in (132 AH / January 750 AD), a fierce battle took place between them, which lasted for two days, in which Marwan was defeated and many of them drowned. His army (130), and in the village of Bossier (131), his death was in (Dhu al-Hijjah 132 AH / 750 AD) and Marwan was beheaded while he was sleeping (132) after chasing his hardships, and it turns out that he had ended with the killing of Marwan bin Muhammad, the king of this state, as it sealed its breath and its king and the king became extinct. Only God inherits the earth and who is on it, and it is the best of inheritors.

And it appears that the impact of the mandate of the covenant on the end of the Umayyad rule began when he assumed unearthed covenants with this great responsibility, which is the caliphate, and the divisions within the Umayyad house had a great impact on the deterioration of relations between them and the increase in the gap and problems between the brother, uncle and nephew, and the problem arose from the beginning when Muaw-

iyah declared the mandate of the covenant to his son Yazid, but it was magnified when the accumulation and alarm rang the fall of the Umayyad state, while the Umayyad caliphs believed that it was the safety valve for the safety of their state, but it is in fact the end of security for the Umayyad state.(133)

Margins: -

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(2) Surat al-A'raf: Verse 102.

(3) Al-Razi, Muhammad ibn Abi Bakr Abd al-Qadir (d. 666 AH), Mukhtar al-Sahah, meaning by arrangement: Mahmoud Khater Bey, Al-Amiriya Printing Press, Cairo, 2nd edition (1355 AH / 1937 AD), p. 460.

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(6) Al-Qalqashandi, Abu al-Abbas Ahmed bin Ali (d. 821 AH / 1418 CE), Subh al-Asha in the construction industry, Kostatomas Press, Cairo, vol. 9, p. 348.

(7) Abu Hajar, Muhammad bin Bayoumi Zaghoul, Encyclopedia of Hadaf Al-Hadith, Beirut, Heritage World Press, 1979 AD, Mag 3, p. 308.

(8) Al-Razi, Mukhtar Al-Sahhah, p. 460; Ibn Manzur, Lisan Al-Arab, Vol. 3, p. 331; see: Turquoise Abadi, surrounding dictionary, part 1, p. 331; Al-Qalqashandi, Subuh al-Asha, c 9, p. 348.

(9) Surat Al-Baqara: Verse 124.

(10) Al-Razi, Mukhtar Al-Sahhah, p. 460; see: Ibn Manzur, Lisan Al-Ar-

ab, vol. 3, c. 15, p. 311; Al-Zubaidi, the crown of the bride from Jewels Dictionary, Vol. 8, p.

)11)) Al-Nahl: verse 91.

)12)) Al-Razi, Mukhtar Al-Sahhah, p. 737; Ibn Manzur, Lisan Al-Arab, vol. 15, p. 406.

)13)) Surat Al-Kahf: Verse 44.

) 14)) Al-Razi, Mukhtar Al-Sahhah, pp. 737-738; Ibn Manzur, Lisan Al-Arab, vol. 15, pp. 406-407.

)15)) Al-Razi, Mukhtar Al-Sahhah, p. 460; Ibn Manzur, Lisan Al-Arab, vol. 15, p.

)16)) Al-Hindi, Hossam El-Din, Workers Treasure in the Sunnah of Words and Deeds, Al-Resala Foundation, (1409 AH / 1989 AD), Vol. 6, p. 171.

)17)) Ibn Manzoor, Lisan Al-Arab, vol. 15, p. 407.

)18)) Ibid, c 15, pp. 407-408.

)19)) Surat Al-Kahf: Verse 44.

)20)) Al-Qalqashandi, Subuh al-Aashi, Part 4, p. 86.

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)29)) Hamdi, Guardianship over Money, Part 1, p. 37.

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)31)) Al-Mawardi, Royal Rulings and Religious States, p. 7.

)32)) The same source, pp. 7-8; Abu Yali, The Royal Decrees, p. 3.

)33)) Introduction Ibn Khaldoun, vol. 1, p. 210; Ibn al-Azraq, Muhammad ibn Ali ibn Muhammad ibn Ali al-Asbahi (d. 896 AH). , System of Governance in Islam, Dar Al-Siyasa, Kuwait, 1974 AD, p. 531.

)34)) Al-Ihham Bowl, p. 9.

)35)) Ibn Hazm, Abu Muhammad Ali bin Ahmed bin Saeed bin Hazm Al-Dhaheri Al-Andalusi (456 AH / 1063 AD), Chapter on Boredom and Bees, Cairo Edition, (1321 AH), Publisher: Al-Khanji Foundation in Egypt, c 4, p. 169; Abu Yaali, The Rulings of the Sultan, I 2, p. 25.

)36)) Al-Mawardi, Rulings of the Royal and Religious States, pp. 10-11.

)37)) The same source, pp. 8-9.

)38)) Ibn Abdin, Muhammad Amin (d. 1252 AH / 1836 AD), confused about the chosen house by Alaeddin Al-Hassakfi (d. 1088 AH), explained the Enlightenment of the Sightings of Tamaratashi (d. 1004 AH), known as the footnote to Ibn Abdin, edition of the Maimene Press in Cairo, year (1327 AH), c 3, p. 428 .

