

Qais Bin Al-Malouh: His Life And Poetry

Masar Saadi Raheem

| Article Info | Abstract |
|--|--|
| <p>Article History</p> <p>Received: October 20,2020</p> <p>Accepted: January 13, 2021</p> <hr/> <p>Keywords Al Rada War, War of Al Jamal, Qais bin Al-Malouh</p> <p>DOI: 10.5281/zenodo.4445995</p> | <p><i>The researcher has dealt with the research on the life of the poet (Qais ibn al-Malouh)), the period he lived in the Umayyad era, the different narrators in his name and nickname .. and what year he was born in. In the second section, I also touched on his title and his well-known name among his people, which is Majnun Layla He is one of the poets of the pure, chaste spinning towards the beloved one. as well as the year of his birth and the year of his death. What are his most important poems? In the second topic, she touched on his place of birth as well as his surname, and the most prominent of his titles is Huh Majnun Laila, which is about the relationship of kinship with her, his love and his madness with her, and some evidence from some poems that explain his flirtation with it to the point of insanity, which is what represents honest and chaste love towards women. and some of his poems represent which represents his love and devotion to her. Where it represented the healthy love from the heart and also touched upon some of the supporters and opponents of the poet Qais ibn al-Malouh and the Umayyad era during that period in which the poet lived.</i></p> |

Introduction

The importance of researching the subject lies about the life of the poet Qais bin Al-Malouh and about the poetic experience that the poet lived, about his title, supporters and opponents of the poet. and the period he lived in the Umayyad era, where the political and religious fluctuations and the rule of power and revolutions that occurred during that period , and the poet represented his poetry in the extent of his love for Layla and reached the point of his madness until he became famous among the Arab tribes and the Arabian Peninsula as Majnun Laila And also about the year of his birth and death, who are the contemporary poets of the poet, and what are their rejection and support for the poet, and for the poems he wrote about love and love, which reached the point of madness.

THE FIRST TOPIC: POLITICAL LIFE IN THE UMAYYAD ERA

The first requirement: the establishment of the Umayyad state
 Imam Ali, peace be upon him, was killed by Abd al-Rahman bin Maljam al-Muradi, who struck him on the head with a poisoned sword when he left at dusk. To wake up the worshipers for Fajr prayer on the morning of Friday, the seventeen nights of the month of Ramadan in the year forty of the Hijra, at the instruction of the Kharijites who said in one of their meetings. If we killed the three heads of sedition, Ali bin Abi Talib, caliph of the Muslims in Kufa, and Mu'awiyah bin Sufyan as leader of those claiming the blood of Othman bin Affan in Damascus, and Amr ibn al-Aas and to Egypt, we would have returned to the Islamic nation the prosperity of its era and preceded its glory, and we would quench the sedition before it swept Islam and Muslims. Al-Rahman bin Muljum said: I am Ali bin Abi Talib, and perhaps his motive for killing Ali, not his companions, is what is narrated that he sermons from the current Kharijites called QattambintAlqama bin Taym al-Rabab, and Imam Ali had killed her father and her brother, so she asked for a dowry for her head and water, a slave and a certain number of three thousand dirhams. And in that, Abdul Rahman bin Muljamsays:

Three thousand and Abdul Waqin

Ali hit the designer

There is no dowry more expensive than Ali, even if it is expensive

And there is no lethality without the lethality of Ibn Maljam.

Al-Hajjaj bin Abdullah, who is known as Al-Barak, ensured the killing of Muawiyah bin Abi Sufyan, and left for Zadawiya, the slave of Bani Anbar, Amr bin Al-Aas.

And Zadawiyeh, as Al-Hajjaj bin Abdullah bin Mu'awiyah bin Abi Sufyan was severely wounded in his trial, but he did not die, but the wound cut off the sweat of the offspring, and he was not born to Mu'awiyah afterwards.

As for Zadawiyeh, the judge killed Kharga bin Hadaqa, who was sent by Amr to lead the worshipers in place of him, and he also killed him instead of him, and he did not know about the identity of the murdered until he

entered Amr ibn al-Aas and there is an opinion of the people calling him, Amr. And to this, Abd al-Hamid bin Abdoun al-Andalusi refers in his saying:

*I wish it ransomed Umrah outside,
She gave me whomever she wanted*

Despite the arrest of the three Kharijites, their destinies differed greatly, such as the difference of their victims. The companions of Imam Ali wanted to kill Abd al-Rahman bin Maljim immediately after his arrest, but Ali ordered him to be postponed until he heals his opinion about him or dies with his wounds. After the death of Imam Ali.

