

The rivalry between rulers and princes (11-447 AH / 632-1055 AD)

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Abstract

The study of such subjects is considered one of the important studies in the field of historical research, as it is a virgin study that was not addressed by previous academic studies, and the importance of this research becomes clear as it sheds light on the issue of quarrelling among rulers and princes, especially during the Umayyad and Abbasid rule, revealing to us that quarrelling occurs in several cases, when rulers and princes defame one another with the intention of undermining him socially and tarnishing his image in front of the subjects, reiterating that from the means of perpetuating their thrones and the way that leads to them; Quarrels also occur between rulers and princes and their own, considering this as a measure of their loyalty and obedience to them, as well as abuse of them to ensure that they are not superior to them and then dominate them and make them unique in the decision. And the field of arguing was not empty of rulers and princes speaking out to the common people, and vice versa, as the common people go to them to seek a need or complain about something hated that hurts them. This leads him to murder and humiliation, or he honors and relieves him of his need, and we conclude that sometimes arguing may be of positive benefit because it affected the decision-maker and he retracts his decision, and this is what we wanted to clarify in the content of this research of the benefits and harms of quarreling, even in a short form.

Keywords: The rivalry, quarreling, rulers, princes, Umayyad era, Abbasid era.

I. INTRODUCTION

Praise be to God, Lord of the Worlds, and prayers and peace be upon Muhammad, the master of the first and the last, and upon all his family and companions, until the Day of Judgment, and beyond. God honored the sons of Adam, and favored them over all other creatures, and gave them dignity and sanctity among themselves, and commanded them to avoid his prohibitions, such as forbidding lying, killing a respected soul, slandering, drinking alcohol, avoiding immorality and others; But when we follow the biography of the rulers and princes who ruled the people under the cover of Islam, they contradicted that in several places, as they lied about God, His Messenger and the believers, killed the respected soul and imitated

it without sin, and committed immoralities, both apparent and hidden, and used the animosity among themselves as a means of bringing down their opponents socially and belittling them. It would be all for the perpetuation of his throne or a means of reaching him; It is worth noting that rulers and princes ostracized their own, and perhaps the reason for this is to belittle their own and not feel absolute freedom so that they do not rise above them, and then they revolt normally as one of the criteria for measuring the size of obedience and loyalty to them on this side; On the other hand, the majority of people, men and women who represent the subjects of the Sultan, have been subjected to insults and humiliation by them, and this is by coming to

the palaces of the sultans to seek a need. Some of them are patient with that in order to satisfy their need or to convey their complaints, and some of them are not able to be patient, so the pride and contempt return to what came, even if it was from the ruler himself, so they spend on himself before fulfilling his need; This is contrary to what was brought by Islam, which represented the religion of justice, equality and respect, which was embodied by the person of the first ruler, the just, honest and trustworthy Messenger Muhammad, and in conclusion, it can be said that many rulers and princes have appointed themselves as guardians of the affairs of Muslims, and Islam is innocent of them.

2. The rivalry between rulers, princes, and those who come to them

Before entering into the text of the research, we must have a simple definition of the meaning of slander, as linguists defined it as: calling out nicknames and it abounds in slander(1).

It can be said that the idiomatic definition is close to the linguistic definition, where al-Tabari defined it by saying: "It is what a man says to a Muslim man: Oh, immoral, oh, hypocritical, oh infidel, oh Jew, and name-calling is that a man has done bad things and then repented(2). It is worth noting that linguists and terminologists have mentioned several definitions of nabz (the rivalry), all of which may be very close, and due to the lack of space for research, we limited ourselves to a small part of it; To allow us the opportunity to list some historical evidence in which Nabz was mentioned, which falls under the title and duration of the research, as follows:

2.1. The rivalry between the rulers and the princes and the men coming to them

People flock to rulers and princes from the east and west of the earth to request a need, a complaint, or to attend a debate; In many cases, the arrivals are subjected to humiliation and humiliation, so they are insulted and insulted by rulers and princes before they relieve their needs and hear their complaints, and that is

when Hajar bin Adi Al-Kindi Al-Kufi came to Muawiyah bin Abi Sufyan, so he entered and greeted him, and Muawiyah said to him: "Oh, son of Al-Assan(3) the ugly and categorical view." With us are the causes called the parties and the one who seeks reward and help against us by our war, Abu Turab(4).

Rulers and princes often mortgage the fulfillment of the needs of the arrivals to them and the consideration of their complaints by the extent of their loyalty to them and the extent of submission to their authority. Al-Du'ali (5) on Muawiyah, Muawiyah said to him: "It has reached me, O Abu al-Aswad, that Ali bin Abi Talib wanted to make you one of the two judges, so what would you have judged by him." Abu al-Aswad said to him: If he made one of them, I would gather a thousand of the immigrants and the sons of the immigrants and a thousand of the Ansar and the sons of the Ansar. Then she appealed to them by God, the immigrants and the children of the immigrants are more entitled to this matter or they are divorced (5), and Muawiyah said to him: To God your father, what judgment would you have had if you ruled(7).