)39)) Abu al-Ma'ali Imam al-Haramayn (d. 478 AH), Gias of Nations in the Injustice of Injustice. (D. 403 AH), Preparing the Response to the Atheist and the Deactivated, An Inquiry: Dr. Muhammad Abd al-Hadi Abu Ridah and Dr. Mahmoud al-Khudayri, Cairo Edition, (1367 AH / 1947 AD), pp. 197-198.

)40)) Al-Rafii, Abu al-Qasim Abdul Karim bin Muhammad bin Abdul Karim al-Qazwini (d. 633 AH), opening the Aziz Book on the Book of al-Wajeez by Abu Hamid al-Ghazali, in a manuscript in the Al-Azhar Library, under No. 767, c 14, p. 162; al-Ramli, Shams al-Din Muhammad ibn Abi al-Abbas (T 1004 AH) End of the needy to explain the curriculum of Al-Nawawi, Mustafa Al-Babi Al-Halabi Press, Egypt, 1938 CE, C7, p. 391.

)41)) Al-San'ani, to preserve the great Abu Bakr Abd al-Razzaq bin Hammam al-San'ani (Tel .: 211), the compiler, on my authority to achieve his texts - and the translation of his hadiths and commentary on him Habib Rahman al-Azami, Publications of the Scientific Council, vol. 11, p. 225; Ahmed bin Hanbal, Abu Abdullah Ahmed bin Muhammad Al-Shaibani (T .: 241), Musnad Ahmad bin Hanbal Dar Sader, (Beirut-Pla. T.), Vol. 4, p. 372; Al-Tabarani, Abu Al-Qasim Suleiman bin Ahmed (d. 360 AH), The

Great Dictionary, Investigation and Graduation: Hamdi Abdul Majeed Al-Salafi, 2nd edition, House for the Revival of Arab Heritage, (Beirut: 1405 - 1984 AD), vol. 5, p. 203

42)) Ibn Qutaybah, Abu Muhammad Abdullah bin Muslim Al-Dinouri, (d. 276 AH / 889 CE), Imamate and Politics, investigation: Ibrahim Shams al-Din, 1st edition, Al-Alami Foundation, (Beirut, 1427 AH / 2006 AD), p. 155; Al-Tabari, Nations and Kings, Part 3 Ibn al-Atheer, al-Kamil in History, p. 3, p. 45; Ibn Katheer, Beginning and End, vol. 4, c. 8, p. 79; Ibn Khaldun, al-Aabr, c. 3, p. 16; al-Shawi, Ali, Imam al-Husayn () in Medina, (Qom, 1421 AH / 2000 AD), part 1, p. 289.

43)) Al-Mughira bin Shuba bin Abi Amer bin Masoud bin Malik bin Amr bin Masoud bin Auf bin Qais - an educated - cultural - his nickname Aba Abdullah and Abu Musa was said, his mother Imamah bint Al-Afqam Abi Omar from Bani Nasr bin Muawiyah Aslam in the year of the trench, and no Omar bin al-Khattab on Basra, and when they witnessed fornication, he removed him, and without him the Kufa and remained in it until the death of Othman bin Affan and then he retired, and when things came to Muawiyah bin Abi Sufyan and his Kufa and remained there until he died in the plague year (50 AH / 670 AD). See: Ibn Al-Atheer, Assad The forest in the knowledge of the Companions, investigation: Khalil Mamoun Shiha, 3rd floor, Dar Al-Maarefa (Beirut, 1428 AH / 2007AD), Vol. 4, p. 181; Al-Thahabi, biography of the nobles' flags, investigation: M. D Ayman Shabrawi, i 1, Dar al-Hadith, (Cairo, 1427/2006), c 4, p. 197.

44)) Al-Hasan Al-Basri: He is Abu Saeed Al-Hassan bin Abi Al-Hasan Yasar Al-Basri, the master of the Ansar, and a benevolent nation, his master, Umm Salamah (), born in Medina in the caliphate of Umar bin Al-Khattab, considered one of the Mu'tazila scholars, he died in Basra in the year (110 AH / 723 AD). Al-Tusi, Al-Khilaf, investigation: A group of investigators, Islamic Publishing Foundation, (Qom, 1407 AH / 1986 AD), Part 1, p. 66; Al-Halabi, Ibn Zahra, (d. 585 AH / 1189 AD), rich in propensity, investigation: Ibrahim Al-Bihadri, 1st edition, Imam Foundation Al-Sadiq, (Qom, 1417 AH / 1996 AD), p. 241; Al-Qummi, Ali bin Muhammad bin Muhammad al-Sabzwari, (from the flags of the seventh century), Al-Khilaf and Al-Wefaq Mosque, investigation: Hussein Al-Husseini, 1st edition, (Qom, D.T.), p. 37.