Therefore, Imam Ali, may God bless him and grant him peace, passed away three days after his injury from his wounds, and his caliphate lasted five years except for three months, and it was said that only two months. As for a killer outside, Amr bin Al-Aas killed him as soon as he was introduced to him, and Muawiyah was about killing the ponds, but he promised him to kill Ali, so he promised to pardon if he believed his gospel. :*Will you be born, and the Commander of the Faithful is not born to him.*

So, the Kharijites failed miserably in their endeavor, and they only killed the three best ones that had sprouted and blessed them with sprouts, and preserved them for the right of the ummah. He had to fight in fulfillment of his father's order, so he led an army of forty thousand fighters led by Qais bin Saad at the head of twelve thousand, but as soon as Al-Hassan reached Al-Madaen, a shout came to them. That Qais was killed, and the army was disturbed and the mob plundered Hassan until they disputed his robe, and they were not satisfied with that, but one of the Kharijites jumped on him and stabbed him with a poisoned dagger, and said: (May God curse you from the people of a village. I knew that there is no good in you. You killed my father yesterday, and today you are doing to me. This) and wrote Muawiyah in reconciliation and stipulated three conditions, so Farah Muawiyah and I took advantage of it.

And it was said that Muawiyah sought peace. The reason for that is that he was sitting with Amr Ibn al-Aas, and he came to Hassan at the head of Aramram's army, so Amr said: I see battalions that will only be taken over by their peers, so Muawiyah said: O Amr, if these are killed like them, whoever remains among the Muslims, and he rose immediately, so he sent the ambassadors to Al-Hassan asking Al-Hassan stipulated forgiveness for everyone who was with him, and his ability to house the Muslims' money to pay the soldiers their livelihoods and pay off his debts. And not to deal with his father a human being while he hears, and that the matter is for him after Muawiyah, and after Muawiyah's approval, Hassan relinquished the caliphate despite the anger of Hussein and the general population.

Al-Hassan bin Ali pledged allegiance to Muawiyah at the end of Rabi` al-Awwal of the forty-first year, thus concluding his caliphate, which lasted only seven months and seven days with his sermon in which he says: God has passed on to you, Muawiyah, this hadith is good for you, or an evil that He knows about you, then he recited the Almighty's saying: "And if I know, perhaps it will be for you a trial and entertainment for a while") and he went down, then drove his family to Madinah. So, the matter became Muawiyah in the year of the congregation, and it was called that because of the gathering of the matter of Muslims in it, and the first of its actions was the transfer of the House of Caliphate to Damascus, and Hassan arrived at forty thousand.

And he increased the generosity of Muslims in general and the children of immigrants, Ansar, and senior companions in particular, and pardoned his rebellion, and renounced oppression and violence, and tended to dream and pardon, and he tried his efforts to simplify his face and his council of scholars, clerics and the general Muslims and their own, hoping that he would enjoy their love and remove the hatred that he had planted in their hearts with a flat stick. I see that he was the most appropriate one to follow the command of Muslims in this difficult period of the life of the Islamic community, because of his excessive shrewdness and his dream that caught the attention of Omar bin Al-Khattab, as he praised his wits and likened him to the sweetness of rum, and his chest was the fruit of the supplication of the Prophet, peace be upon him and blessings be upon him since his early youth, and to God Abdullah bin Qais turned Al-Roqayat, as he says:

*Only the Umayyads
That they dream if they get angry
The most important thing with Kings is not
Only Arabs reach them.*

And Muawiyah died in the year sixty, at the age of seventy-seven, leaving the caliphate to his son, Yazid.

The Second Search: The Alawites

As soon as Muawiyah died, leaving the mandate of the Covenant to his son Yazid, the Iraqis protested and said: The people are more entitled to this matter, Ahl al-Bayt does not increase. And his departure from Madinah to Makkah at night, and they sent him books, covenants and charters, Walk to us and we support you and support you, and return the caliphate to you and to you with the edge of the sword. Then Aba Al-Hussein was made up of forty-five horsemen and a hundred men, and it was said that there were seventeen men from his household

and sixty of his Shiites. His father killed them and his brother stabbed them. When he saw him, he proceeded with his affairs remaining on his resolve. He said to him: "I think you will be killed tomorrow between your wives and your daughters, just as Uthman was killed, and I fear that you will be the one who is led by Uthman, for we belong to God and to him we shall return." Abu Sa'id Al-Khudri said to him: (O Abdullah, I am your counselor and I have been told that your writer is a people of your Shiites Do not go out to them, for I heard your father say in Kufa: By God, I bored them, and I hated them, and I hated me. And I sent to him an Umrah reminding him of the hadith of Aisha, on the authority of the Prophet, peace and blessings be upon him, that he said: (Hussein will be killed in the land of Babylon), then he said: So I must be killed and left immediately, so Ibn Omar followed him to return him, and said to him: (Gabriel came to the Prophet, peace be upon him And greeting him with the choice between this world and the hereafter, so he chose the Hereafter, and you are a few of it. By God, no one from the people of his household will ever follow it.