One of the means of humiliation that rulers and princes used against those who came to them through ridicule and mockery, and in some cases the nazb was mixed with them, and that was by showing them a defect in their body or mocking their names and their nicknames, and this is what happened with Shrek bin Al-Awar Al-Harthy(8)when he came to Muawiyah, when he was assured of it In his seat, Muawiyah looked at him and asked him about his name, and he said:"Shrek." (means a partner) Muawiyah said: God has no partner, and you are one-eyed, and the right one is better than the one-eyed, and the beautiful is better than the bloody one, so why did you block your people? Your answer must be answered, for by God, you are Muawiyah, and Muawiyah is nothing but a howling dog, so seek help, and you are the son of Sakhr, and the plain is better than the rock, and that you are the son of war, and peace is better than war, and that you are the son of Umayyah, and Umayyah is nothing but a nation that has become small and belittled, so how did you rule

your people? He said: O boy, set him up. So Shrek got up and left(9).

The Umayyads enacted the law of insults, blasphemy, and captivity towards the members of the household, and they did not respect the sanctity of them or the Messenger of God, and they persecuted women and children and made them captives who circulated among them from one country to another; The evidence for that is the order of Ubayd Allah to bring the wives and boys of Al-Hussain and his boys, so they were prepared, and he ordered Ali Ibn Al-Hussain, a mule to be tied to his neck, then he released them with Muhafiz bin Tha'labah Al-A'adhi(10), A'idah of Quraish and with Shammar bin Dhi Al-Jawshan, so they set out with them until they came to Yazid. Ali bin Al-Hussein was speaking to one of them on the road until they reached the stage, and when they reached Yazid's door, Muhafiz bin Tha'labah raised his voice. He said, "This is Mohafiz bin Tha'labah. The Commander of the Faithful came to the feast of the dawn(11).

There is a dangerous confession from within the Umayyad house, and this confession is divided into two parts, as the first part included planning to exterminate the descendants of Fatima, the daughter of the Messenger of God, and the second part included a statement of the origin of the Umayyads, describing them as brutal killers, children of prostitutes, and this came from Yahya ibn al-Hakam, brother of Marwan ibn al-Hakam. poetry, saying:

In the presence of the most tuff, he has the lowest kinship... than Ibn Ziyad, the servant who has a vengeful calculus

Sumayyah, her offspring became as many as pebbles... and the daughter of the Messenger of God has no offspring

So this saying was pronounced by Yazid bin Muawiyah and provoked his anger, so Yahya bin Al-Hakam hit his chest, and said to him: Shut up (12). And it seems that the nazb here has resulted in lifting the lid on facts that were ambiguous to the general public, especially since the one who lifted the lid is linked with the deprived by the bond of blood and kinship, so the truth is well established, and the reason

for this is due to the quarrel and struggle for the throne between the members of the Umayyad family.

In the same context, the arena of conflict and quarrels is always considered an appropriate environment for the occurrence of quarrels, as disputants use quarrels as a means to bring down one another, and quarrels often occur between rulers and princes in greed for power and gains, and that is when the delegations of Iraq submitted to Suleiman bin Abd al-Malik (96-99 AH/ 715-717 AD) after being entrusted; So he instructed them to insult al-Hajjaj, so they insulted him, and some of them said: "The enemy of God al-Hajjaj was a scavenger slave(13), Qanur ibn Qanur(14) who has no lineage among the Arabs. The enemy of God used to adorn the adornment of a prostitute (15), and climb the pulpit and speak the words of the good, and when action came down, he did the work of the Pharaohs, and he was lying in his speech from the Antichrist(16).

In addition, in order to reach the throne of power, all considerations fall and all taboos are solved for those who aspire to rule, as they use various means and pretexts that magnify their authority and confine power to them. danger to their thrones; And from that, when Zaid bin Ali entered upon Hisham bin Abd al-Malik (105-125 AH/724-743 AD), Hisham said to him: I have been informed that you are talking to yourself about the caliphate, and you are not suitable for it, because you are the son of a nation. The unseen is only God, and as for your saying that I am the son of a nation, then Ismail is the son of a nation, God removed from his loins the best of mankind, Muhammad, may God's prayers and peace be upon him and his family, and Ishaq bin Hurra, God removed from his loins apes and pigs(17).

The rivalry is often present in the councils of poetry, humor, and sympathy and mixes with them, with the intention of bringing down the opponent socially in front of the public, especially since those councils are crowded with attendees, so the opponent lurks to his opponent to denounce him, when Jarir (d. 110 AH / 728 AD) came to Hisham bin Abdul Malik, Hafs bin said Al-Waleed Al-Hadhrami

(18): Which of you is slandering him, so they said: No one will come to him, so Al-Hadhrami said: I curse him and he is satisfied and laughing, so he stood up to him and said: You are Jarir. Then he said to him: I am satisfied in your honor, grace and chastity, that you quarrel with the helpless monkey - meaning Al-Farazdaq - so he laughed(19).