45)) Amr bin Al-Aas bin Wael Aba Shaddad bin Hashim bin Saeed bin Saham bin Amr bin Hehs bin Ka'b bin Luay al-Qurashi al-Shemi, Aba Abdullah and Aba Muhammad were said, his brilliant mother Bint Harmila from Bani Ajjlan from Anza Ibn Asad bin Rabia, the allegiance of his moth-

er In Okaz, fruits were bought by Al-Mughira, then Abd Allah bin Jadaan bought it, then she went to Al-Aas bin Wael and gave birth to him, Amr, who converted to Islam in the year (8 AH / 629 AD) and was one of Muawiyah's characteristics. He died in the year (43 AH / 663 AD). Looking: Ibn Abd al-Barr, *Comprehension in the Companions' Knowledge, Investigation: Khalil Mamoun Shiha, 1st Floor, Dar Al-Maarefa, (Beirut, 1427 AH / 2006AD), pp. 571-573; Al-Thahabi, Biography of the Nobles Flags, Vol. 4, p. 216.*

(46) Al-Yaqoubi, *History of Al-Yaqoubi, vol. 2, p. 128; Al-Bayhaqi, Ibrahim bin Muhammad, (d. 320 AH / 932 AD), The Pros and Equals, Achievement: Muhammad Abu Al-Fadl Ibrahim, Dar Al-Maarif, (Beirut, 1390 AH / 1970 AD), p. 141; Al-Dhahabi, History of Islam, Vol. 5, p. 272; Al-Suyuti, Jalaluddin Abdul Rahman bin Abi Bakr, (d. 911 AH / 1505 CE), History of the Caliphs, investigation: Ibrahim Saleh, Dar Sader, (Beirut, D.T.), p. 205.*

(47) Ziad bin Abi, or his mother's son, or Ziad ibn Sumayyah, and he is told to him before the entitlement, Ziad bin Obaid Al-Thaqafi, whose mother Sumaya was going on to Al-Harith Ibn Kilda. They differed about his birth. It was said before the migration, the year of emigration was said, and the day of Badr was said. And Kufa when he attached him to his father, Abu Sufyan, perished in Kufa in (AH 53 / AD 672). Ibn Abd al-Barr, *Absorption in the Knowledge of the Companions, p. 276; Al-Dhahabi, Biography of the Nobles Flags, Vol. 4, p. 474.*

(48) Al-Askari, Al-Awa'il, investigation: Walid Kassab and his colleague, *Dar Al-Ulum, (Riyadh, 1401 AH / 1980 AD), Part 1, p. 327; Ibn Al-Atheer, Al-Kamil in History, Part 3, p. 46; Ibn Abdul-Malik, Abdul-Malik bin Hussein bin Abdul-Malik Al-Isami Al-Shafi'i, (d. 1111 AH / 1699 CE), The stars of the Awali in the first and successive news, I, 1st edition, the Salafi Press, (Cairo, 1379 AH / 1959 AD), c 3, p. 41.*

(49) Hassan, Ibrahim Hassan, *History of Political and Social Islam, 7th edition, (Cairo, 1384 AH / 1964 CE), Part 1, p. 281; Al-Kharbutli, Ali Hosni, 10 revolutions in Islam, Dar Al-Adab, (Beirut, 1407 AH / 1986 AD), p. 73; Hussein, Taha, Ali and Banuh, Dar Al-Maarif, (Cairo, 1401 AH / 1980 AD), p. 201; Habiba, Ali, the Umayyad state, Youth Library, (Cairo, 1399 AH / 1978 AD), p. 56; Al-Salem, Abdul Aziz, History of the Arab State, The University Foundation, (Alexandria, D.T.), p. 283; Ali, Syed Amir, A Brief History of the Arabs, Translated by: Afif Al-Baalbaki, Dar Al-Alam for the Internet, (Beirut, 1402 AH / 1981 AD), p. 90*

(50) Al-Akkad, Abbas Mahmoud, Muawiyah bin Abi Sufyan, *The Mod-*

ern Library, (Beirut, D.T.), p. 36; Fathi Othman, Spotlight on Islamic History, (Cairo, 1376 AH / 1956AD), p. 10.

51)) Saeed bin Al-Aas: Bin Abi Saeed Abi Ahjia bin Al-Aas bin Umayya bin Abdul Shams, his mother Umm Kulthum bint Amr bin Abdullah bin Abi Qais bin Abdul Wad Halak year (59 AH / 678 AD). See: Ibn Saad, classes, c 5, P. 32; Al-Tousi, Al-Khilaf, part 1, p. 637.

52)) Ibn Saad, Al-Tabaqat, vol. 5, p. 32; Al-Baladhari, Genealogy of supervision, Vol. 4, p. 259; Al-Tabari, Nations and Kings, Vol. 3, p. 191.

53)) Al-Baladhari, Genealogy of Supervision, Vol. 3, p. 362; Al-Tabari, Nations and Kings, Vol. 3, p. 410; Ibn Utham, Al-Fotouh, Vol. 4, p. 351; Ibn Abd Rabba, Shahabuddin Abu Omar Ahmed bin Hamad Al-Andalusi, (T 328 AH / 939 AD), the unique contract , Presented by: Khalil Sharaf Al-Din, 1st floor, Dar Al-Hilal, (Beirut, 1420 AH / 1999AD), Vol. 4, p. 163; Ibn Katheer, The Beginning and End, Vol. 4, Vol. 8, p. 113; Ibn Khaldoun, Al-Abr, Vol. 3, p. 19.