Al-Husayn went until he reached honor, and news came to him that the people of Kufa had failed and handed them over to the Umayyads who killed him and crucified him, and by that he was the first to be crucified from the family of al-Bayt, so he consulted those with him to return. Distress and affliction. Ibn Ziyad, the governor of Kufa at that time, sent an army of four thousand fighters, led by Omar bin Saad to fight the rebels, and they besieged Imam Hussein in Karbala without daring to fight him, so he sent them to choose one of the three from me, either you leave me between me and return to Medina. Or you send me to Yazid bin Muawiyah and I put my right in his oath, or you take me out to the Turk and fight them until I die, and they refused until he came down to their rule, and the fighting began, and the circles revolved around Hussein and his family, so he was killed on Friday, sixty-one year by kindness from the shore of the Euphrates by Ubayd Allah bin Ziad and carried his head to Yazid bin Muawiyah in the Levant. And after killing Hussein, the Umayyads professed the blood of the Alawites and the family of al-Bayt, then displaced them and persecuted them in the most heinous persecution, including the fall of al-Hurra, in which thousands of immigrants and supporters were killed and their heads were carried to Yazid, and it was exemplified by the words of Abdullah bin Al-Zabari:

*" If only my old men in Badr were witnessed,
Khazraj dismayed from the impact of the rush".*

The Umayyads exceeded the limit and did not observe the Alawites except nor their responsibility, despite their knowledge of their bad deeds and the evil of their money, including what Abd al-Malik bin Marwan said to al-Hajjaj when he marched to fight the Zubayrites: (I took the blood of the people of this house, for I saw the sons of Harb robbed their king when they killed Hussein). The Alawite revolutions did not stop until the fall of the Umayyad state in the year 18 AH. The Alawites joined under the banner of the Abbasids, who had misled them themselves, and honored them with their money and knew their rights.

The Third Search: The Zubayrians

After Abdullah bin Al-Zubair refused to pledge allegiance to Yazid bin Abdul Malik and Adlij to Mecca, he entered the stone and dressed the Maafari, and began to encourage Hussein bin Ali to join his Shiites in Iraq, and he remained in Mecca cursing Yazid bin Muawiyah and turning people against the Umayyads, but he walked to Yahya bin al-Hakim al-Jamhi The governor of Makkah on that day pledged allegiance to him, but Yazid did not accept this pledge of allegiance, and ordered that Ibn al-Zubayr be carried to him in chains, so Ibn al-Zubayr refused to walk to the Levant and said: (O God, I seek refuge in your house), so he was called Aadhid al-Bayt and he remained a whole year, and none of the Umayyads dared to offer him human. Until he sent a delegation of ten ambassadors to him, he used to delegate them to all the great things and dilemmas that mattered to them, fulfilling their rights and ceasing their evil, until they were named to the knees. Do you accept the sanctuary? So they said to him: Rather it is permissible for anyone in it.

Yazid did not give patience, so he sent to the governor of Medina ordering him to fight Ibn al-Zubayr, so the governor prepared an army of a thousand fighters and commanded Amr bin al-Zubayr, so Amr fought his brother Abdullah, who defeated him and his captivity, so his brother Ubaidah bin al-Zubayr tried to rent him and said to him: Abdullah bin al-Zubayr As for Haqqi, yes, yes. As for the rights of the people, it must be performed, so Musaab bin Abdul Rahman bin Auf stood up and said: He flogged me a hundred lashes and I want my right, so Abdullah Amr flogged one hundred lashes. So, Abdullah bin Al-Zubair separated him.

Yazid was not convinced of this, but sent another army of six thousand fighters to Ibn al-Zubayr in Mecca, and they besieged him for fifty days, and in those days the Kaaba was thrown with a catapult and burned on Tuesday for five days from Rabi` al-Awwal in the year sixty-four. On Thursday fourteen years ago in Rabi` al-Awwal, the army of the Levantines pledged allegiance to Ibn al-Zubayr for the caliphate, and returned to their homeland, then the Umayyads dispersed after the death of Muawiyah bin Yazid, who refused to succeed anyone, so the matter of the Islamic nation was disturbed ,especially after he pledged allegiance to the Hijaz and the Levant, except for Jordan, to Ibn al-Zubayr, and Ibn al-Abbas and Muhammad ibn al-Hanafiyya refused to pledge allegiance to him, and he thickened the statement to them and threatened them with burning their homes, and it was said that he imprisoned Muhammad bin al-Hanafiyya until he was saved by the people of Iraq from his imprisonment. For the caliphate, he made laughter in Marj Rahat, then entered the caliphate by force, and thus

the Levant and Egypt came to him, and the Muslims became two caliphs at the same time, and the period of the succession of Marwan bin al-Hakam was nine months and eighteen days.