2.2. The rivalry between the rulers and the women coming to them.

The quarrels were not limited to men with each other, but there were historical incidents in which women were present, including what came when Muawiyah came to Madinah, she asked permission to enter upon him, the virginity of the crescent(20)Maimouna's aunt, the Prophet's wife, so she entered him and greeted Muawiyah, peace be upon her. She, by God, said, O Commander of the Faithful, to her brother Zaid, who was killed with Ali in Siffin:

O Zaid, dunk you, so dig out of our house..... a sharp sword in the dirt we are buried

I had been saving it for an unpleasant day..... Today, the most prominent time is preserved

Marwan bin Al-Hakam said, O Commander of the Faithful, this is the owner of the poetry in which she said:

Do you see Ibn Hind as an owner of the caliphate.... How is that, and if he wants, he is far away

You made yourself in the open a delusion... Amr tempted you to misery and Saeed

Come back, you are a sinister bird.... She found me the happiest and happy

Said bin Al-Aas said, O Commander of the Faithful:

I had hoped to die and not see..... on the pulpits of Umayyah addressed me

God is the end of my period, so it took so long.....until I saw wonders in time

Every day their fiancé is still among the crowd, for the Ahmed family

Then they fell silent; She gave them a violent response, in which she reprimanded them with barking dogs. She said: O Muawiyah, your dogs barked at me after my eyes had gone out of sight, and my argument was shortened, and I, by God, said what they said and what was hidden from you more than me, so Muawiyah laughed(21).

In the midst of the same topic, we note that the narration sometimes accompanies the complaint of the complainers, so these complainants raise their complaints to the one who holds the reins of power and the wand of the Sultan to look into his complaint and remove injustice from him, after the complainant broadcasts his complaint to the complainant to him, he elaborates his complaint with the words of the rivalry to his opponent as a means of sympathy to gain The ruler or the judge, and from that when the wife of Abu Al-Aswad Al-Du'ali came to Muawiyah, and when she entered him and complained to him of something bad that had befallen her, Muawiyah asked her about the matter that angered her, and she said to him: A divorce order came to me from a treacherous husband, do not take it from God for fear and it does not work for a flywheel Then Muawiyah asked her about the name of her husband, and she said to him Abu al-Aswad al-Du'ali, so Muawiyah turned to Abu al-Aswad and asked him about the correctness of what she said, and he said: She says some of the truth, but I hated her characteristics. She said O Commander of the Faithful, a lot of noise, always shouting, insulting to the family, harmful to the husband. If he mentions good, I bury him, and if he mentions evil, he broadcasts falsehood and flies with humour. She does not give up a reproach, and her husband is still with her in fatigue. A stingy stinger when he says, then he says evil, and if he is silent, he is stubborn, he is a lion when a fox is safe when he is afraid, he is scarce when he is added that he seeks goodness with him. He who insulted him(22).

In addition to that, the oppressed include the narrator in his claim against his oppressor and the statement of his wrongdoing to the concerned and the general public, in the hope that they will remove the wronged from him, so

he tries to defeat the oppressor by the various means and means available to him, and from that when a woman from Banu Dhakwan came to Muawiyah to complain to him about Ziyad, to take him forcibly, she forfeited her and left her from her father, and she said: ... It was from God's decree and predestination that if I approached Ziyad from the family of Abu Sufyan a master, then I took over the rulings of the servants, shedding blood unjustly and unjustly, and desecrating the harem without being watched by God. God is reverence, and he does not think that he has an example in the Messenger of God, may God's prayers and peace be upon him, and between you and him is a brother-in-law, neither the past of the imams of guidance were followed nor their path followed. So, Muawiyah heard her complaint and ordered that she be given a sum of money(23).

And although nagging is one of the negative phenomena in society, but in some cases its negation may be replaced by an affirmative, and this is in the case of the decision-maker uttering a statement that leads the legislator to rethink his wrong and shady decision; The rivalry plays the role of distinguishing between those decisions, such as the ruler's retraction of a murder decision he had made, and the retraction of a man from divorcing his wife and other decisions; And from that, when Muawiyah ordered the killing of Amr ibn al-Hamaq al-Khuza'i(24) and sending his head to his wife, and when her husband's head reached her, she grieved greatly for him, and said: Return, O Messenger to Muawiyah, and say to him, "Do not fold. Muawiyah then told him what she had said, so he sent to her, and she came to him and he had a group of people, and there was a tear in one of them, a protrusion from his mouth due to a bone in his tongue and heaviness. You have worked very diligently in supplication, and that God is behind the servants, so I did not reach anything from your opinion, and God is vengeance behind you, so Muawiyah turned away from her and said one of those present, kill her, Commander of the Faithful. You are calling him to kill me (25).

3. The rivalry among rulers and princes and their own

3.1. The rivalry among rulers and princes and their own in the Rashidi era (11-41 AH / 632-662 AD)

The battles were mentioned in historical texts, whose incidents were taking place between princes, rulers, and elites from governors and leaders, whether they were loyal to them, or from their opponents and those who disagreed with them from their companions, and this is what Amr ibn al-Aas said in the battle of Ain Shams (26) in Egypt, where he was sharpening the determination of his soldiers From the Muslims, and increases their enthusiasm, a man from his soldiers from the people of Yemen said to him: "We were not created from stone or iron." Amr said to him: Be quiet, for you are a dog, and the Yemeni said: You are the leader of dogs (27).