54)) Al-Isfahani, Abu al-Faraj Ali bin al-Hussein bin Muhammad bin Ahmad bin al-Haytham al-Quraishi Umayyad (d. 356 AH / 966 CE), songs, Dar al-Fikr, (Beirut, 1374 AH / 1954 CE), c 18, p. 167; Ibn Qutaybah, poetry and poets, (Leiden, 1320 AH / 1902 CE), p. 347.

55)) He is Rabiaa ibn Aamir bin Anif, and Miskin is a nickname for him from Bani Darem from Tamim who lived in Kufa during the days of the early Umayyads, and resided in Damascus, he died in 89 AH. See: Al-Asfahani, Al-Aghyani, vol. 18, p. 159; Leuth, (Cairo, 1354 AH / 1935 AD), C4, p. 204; Sarkis, Fouad, History of Arab Heritage, translation: Mahmoud Fahmy Hijazi, = = Publication of the Department of Culture and Publishing at the Imam Muhammad bin Saud Islamic University, (Riyadh, 1403 AH / 1982), C3 , P. 15.

56)) Ibn Qutaybah, Poetry and Poets, p. 347; Al-Isfahani, Al-Aghany, vol. 18, p. 167. However, these verses are attributed to the poet of the people of Basra, Aqabat al-Asadi, who is among the sons of Sa`saa, an Islamic pre-Islamic poet called al-Attar for his good poetry, and he who incited more than taking allegiance to his son Muawiyah. Looking: Ibn `Utham, Al-Futuh, vol. 4, p. 330.

(57)Al-Fotouh, Vol. 4, p. 318.

58)) Ibn Hibban, the wounded and the weak and the abandoned, an investigation: Mahmoud Ibrahim al-Rahim, (Makkah al-Mukarramah, d. T), c 1, p. 61; al-Khatib al-Baghdadi, Abu Bakr Ahmed bin Ali, (d. 463 AH / 1070 CE), sufficiency in the science of the novel, investigation Commenting: Ahmed Omar Hashem, 1st floor, Dar Al-Kitab Al-Arabi, (Beirut, 1405

AH / 1985 AD), p. 57; Ibn Al-Abar, Abi Abdullah Muhammad Ibn Abi Bakr Al-Qadaei, (T 658 AH / 1260 AD), Durrar Al-Samat in the news of Al-Sabt, investigation: Izz Al-Din Omar Musa, 1st floor, Dar Al-Maghrib Al-Islami, (Beirut, 1407 AH / 1987 AD), p. 78; Al-Nawawi, Abu Zakaria Mohiuddin bin Sharaf Al-Shafi'i, (d. 676 AH / 1277 AD), Sahih Muslim with Sharh Al-Nawawi, Dar Al-Kitab Al-Arabi, (Beirut, 1407 AH / 1987 AD), c. 10, p. 98; Syrian Miqdad, A. And Abdullah al-Miqdad bin Abdullah bin Muhammad al-Hilli, (826 AH / 1422 CE), the doctrines of jurisprudence on the doctrines of the Imamiyyah, an investigation: Abd al-Latif al-Kohkamari, Khiyam Press, (Qom, 1403 AH / 1982AD), p. 279; Bin Ibrahim, (d. 880 AH / 1475 AD), Awali Al-Aziz Al-Azizi in religious hadiths, investigation: Aga Mujtaba Al-Iraqi, Sayyid Al-Shuhada Press, 1st edition, (Qom, 1403 AH / 1983 AD), part 1, p. 438.

(59)Genealogy of Al-Ashraf, vol. 3, p. 280; Al-Aqili, Omar Suleiman, Yazid bin Muawiya, (Riyadh, 1408 AH / 1987 AD), p. 20.

(60) Khalifa bin Khayyat, Abu Amr Khalifa bin Khayyat bin Abi Habira al-Asfour, (d. 240 AH / 854 CE), History of Khalifa bin Khayyat, investigation: Suhaib Zakar, Dar Al-Fikr, (Beirut, D.T.), p. 160; Ibn Qutaiba, Imamate and Politics, p. 175; Ibn Utham, Al-Fotouh, c. 4, p. 340; Al-Thahabi, History of Islam, c. 4, p. 149; Al-Suyuti, History of the Caliphs, p. 232.

(61) Abdullah bin Omar bin al-Khattab bin Nafil al-Qurashi al-Adawi, Aba Abd al-Rahman, whose mother's name is Zainab bint Maz'un bin Habib al-Jamhi Islamized with his father and perished in Mecca three months after the killing of Ibn al-Zubayr (73 AH / 692 CE) and was said in the year (74 AH / 693 CE). Looking: Ibn Saad, Al-Tabaat, vol. 4, p. 142; Al-Nisaburi ruler, Abu Abdullah Muhammad bin Abdullah bin Muhammad bin Hamduh bin Naim bin Al-Hakam Al-Tahmani Al-Shafi'i, (d. 405 AH / 1014 AD), Al-Mustadrak Al-Saheeh, study and investigation: Youssef Abdel Rahman Al-Marashi, Dar Al-Marefa, (Beirut, D.T.), c. 3, p. 556; Ibn Abd al-Barr, Absorption in Knowledge of Friends, pp. 473-474; Ibn Al-Atheer, Lion of the Forest in Knowledge of the Companions, c 3, p. 42.

(62) Imamate and politics, p. 172; Al-Tabari, Nations and Kings, part 3, p. 401; Al-Aqili, Yazid Ibn Muawiyah, p. 21

(63)(Khalifa bin Khayyat, The History of Khalifa, p. 216; Ibn Utham, Al-Fotouh, Vol. 4, p. 342; Ibn Al-Arabi, Abu Bakr Muhammad bin Abdullah, (d. 543 AH / 1148 AD), Al-Aasem from Qawasim, investigation: Moheb Al-Din Al-Khatib, (Beirut, D T), p. 164; Ibn Al-Atheer, Al-Kamil in History, part 3, p. 50; Al-Dhahabi, History of Islam, Part 4, p. 151.

64)) Ubayd Allah bin Ka`b al-Numayri: He is one of the properties of Muawiyah and

the second year of migration and was said in the year of the trench he was born in Taif and did not see the Messenger of God because the Messenger had denied his father the ruling to Taif and did not He returns to Mecca except during the the chief adviser to Ibn Ziyad of the people of Iraq housing Basra. See: al-Tabari, the Gentiles and Kings, part 3, p. 400; Ibn Asaker, History of the City of Damascus, vol. 38, p. 211; Ibn Katheer, beginning and end, Meg 4, c 8, p. 144.

65)) Al-Tabari, Nations and Kings, Part 3, p. 400; Ibn Al-Atheer, Al-Kamil in History, Part 3, p. 46.

66)) Marwan bin Al-Hakam bin Abi Al-Aas bin Umayya bin Abdul Shams bin Abdul Manaf bin Qusay, his nickname Abu Abdul-Malik, was born in the era of the Messenger reign of Uthman bin Affan, and the Commander of the Faithful Ali, peace be upon him, said one day: Woe to you and the woe to the nation of Muhammad from you and from your sons if your armor worsened, and Marwan was told to him a false thread and his Muawiyah commanded the city command then he gathered him to Mecca and Medina, he received the ruling after Muawiyah bin Yazid year (65 AH / 684 AD), and perished in the same year as his wife named him. Ibn Abd al-Barr, Absorption in Knowledge of Friends, pp. 663-665; Al-Dhahabi, Biographies of the Flags of the Nobles, Vol. 4, p. 464.

67)) Ibn Qutaybah, Imamate and Politics, pp. 165-166; Al-Masoudi, Abi Al-Hassan Ali Ibn Al-Hussein Ibn Ali, (d. 346 AH / 957 AD), Mourouj Al-Thahab and Al-Jawhar Minerals, 1st floor, Dar Al-Amira, (Beirut, 1431 AH / 2010AD), Vol. 3, p. 29.

68)) Abd al-Rahman ibn Abi Bakr, who was Abu Abdullah and was said Aba Muhammad was born before the death of the Prophet, his mother Roman bint al-Hath ibn Ghanem al-Kananiyya, died in (53 AH / 672 AD). See: Ibn Abd al-Barr, comprehension in the knowledge of the companions, p. 412; Ibn Al-Atheer, Al-Kamil in History, Vol. 3, p. 63; Al-Thahabi, Biographies of the Flags of the Nobles, Vol. 4, p. 92; Ibn Katheer, The Beginning and End, Vol. 4, Vol. 8, p. 112.

69)) Ibn Abd al-Barr, Absorption in the Knowledge of Friends, p. 412; Ibn al-Atheer, al-Kamil in History, vol. 3, p. 47; al-Hashemi, Abd al-Mun`m, the Umayyad Caliphate, Dar Ibn Hazm, (Beirut, 1423 AH / 2002 AD), p. 28.

70)) Ibn Abd al-Barr, p. 415; Ibn Abi Ussaba, Abu al-Abbas Ahmad bin Sadid al-Din al-Qasim bin Khalifa bin Yunus al-Khazraji al-Ansari, (d.

668 AH / 1269AD), eyes of the news in the layers of doctors, investigation: Nizar Rida, Dar Al-Hayat Library, (Beirut, D.T., p. 172; Al-Safadi, Salah Al-Din Khalil bin Aybak bin Abdullah (d. 764 AH / 1362 AD), Al-Wafi Al-Dufiat, investigation: Ahmed Al-Arnaoot and Turki Mustafa, House of Heritage Revival, (Beirut, 1420 AH / 2000 AD), C 18, p. 86. As for Ibn Al-Atheer, this sermon is mentioned to Marwan from the tongue of Muawiyah. See: Al-Kamil in History, Vol. 3, p. 47.