The rivalry has been mentioned in some cases indirectly, and it is in the form of allusions between the lines of a complete saying, hiding the rivalry in its content, such as referring to disbelief by proclaiming him with the phrase "son of the one who did not perform ablution throughout his life", or by pronouncing in a sentence "O son of the owner of the sword of stagnation" in his reference to cowardice and negligence, and thus is often repeated in the form of a sentence, and from this is what Marwan bin Al-Hakam said to Othman bin Afanam after Othman completed his sermon in which he retracted and gave the people of himself repentance, in which Marwan asked to speak, and Naila bint Al-Farafasa, Othman's wife replied, saying: No, but be silent, for by God They fought him and their sinners. He had said an article that he should not withdraw from. Marwan said to her: What are you and that, by God your father has died and he cannot perform ablution? She said: Hey, Marwan, about mentioning fathers you tell, I mean my father while he is absent, you lie to him, and your father does not He can pay for himself (28).

3.2. The rivalry among rulers and princes and their own in the Umayyad era (41-132 AH/662-750AD)

From what happened in this regard, what happened between Muawiyah Ibn Abi Sufyan and Aqil Ibn Abi Talib, a quarrel that is not without wit, humor and laughter, that is, it is a quarrel mixed with wit, when Muawiyah said one day to Aqil bin Abi Talib: People of Sham, have you heard the words of God? Blessed and Exalted be He in His Book(29). They said: Yes. He said: Abu Lahab is his uncle. Aqeel said: Did you hear the words of God Almighty:(30). They said: Yes. He said: She is his paternal aunt. Then he said: O Mu'awiyah, if you enter Hellfire. So be fair to the left, for you will find my uncle, Abu Lahab, and your aunt saddled with a carrier of wood, so see which of them is better (31).

The Umayyad era witnessed a great boom in the liquor trade, due to the Umayyad rulers' desire to drink it, disregarding the sanctity of Islam for drinking it. The people of Medina went to the mosque and came to the pulpit and took off Yazid, and one of them said: I took off Yazid as I took off my turban, and he took it off his head. Another: "I took it off as I took off my dress, and another said: I took it off just as I took off my slippers, until the turbans, slippers, and slippers abounded, and they showed their innocence from him and were unanimous on that(32).

Islam has urged choosing the right lineage when intermarriage and getting to know the reality of the intermarriage and knowing their true nature by asking about them and listening to the advice of those who know them closely. negative news for him; And from that when Muawiyah bin Abi Sufyan proposed to Umama bint Abi Al-Aas(33), so she consulted Al-Mughirah bin Nofal bin Al-Harith in Muawiyah's sermon for her, and he said to her: You will marry the son of the one who ate the livers(34).

Quarrels may appear clearly when rulers and princes quarrel among themselves, and each side shows the shortcomings and faults of the other, including what happened after the

sermon of Muawiyah bin Yazid, in which he described the faults of the Umayyad family, Marwan bin Al-Hakam entered upon him and said to him: You have been given from yourself what the humiliated humiliated gives, then he raised his voice and said: Whoever wants to look into the caliphate of the Harb ibn Umayyah family, let him look at this, so Muawiyah said to him: O son of Zarqa(35) get out of me, God does not accept you an excuse the day he received it(36).

It was mentioned in historical texts that the soldiers defame their commanders, and this is an indication of the dissolution of the military and its rebellion, and from that when Al-Hajjaj bin Yusuf joined Rouh bin Zinba'(37), the minister of Abdul Malik bin Marwan (65-86 AH/685-705 AD), he was in many of his police, until he complained Abd al-Malik ibn Marwan saw what he saw of the dissolution of the military, and that people do not leave with his departure and do not descend upon his descent, so Rouh bin Zinba' suggested to Abd al-Malik that the pilgrims imitate the order of the military, and Abd al-Malik ibn Marwan agreed to imitate him, so the military controlled and no one was left behind, except for the aides of Ruh ibn Zinba'. He stood over them one day, the people had left while they were eating food, so he said to them: What prevented you from leaving with the departure of the Commander of the Faithful? They said to him: Go down, O Ibn al-Lukhana. All with us, but he refused(38).

Sometimes the rivalry is sometimes confused with admonition, and it generates regret and is positive because it is a reason to save a soul or break a decision, and from that when Al-Hajjaj won Imran bin Hattan the buyer(39), he said: Strike the neck of Ibn Al-Fajrah, and Imran said: What is wrong with your family, O Hajjaj? How did I secure that I would respond to you in the same manner with which you met me? Death is far from the status I will do to you, so the pilgrims knocked shyly, and said: Leave him; So he went out to his companions. They said: By God, no one but God has released you, so go back to his war with us. He said: No way(40).

The stigmatization of honor was considered one of the tools of the rivalry that were present in the councils of rulers and princes and in their deliberations in matters of dismissal and succession, as Hisham bin Abd al-Malik (105 - 125 / 723-742 AD) dismissed Khalid bin Abdullah al-Qasri(41) and ordered him to be brought to Wasit, then ordered He imprisoned him in it, then Yusuf bin Omar took him to Al-Hira, and he was still imprisoned in Al-Hira for the past eighteen months with a group of his family, and Yusuf Hisham asked permission to release his hand on him and torture him. If his time for Khaled came to him while he was in his hand, he would kill him, so Joseph called for him, so he sat on a shop in Al-Hira, and the people attended, and spread over him, and not one spoke to him until Yusuf insulted him, so he said: O son of the priest(42).Then Khaled said to him: You are an idiot, lend me to my honor, but you O Ibn as-Saba, your father was a drunkard - meaning he sells alcohol - then he returned him to his imprisonment(43).