71)) Al-Muhajir: He is the brother of Abdul Rahman bin Khalid bin Al-Waleed. He was among the properties of Imam Ali bin Abi Talib. Looking: Ibn Abd al-Barr, Absorption in the Knowledge of Friends, p. 415; Ibn Asaker, History of the City of Damascus, vol. 61, p. 262; Ibn Abi al-Hadid, Explaining the Approach to Rhetoric, vol. 11, p. 69; Al-Safadi, Al-Wafi with Deaths, Vol. 18, p. 86.

72)) Nations and Kings, Vol. 3, p. 363; Ibn Al-Atheer, Al-Kamil in History, Vol. 3, p. 10.

73)) History of Khalifa bin Khayyat, p. 161; Al-Dhahabi, History of Islam, Part 4, p. 150

74)) Abdullah bin Safwan bin Umayya was killed with Abdullah bin Al-Zobayr by Marwan bin Al-Hakam in the year 73 AH. Looking: Ibn Abd al-Barr, Comprehension in Knowledge of Companions, p. 463; Ibn Al-Atheer, Lion of the Forest in Knowledge of Companions, part 2, p. 623.

75)) Al-Nisaburi ruler, Al-Mustadrak Al-Sahihin, Vol. 3, p. 476; Ibn Abd Al-Bar, Al-Istissam, p. 412; Ibn Assaker, History of the City of Damascus, Vol. 35, p. 36; Al-Safadi Al-Wafi Al-Fiat, Vol. 18, p. 96.

76)) Ibn Saad, Muhammad ibn Mun`ya al-Zuhri, (d. 230 AH / 844 AD), the major classes, Presented by: Ihsan Abbas, Dar Sader, (Beirut, 1405 AH / 1984 AD), c 4, p. 182; Ibn al-Atheer, al-Kamil in history, c 3, p. 47 Ibn Hajar Al-Asqalani, Fath Al-Bari, Vol. 13, p. 60.

77)) The History of Khalifa, p. 160; Ibn Utham, Al-Fotouh, c. 4, p. 336; Ibn Al-Atheer, Al-Kamil in History, part 3, p. 49; Al-Thahabi, History of Islam, c. 4, p. 149; Al-Aqili, Yazid, p. 21.

78)) Ibn Khayyat, The History of Khalifa, p. 161; Ibn Atham, Al-Fotouh, Vol. 4, 341-343; Ibn Abd Rabu, Al-Aqd Al-Fareed, Vol. 4, p. 163; Ibn Al-Atheer, Al-Kamil in History, Vol. 3, pp. 50-51; Al-Thahabi, History of Islam, C 4, p. 149.

79)) Abdullah bin Al-Zubair bin Al-Awam bin Khuwaylid bin Usaid bin Abdul-Azzi bin Qusay al-Quraishi al-Asadi, who is Abu Bakr or Bakir and his other nickname Abu Khubayb, who is the eldest son of Al-Zubayr, whose mother Asma bint Abi Bakr participated in the sentences against the

Commander of the Faithful Ali In the caliphate after the death of Muawiyah bin Yazid in the year 65 AH, Marwan bin Al-Hakam killed him in 73 AH when he was 73 years old. Looking: Ibn Abd al-Barr, *Comprehension in Knowledge of Companions*, pp. 452-453; Al-Thahabi, *Biographies of the Nobles Flags*, Vol. 4, p. 410

80)) Ibn Khayyat, *The History of Khalifa*, p. 161; Ibn Atham, *Al-Fotouh*, c. 4, p. 343; Ibn Abd Rabu, *Al-Aqd Al-Fareed*, c. 4, p. 163; Ibn Al-Atheer, *Al-Kamil in History*, c. 3, pp. 50-51; Al-Thahabi, *History of Islam*, c. 4, P. 149.

81)) Ibn Abd al-Barr, *Absorption in the Knowledge of Friends*, p. 412; Ibn al-Atheer, *al-Kamil in History*, part 3, p. 63; al-Dhahabi, *biographies of noble flags*, vol. 4, p. 92; Ibn Kathir, *beginning and end*, vol. 4, vol. 8, p. 112.

82)) For more details, see: Al-Douri, Abdulaziz, *Islamic Systems*, Dar Al-Kutub for Printing, (Baghdad, 1988), pp. 40 and beyond.

83)) Baydoun, Ibrahim, *The Features of Political Currencies in the First Hijri Century* (Beirut, 1979), p. 149.

84)) Al-Tabari mentioned two first narratives that did not mention Muawiyah's opinion of the Arab victory, such as the Hejaz, Iraq, and the Levant, and mentioned his opinion of Abd al-Rahman bin Abi Bakr, and we find it in the second narration, mentioning the Arab Al-Imsar without mentioning Abd al-Rahman Ibn Abi Bakr, and they were united by Ibn Al-Atheer-Tareeh al-Muluk, vol. 5, pp. 322-323; al-Kamil, c. 4,6 p. Looking: Ibn al-Jawzi, who is regular in the news of kings and nations, achieved it and presented to him: Professor Dr. Suhail Zakar, *Dar Al-Fikr for Printing*, (Beirut, 1995), part 4, p. 1491

85)) The same source, Part 4, pp. 1491-1492.

86)) Al-Dhahabi, Shams al-Din Muhammad bin Ahmed bin Othman (d. 748 AH), *biographies of the nobles' flags*, under: Salah al-Din al-Munajjid, (Cairo, 1955 AD), part 4, p. 139.

87)) Ibn Al-Atheer, Vol. 4, p. 130. See: Ibn Katheer, *The Beginning and the End*, vol. 8, pp. 237-238.

88)) Ibn Abd Rabu. *The Unique Contract*, Part 1, p. 49

89)) Ibn Katheer, *The Beginning and the End*, vol. 9, p. 64.

90)) This text is taken from Ibn Al-Atheer, *al-Kamil*, 4c, pp. 391-392.

91)) Khalifa bin Khayyat, *History of Khalifa*, c. 1 pp. 270-271; Ibn 'Utham al-Kufi, *Kitab al-Futuh*, 7c, pp. 201-20; Ibn al-Atheer, *al-Kamil*, c. 4 pp. *Beginning and news in the days of Arabs, Persians and Berbers, and those of their time with the greatest authority, known for the history of Ibn*

Khaldoun, Jamal Foundation for Printing and Publishing, (Beirut, 1979), c 3, pp. 127-128; Ibn Katheer, the beginning and the end, c 9, p. 67.

(92) The text of this part is with Ibn Utham as follows: “And look at my Muslim son, may God protect him if he came from the land of the Romans, so know him the right of jihad for the sake of God, and also know my brother Muhammad bin Marwan his right and his age, and honor the pilgrims between Yusuf as he brought you to the country, and humiliate the people to you, And hold the arches for you and trample the necks of the Arabs.

)93)) This passage from the will is from Ibn al-Atheer, al-Kamil, 4/518.

(94) Al-Tabari, History of the Apostles and Kings, Part 8, p. 14. Al-Walid’s editorial was reported by Al-Yaqoubi, History of Al-Yaqoubi, Vol. 2, p. 283; Al-Masoudi, 95) Mourouj Al-Thahab, c. 3, p. 170; Ibn Al-Atheer, Al-Kamil, c. 4, p. 522; and Ibn Khaldun, Al-Abr, c 3, p. 129.

) 95)) Khalifa bin Khayyat, History, Part 1, pp. 313-314; Al-Thahabi, Biographies of the Nobles’ flags, Part 4, p. 348.

)96)) Al-Masoudi, Mourouj Al-Thahab, Vol. 3, p. 1744. This opening also exists “with Ibn Katheer, The Beginning and the End,” Vol. 9, p. 179.

)97)) Ibn Qutaybah The Imamate and Politics, Part 2, p. 80; Al-Qalqashandi, Subuh al-Ashi, Part 9, p. 360. It is found by Ibn Khaldun, Al-Abr, vol. 3, p. 74. A brief commandment that reads: “In the name of God, the Most Gracious, the Most Merciful. This is a book from Abdullah Suleiman, the Commander of the Faithful to Omar bin Abdul Aziz. I have followed the caliphate after me, and after you Yazid bin Abdul Malik. Hear and obey. Fear God and do not disagree.

)98)) Ibn Khaldun, The Lessons, Vol. 3, p. 74. This paragraph is found in Al-Masoudi, Mourouj Al-Zahab, Part 3, p. 185. With a bit of deletion and addition. This text is found by Ibn Katheer, the beginning and the end, 9, p. 199.

)99)) Al-Masoudi, Meadows of Gold, Vol. 3, p. 185.

)100)) Al-Kamil in History, vol. 5, p. 63, and see also, Ibn Katheer, The Beginning and the End, Vol. 9, p. 198.

)101)) Ibn Al-Jawzi, biography and titles of Omar bin Abdulaziz, Tah: Al-Sayed Al-Jumaili, Al-Hilal Library, (Cairo, 1985) p. 277. There is a brief will from each of Ibn Al-Atheer, Al-Kamil, c. 5, p. 67; Ibn Khaldun, Al-Abr, c 3, P. 199.

)102)) Ibn Katheer, The Beginning and the End, vol. 9, p. 199.

)103)) Ibn Al-Atheer, Al-Kamil, Vol. 4, p. 165; anonymous author, El-Ayoun and Al-Hadaek, p. 64.