And from what was mentioned about insults, Hisham bin Abdul-Malik was blaming Al-Waleed bin Yazid (126-127 AH / 743-744 AD) and underestimating him, so he entered upon him one day with a group of Banu Marwan, and they were blaming Al-Walid before he entered, so they described him as an idiot, so Al-Abbas bin Al-Walid bin Abd said to him The King: O Abu Al-Abbas, how is your love for the Roma women, for your father was a fan of them, he said: I love them(44)and how can I not love those who still come like you - and the mother of Al-Abbas is Roman. Al-Abbas said: O Walid, are you proud of me for what was cut from your mother's clitoris(45).

3.3. The rivalry among rulers and princes and their own in the Abbasid era (132-447 AH / 750-1055 AD)

Hardly any era of the historical era is free of antagonism and conflict and its consequences of slander, insults and bloodshed, and in some cases quarrels, disputes, insults and reprimanding occur in the gatherings of singing, rapture, perseverance and amusement, and from that when Musa al-Hadi (169-170 AH / 785-786 AD) asked Ibrahim Al-Mawsili(46)

is to sing for him a kind of song that he enjoys and delights him with; And he sang to him:

I left you until it was said he did not know his passion... I visited you until it was said he had no patience.

He raised his voice and said: Well done, for God your father gives you what you want.” Ibrahim said: My master, Marwan's eye is in Madinah, and his eyes turned around in his head until they became like two coals. So he ruled, and you made me dark and modern. So Moses commanded one of his own, saying: Take the hand of this ignorant person when you rise, and put him in a private treasury(47).

In several cases, the opposition is accompanied by political intrigues and conspiracies, and he is present in them, and from that when Musa Al-Hadi summoned Harthama bin Ayan(48),and he entered him, and he dismissed all those who were present in his presence, and he said to Harthama: Go out and close the door, and come back to me, so my anxiety increased, so I did, and I returned To him, Musa al-Hadi said: I have been hurt by this atheist dog, Yahya bin Khalid(49) who has no idea other than beating the army, and attracting them to his owner Aaron. You come to me with his head, either in his house, or you take him out with my message calling him to my presence, then you go with him to your house, and you kill him, and you come to me with his head(50).

In addition to that, he is subjected to especially rulers and princes of insults and insults by their superiors, considering this procedure a precautionary measure in which they rebuke their own in order not to dominate them and to show the extent of loyalty to them, and this is what happened with Jaafar bin Yahya(51), whose father was the clerk Harun al-Rashid (170-193 AH/786-808 CE) before his caliphate and as his minister after his caliphate; Jafar was famous for his standing with al-Rashid and his love for him, as he married his sister al-Abbas, but al-Rasheed stipulated that he should not have intercourse with her, and it is not a marriage, but a contract between them so that he can sit with him until it is permissible to

look at her, but Jaafar disagreed with that and she bore him a son, so she secretly sent him with some of her female concubines to Mecca. In order to raise her, and after they disagreed with Jaafar and Abbas, Abbasa disclosed the secret to her brother Harun, and there is a narration that mentions that one of Abbas's maidservants told her to her brother Harun that she was born from him. Jafar was hesitant and afraid to attend, so Jaafar said to the Messenger of Al-Rashid: Go back to him and make sure of him, perhaps he was drunk. Rashid(52).

The rivalry may be mentioned in social gatherings and be mixed with laughter and humor by making fun of a defect or a congenital defect in the body of one of the attendees, (53)and from that when Ali bin Al-Haytham(54) met in the lighthouse(55)the owner of Al-Rashid, he said to him: O beacon, you have robbed a homosexual(56),and he said God bless you, I didn't think you would receive me like this, a sheikh like me plays with boys, so everyone in the assembly laughed.

In some historical texts there is a rivalry of another kind, which is between a father and his son and a brother to his brother, and from this what happened after the matters of the caliphate were straightened to Muhammad al-Muntasir Billah (247-248 AH/861-862 AD), Muhammad al-Muntasir thought and with his advice to eliminate al-Mu'tazz and al-Mu'ayyad And he removed them from the caliphate, so that the mandate of the covenant would be given to his son Abd al-Wahhab, and after forty days of his rule, he ordered to bring Al-Mu'tazz and Al-Mu'ayyad after they had left him, so they were brought and put in a house. I don't think he would do that to us, so while they were like that, when the messengers came to them with the khula', then the supporter said: Hear and obey and Al-Mu'tazz said: I wouldn't do that. to a house, and they closed the door on it, so the supporter said after he saw what they had done to Al-Mu'taz: What is this, you dogs, you have been tempted against our blood, you mount this jump on your master. Then you refrain from them, remove your woe and do not return them(57).

In the same context, al-Hasan ibn Abi al-Haijaa al-Hamdani(58)- who was later called Nasir al-Dawla (318-359 AH / 930-969 AD) asked his father to give him the estate of Nahrawan. Abu al-Haijaa said to the vizier al-Muqtadir Ali bin Issa (d. 334 AH / 946 AD): This dog managed to remind me of you(59).