- )104)) Ibn Al-Atheer, Al-Kamil, Vol. 4, p. 66.
- )105)) Al-Yaqoubi, History of Al-Yaqoubi, Vol. 3, p. 54.
- )106)) Ibn al-Atheer, al-Kamil, vol. 5, p. 178.
- )107)) Al-Yaqoubi, History of Al-Yaqoubi, Vol. 3, p. 54.
- )108)) Al-Isfahani, Al-Aghani, vol. 6, p. 102; anonymous author, El-Ayoun and Al-Hadaek, p. 81.
- )109)) Al-Balazari, Fattuh al-Balad, p. 310; Al-Tabari, Tareekh, Vol. 7, p. 209; Ibn Al-Atheer, Al-Kamil, Vol. 4, p. 256.
- )110)) Al-Isfahani, Al-Agani, vol. 6, p. 202.
- )111)) Al-Tabari, History, C 7, p. 217; Anonymous author, El-Ayoun and Al-Akhbar, p. 123.
- )112)) Al-Azdi, Abu Zakaria Yazid bin Muhammad (d. 334 AH / 945 CE), History of Mosul, investigation: Dr. Ali Habiba, Cairo, 1967 AD, p. 52; Ibn Asaker, History of Damascus, c 17, p. 464.
- )113)) Anonymous, Al-Ayyoun wa Al-Hadaek, p. 81
- )114)) Honorary Literature in the Sultan, p. 115.
- )115)) Al-Walid bin Yazid bin Abdul-Malik did not take over the caliphate immediately after his father for a younger year, when he was 15 years old, says al-Qalqashandi, who assumed it a year (126 AH / 743AD), Subh al-Asha, c 3, p. 257.
- )116)) Al-Asfahani, Al-Aghani, vol. 6, pp. 102-103; Ibn Al-Atheer, al-Kamil, vol. 4, p. 256.
- )117)) Ibn Khayyat, History of Khalifa bin Khayyat, part 2, p. 550; Ibn Al-Atheer, the same source, c. 5, p. 286; Al-Suyuti, History of the Caliphs, p. 350.
- )118)) Ibn Khayyat, History of Khalifa Ibn Khayyat, part 2, p. 551; Ibn Al-Atheer, Al-Kamil, vol. 5, p. 287; Al-Suyuti, History of the Caliphs, p. 350.
- (119) Al-Tabari, History, vol. 8, p. 320.
- )120)) Ibn Qutaybah, Imamate and Politics, p. 160; Al-Masoudi, Maruj Al-Thahab, part 3, p. 213; Ibn Al-Atheer, Al-Kamil, vol. 4, p. 264; Al-Suyuti, History of the Caliphs, p. 205.
- )121)) Yazid was called (the deficient) because people and soldiers lacked their livelihoods after Al-Walid bin Yazid bin Abdul Malik increased them, and when Al-Waleed was killed, Yazid decreased this increase and returned their gifts to what they were during the days of Hisham Ibn Abdul-Malik, and the first one he called the deficient was Marwan Ibn Muhammad, al-Tabari, the same source, c 2, p. 1837; Ibn al-Atheer, al-Kamil, c 4, p. 269.
- )122)) Al-Tabari, History, C 9, p. 220.

- )123)) Ibn Abd Rabu, *Al-Aqd Al-Farid*, Vol. 2, p. 247; *Al-Qalqashandi*, *Subuh al-Aasha*, Vol. 3, p. 258.
- )124)) He removed himself when a competitor from his household appeared, *al-Qalqashandi*, *Sobh al-Asha* ‘, part 3, p. 258; *al-Suyuti*, *History of the Caliphs*, p. 203.
- )125)) It is the Qasar of Diyar Mudar, *Yaqut al-Hamwi*, previous source, c 3, pp. 241-242, and on the transmission of Marwan bin Muhammad to Harran is seen: *Ibn al-Atheer*, *al-Kamil*, c 4, pp. 284-286.
- )126)) It was the battle that took place between the army of Suleiman bin Hisham and the army of Marwan bin Muhammad at Ain al-Jar (Anjar) between Baalbek and Damascus, and this battle lasted days in which Suleiman was defeated and fled with a number of Yamaniah to Damascus, *Ibn Al-Atheer*, the same source, c 4, p. 283; And on the position of (Ain al-Jarr), which Noah, peace be upon him, is said to have ridden in the ark, the *Ruby of Hamwi*, *Glossary of Countries*, c 4, pp. 177 and c 6, p. 254.
- )127)) He is Abdullah bin Muhammad bin Ali bin Abdullah bin Abbas bin Abd al-Muttalib, the guardian of the caliphate for a period of four years and eight months, his mother: Rita bint Abdullah bin Abd al-Madan al-Harithiya, died in Anbar in the year (136 AH / 754 AD) and his age (33) Years), *Ibn Saad*, the *Great Classes*, c 4, p. 1 and beyond; *Al-Masoudi*, *Mourouj Al-Thahab*, c 3, p. 251; *Ibn Al-Atheer*, *Lion of the Forest*, c 3, p. 109 and beyond.
- )128)) *Ibn al-Atheer*, *al-Kamil*, part 4, pp. 327-329.
- )129)) It is located near Mosul in a land with valleys and mountains, *Yaqout al-Hamwi*, *Mujam Al-Baladin*, vol. 4, p. 264.
- )130)) *Ibn ‘Utham al-Kufi*, *Kitab al-Futuh*, vol. 8, p. 184.
- )131)) It is a village of Balashmounin, and the name of four villages in Egypt in which Marwan bin Muhammad was killed. See: *Yaqout al-Hamwi*, the same source, part 1, p. 509.
- )132)) *Ibn Qutaybah*, *Imamate and Politics*, Part 2, p. 288; *Al-Isfahani*, *Al-Aghani*, Part 4, p. 92.





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# **opción**

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