4. Conclusion

In light of the foregoing and by studying the issue of rivalry among princes and rulers, we conclude the following:

1. The rivalry had a prominent presence in the councils of rulers and princes, as they used it as a means of bringing down opponents and defeating them socially.
2. The rulers and princes used the rivalry to censure their own, taking advantage of that to show the extent of their loyalty to them and their lack of superiority over them.
3. The rivalry has two balances, one negative and the other positive, but the negative balance is much heavier than the positive, since the positive is associated with specific and precise conditions.
4. The rivalry may sometimes serve a positive purpose, as it psychologically affects the deprived and he reverses his decision, especially rulers and princes when they make a decision to kill or torture a person, because of the influence of the snub they forgive him.
5. Despite the violence of the rulers and princes, we notice that some of the common people have exchanged the rivalry with them, indifferent to their tyranny and tyranny, and who paid their lives as a tax for what they did.
6. The rivalry is not limited to the category of men, as women have been subjected to the rivalry and they have also quarreled with those who quarrel with him.

Arabic margins

- 1) Ibn Manzur, Lisan Al Arab, 5/41: Translated from Arabic.

- 2) Jami' al-Bayan, 21/367-371: translated from Arabic.
- 3) Al-Asn: the rest of the fat, and it is said that the fat of her she-camel is from Asan, i.e. from old fat. Essential, Asahah in language and science, 89. : translated from Arabic.
- 4) Ibn Bakar, the news of the arrivals of men from the people of Basra and Kufa on Muawiyah bin Abi Sufyan, 20. : translated from Arabic.
- 5) Abu Al-Aswad Al-Du'ali: He is the oppressor bin Amr, and he is called Al-Daili, the scholar, the virtuous, the judge of Basra. He was born in the days of the prophethood, and it was narrated on the authority of Omar bin Al-Khattab, Imam Ali, Ubai bin Ka'b, Abu Dhar, and Abdullah bin Masoud Al-Zubayr bin Al-Awwam, and it was narrated from him by his son, Yahya bin Yamar, Ibn Buraidah, Omar Mawla Ghufra, and others. 688 AD. Al-Dhahabi, Biography of the Nobles' Flags, 4/82-84. : translated from Arabic.
- 6) (Al-Talqa: It is the combination of the ta' and the conquest of the lam and the madd, and they are the ones who embraced Islam on the day of the conquest of Makkah, and it is a loose plural. An-Nawawi, An-Nawawi's explanation of Muslim, 7/153: translated from Arabic.
- 7) Ibn Abd Rabbo, The Unique Contract, 5/97: translated from Arabic.
- 8) Sharek Ibn Al-Awar: a poet from the people of Basra, one of the companions of Imam Ali, peace be upon him, who witnessed with him the Camel and Siffin. He died in Kufa in the year 61 AH / 680 AD. Ibn Asaker, History of Damascus, 73/166; Ibn Manzur, Brief History of Damascus, 10/305. : translated from Arabic.
- 9) Ibn Asaker, History of Damascus, 73, 166-167; Ibn Manzur, Brief History of Damascus, 10/305: translated from Arabic.
- 10) Muhafiz bin Tha'labah: He is Muhafiz bin Tha'labah bin Murrah bin Khuzaimah bin Luay, who took the head of Al-Hussain □ to Syria, he died after the year 61 AH / 681 AD. Al-Baladhuri, Ansab Al-Ashraf, 11/33; Al-Zarkali, Media, 5/291 : translated from Arabic.
- 11) al-Tabari, History of al-Tabari, 5/460; Ibn Manzur, A Brief History of Damascus, 114/24 : translated from Arabic.
- 12) al-Tabari, History of al-Tabari, 5/460; Ibn Katheer, The Beginning and the End, 8/209 : translated from Arabic.
- 13) () Zabba: The raisin seller. Zubaidi, crown of the bride, 3/7: translated from Arabic.
- 14) Qanur: bad character. Ibn Manzur, Lisan Al Arab, 5/120: translated from Arabic.
- 15) The prostitute: a woman who is an immoral woman who is lenient to whomever wants her, openly immoral, an adulteress. Al-Jawhari, Al-Sahih fi Language and Science, 5855; Ahmed Mukhtar Omar, Dictionary of Contemporary Arabic Language, 3/2498: translated from Arabic.
- 16) Al-Jahiz, Al-Bayan wa Al-Tabeen, 1/313: translated from Arabic.
- 17) Ibn Abd Rabbo, The Unique Contract, 7/139: translated from Arabic..
- 18) Al-Hadhrami: He is Hafs bin Al-Waleed bin Yusuf Al-Hadrami, emir, one of the governors, and the ruler of Egypt for Hisham bin Abdul-Malik in the year 108 AH / 726 AD and was spent in the same year, and was restored in the year 124 AH / 741 AD, so he remained until the days of Marwan bin Muhammad, and the state of the state was disturbed, so he recovered. He was pardoned in the year 127 AH / 744 AD, and he died in the year 138 AH / 755 AD. Al-Dhahabi, History of Islam, 3/362; Al-Zarkali, Media, 2/26: translated from Arabic.
- 19) Al-Jahiz, Animal, 4/293: translated from Arabic..
- 20) The virginity of the crescent moon: she is the virginity of the blue crescent moon, mother of Sinan bint Khaithama, and she was one of the famous Arab women described as courage, courage, eloquence, poetry, prose and rhetoric. Doom without indifference to the consequences. Ibn Abd Rabbo al-Andalusi, The

Nature of Women, 217; Zainab Fawar, Durr scattered in the layers of the boudoirs, 99: translated from Arabic.

21) Ibn Bakkar, the news of the arrivals of women on Muawiyah ibn Abi Sufyan, 72; Ibn Tayfur, Women's Reports, 40 : translated from Arabic.

22) Ibn Tayfur, Reports of Women, 53-54; Ibn Asaker, History of Damascus, 70/270-272: translated from Arabic.

23) Ibn Bakar, News of the New Women on Muawiyah bin Abi Sufyan, 61; Ibn Tayfur, Women's Reports, 67: translated from Arabic.

24) Amr ibn al-Hamaq al-Khuza'i: He is Amr ibn al-Hamaq ibn al-Kahn ibn Habib ibn Amr ibn Rabi'a ibn Ka'b al-Khuza'i, he lived in Kufa, then moved to Egypt, narrated from him by Rifa' al-Qatbani, Jubayr ibn Nufair, and others. The first head dedicated in Islam was the head of Amr Ibn al-Hamaq, they cut off his head and carried him to Muawiyah in the year 50 AH / 670 AD. Abu Naim Al-Isfahani, Knowledge of the Companions, 4/2006: translated from Arabic.

25) Ibn Bakar, News of the New Women on Muawiyah bin Abi Sufyan, 53; Ibn Tayfur, Women's Reports, 65: translated from Arabic.

26) The Battle of Ain Shams or the Battle of Heliopolis: It is the battle that took place between the Arab Muslim armies led by Amr ibn al-Aas and the Byzantine forces led by al-Muqawqis and al-Ardabun, in Egypt in the year 20 AH/641 AD, that is, in the caliphate of Umar ibn al-Khattab □ in order to conquer Egypt The Islamic armies were victorious and Egypt became under the umbrella of the Arab Islamic State Ibn Kathir, The Beginning and the End, 10/90-92 : translated from Arabic.

27) Al-Tabari, History of Al-Tabari, 4/111: translated from Arabic.

28) Ibn al-Atheer, al-Kamil fi al-Tarikh, 2/533: translated from Arabic.

29) Surat Al-Masd, verse 1: translated from Arabic.

30) Surat Al-Masd, verse 4: translated from Arabic.

31) Ibn Abd Rabbo, The Unique Contract, 4/91; Ibn Assem Al-Gharnati, Al-Azhar Gardens, 3: translated from Arabic.

32) Ibn al-Jawzi, The Regular in the History of Kings and Nations, 6/12; Ibn Kathir, The Beginning and the End, 11/614; Abu al-Faraj al-Isfahani, Al-Aghani, 1/38 : translated from Arabic.

33) In front of him is the daughter of Abi Al-Aas: She is in front of him the daughter of Abi Al-Aas bin Al-Rabee' bin Abdul-Uzza bin Abd Manaf Al-Qurashiyeh Al-Abashmieh. Her mother is Zainab, the daughter of the Messenger of God. She was born during the time of the Messenger of God. Fatima al-Zahra' and Fatima had recommended Imam Ali to marry her, and when Fatima died he married her, her husband al-Zubayr ibn al-Awwam from him, because her father had recommended her to him; After the death of Imam Ali, and the waiting period was over, Al-Mughirah married her, and she bore him Yahya, and he was his nickname. . Ibn al-Atheer, The Lion of the Forest in Knowledge of the Companions, 7/20; Meet El Fassi, The Precious Decade in the History of the Faithful Country, 6/369.

34) (Ibn Saad, Tabaqat al-Kubra, 8/32-33 : translated from Arabic.

35) Al-Zarqa: She is Al-Zarqa, the daughter of Mawhib, the grandmother of Marawan bin Al-Hakam to his father, and she was one of the women with the flags that were used to refer to brothels, and Marwan used to slander and slander her. Ibn al-Atheer, al-Kamil fi al-Tarikh, 3/2 : translated from Arabic.

36) Al-Baladhuri, Ansab Al-Ashraf, 5/358: translated from Arabic.

37) Ruh bin Zanbagh: He is Ruh bin Zanbagh bin Rouh bin Salama bin Haddad bin Hadidah bin Umayyah bin Amru Al Qais bin Hamana bin Wael bin Malik bin Zaid bin Manat bin Afsa bin Saad bin Dabil bin Iyas bin Haram Al Judami, Abu Zara', my follower. He was the emir of al-Sham, its leader, fiancé, and courageous man. He was specifically for Abd

al-Malik Ibn Marwan, so he appointed him as his minister. He died in the year 84 AH / 703 AD. Ibn al-Atheer, *The Lion of the Forest in the Knowledge of the Companions*, 2/295: translated from Arabic.

38) Ibn Abd Rabbo, *The Unique Contract*, 5/275-276: translated from Arabic.

39) Imran bin Hattan, the buyer: He is Imran bin Hattan bin Zabyan bin Luthan bin Amr bin Al-Harith bin Sudus, and he is called Abu Shihab, and he is a visual follower, he died in the year 244 AH / 858 AD. Al-Mazi, *refinement of perfection*, 22/322: translated from Arabic.

40) Al-Qayrawani, *Zuhr al-Adab and the Fruit of the Heart*, 4/924: translated from Arabic.

41) Khalid bin Abdullah Al-Qasry: He is Khalid bin Abdullah Al-Qasri bin Yazid bin Asad bin Karz Al-Bajali Al-Qasry, and he was Yazid bin Asad Al-Bajali Al-Qasri, and he was a delegation to the Prophet and he embraced Islam and came to the Levant and his mother was a Christian. . Al-Dinuri, *Al-Maarif*, 1/398, Ibn Khaldun, *Tarikh Ibn Khaldun*, 3/131: translated from Arabic.

42) Ibn al-Kahin: a nickname that Khalid bin Abdullah used to lend to his grandfather, Shaq bin Saab bin Shakir bin Rahm Al-Qasri Al-Bajali Al-Anmari Al-Azdi 126 AH / 743 AD, and he was a pre-Islamic priest, and he was sometimes called for counseling, or the interpretation of some dreams, and Shaq lived until after the birth of the Prophet He lived a long time and died in 55 BC. AH, and that he has offspring, he became famous in the Marwani era (Khaled) and (Asad) Al-Qurayran. Al-Mazi, *Refinement of Perfection*, 8/117; Al-Zarkali, *Media*, 3/170: translated from Arabic.

43) Al-Tabari, *History of Al-Tabari*, 7/254; Al-Safadi, *Al-Wafi with Deaths*, 29/118: translated from Arabic.

44) Asbah: its singular word is Asb, which means the boy, or the water of the stallion, Ibn Manzur, *Lisan Al Arab*, 1/598: translated from Arabic.

45) Al-Baladhuri, *Ansab Al-Ashraf*, 9/131: translated from Arabic.

46) Ibrahim Al-Mawsili: He is Ibrahim bin Mahan bin Bahman Abu Ishaq, known as Al-Mawsili, he was the singer of the Abbasid Caliphs, he died 188 AH/803 AD. Al-Khatib Al-Baghdadi, *History of Baghdad*, 7/116: translated from Arabic.

47) Abu al-Faraj al-Isfahani, *Book of Songs*, 5/121: translated from Arabic.

48) Harthama bin Ayan: He is Harthama bin Ayan, the prince, the ruler of the Kingdom of Khorasan for Rashid, and he was a man of time and heads of state. He died in 201 AH/816 AD. Al-Dhahabi, *History of Islam*, 14/420-421: translated from Arabic.

49) Khalid bin Yahya Al Barmaki: He is Khaled bin Yahya bin Barmak Al Barmaki, and Barmak was one of the Magi of Balkh, and he served the Nubahar, a temple of the Magi in the city of Balkh, in which fire was kindled. A visitor from the Barmak family, and he did not visit a minister until the butcher died, then he visited his brother Abu Jaafar al-Mansur until he died in the year 163 AH / 780 AD. Al-Baghdadi, Abdul Qadir, *The Treasury of Literature and the Pulp of Lisan Al Arab*, 3/232: translated from Arabic.

50) Al-Tanoukhi, *Vulva after hardship*, 3/19; Ibn Miskawayh, *The Experiences of Nations and the Succession of Determination*, 3/494-495: translated from Arabic.

51) Ja`far bin Yahya: He is Ja`far bin Yahya bin Khalid Al Barmaki, died 187 AH/803 AD. Al-Zarkali, *Media*, 2/49: translated from Arabic.

52) Ibn Kathir, *The Beginning and the End*, 10/189-191: translated from Arabic.

53) Ali bin Al-Haytham: Ali bin Al-Haytham Al-Anbari and Al-Hasan Al-Katib known as: (Junga), was in Al-Mamoun's Diwan, and he was virtuous and a lot of cursing in his speech. Al-Haytham, I would reserve if he spoke because he was drowning in strangeness. Al-Safadi, who passed away, 22/183: translated from Arabic.

54) Manara: He is the owner of Al-Rasheed Police, from the people of Damascus, and he was a great man with a lot of money, he was obedient in his people and his country, he had a group, children and Mamluks who carried weapons and rode horses in the battles. Itilidi, Anecdotes of the Caliphs, 132: translated from Arabic.

55) Lotti: He is the one who does the action of the people of Lot; It comes from the mastermind. Al-Jawhari, Al-Sahih Taj Al-Lughah wa Al-Arabiya, 3/1158; Al-Harari, Muhammad Al-Amin, Sharh Sunan Ibn Majah, 15/117: translated from Arabic.

56) Yaqoot Al-Hamawi, Dictionary of Literature, 5/2006: translated from Arabic.

57) al-Tabari, al-Kamil fi al-Tarikh, 9/244-245: translated from Arabic.

58) Al-Hasan bin Abi Al-Hayja: He is Abu Muhammad Al-Hasan bin Abi Al-Hayja Abdullah bin Hamdan; His father died in the caliphate of Al-Qaher Billah, and he was called Nasir al-Dawla and his brother Abu al-Hasan was the sword of the state. Ten months and three days, and his emirate was there for 32 years, and he died on Friday the twelfth of Rabi' al-Awwal in the year 358 AH / 969 AD. Ibn al-Sha'ar, Al-Juman's Necklaces in the Pioneering Poets of this Time, 4/107; Al-Zarkali, Media, 2/195-196: translated from Arabic.

59) Al-Tanoukhi, Nishwar Al-Mahazar and Akhbar Al-Mudharaqidah, 2/148: translated from Arabic.

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