Marwan bin Al-Hakam, the successor to his son Abdul-Malik, who killed Musab Ibn Al-Zubayr, the governor of Iraq, died by the Zubairis. And seventy, the pilgrims did not circumambulate the house until the pilgrims killed Ibn al-Zubayr and crucified him, after a long fight in which Abdullah was too tolerant, rejecting the offerings of the Umayyads. Thus, all regions condemned Abd al-Malik bin Marwan, and the succession of Abdullah bin al-Zubayr, the great companion of the Great, was only nine years, but most historians counted these nine years as a division. Therefore, they did not include Abdullah bin Al-Zubayr among the Umayyad caliphs.

Fourth Search: Kharijites

The Kharijites appeared shortly before the Umayyad dynasty, as they refused the arbitration approved by the two fighting armies with two ranks, and split against Ali bin Abi Talib. And it is narrated that they were eight thousand, and it was said ten thousand, they camped in Harra and did not return to Kufa with Ali bin Abi Talib, and their chief was Abdullah bin al-Kawa, so Imam Ali Ibn Abbas sent them to see them and confused them, and a large part of them returned to Kufa. Then he came to Ali and persuaded them to return to him, but as soon as they returned, they spread among the people that Ali had repented from the arbitration, so Ali addressed the people and said: He still maintains his opinion of the arbitration, so the Kharijites called out from the sides of the mosque, there is no judgment but God, so Ali said: The word of truth I want They were invalid, and they infiltrated a little bit, then met in Al-Mada'in and disbelieved on me to accept the arbitration, then they disbelieved whoever did not conform to their belief, and they were not satisfied with that, but killed all Muslims who passed by them. Then Ali bin Abi Talib went out to fight them, so they met Al-Nahrawan. And there, Imam Ali defeated them by the evil of defeat, so they dispersed in the country and hid from the people until their companion Ali bin Abi Talib was killed, and they gathered again, and they revolted against Muawiya, so he brought them into the battle of Al-Nujaila, and they remained chased by the Umayyad caliphs until Abdullah bin Al-Zubayr revolted in Mecca and established the state of the Zubayrites And Muawiya bin Yazid bin Muawiyah died without succeeding, The Umayyads fought over who would be entrusted with them, and the country's conditions were disturbed, until Marwan bin al-Hakam reunited the Umayyads. Then the Kharijites appeared in Iraq under the leadership of Nafeh bin Al-Azraq, and Balamamah, led by Najdah Ibn Aamd, and the help of Najdah was very exaggerated. So, he excluded his Shiites from the Kharijites against the Muslims and terrorized the safe, and they wreaked havoc on the land until al-Muhallab bin Abi Safra took over their fight. And the Kharijites had many poets who denied their doctrine and sacrificed for it with all the precious and precious.

The Kharijites were famous for their valor and dedication to fighting, and their leaders set an example of courage as Shabib bin Yazid, who was described by historians that he did not shout in the side of an army but was defeated, and his wife Ghazala, who dazed Al-Hajjaj bin Yusuf Al-Thaqafi and eliminated his army and fortified it in the house of the emirate, and in that he says Imran bin Hattan:

*A lion against me and an ostrich in wars
Rabaa repels the whistling whistle
Would you stand out to a gazelle in trouble?
Your heart was in the wings of a bird*

THE SECOND TOPIC: SOCIAL LIFE IN THE UMAYYAD ERA

The First S: Mecca and Medina

Makkah is the Sacred House of God, the destination of the guests of the Most Merciful, and the Qiblah of Muslims in every time and place, and among its names is weeping for the Almighty saying: "The first house of people is humble for the one who blesses and guides to the worlds." It helps the mighty people, that is, their brothers and sisters go, and it was said that because it captures sins, that is, it removes them. As for the city, the landing place of revelation, the House of Hijrah, the house of the Prophet, may God's prayers and peace be upon him, his mosque, and its inhabitants are the Ansar and the Jews. And she has twenty-nine names.

They are two of the most prestigious urban areas in the Umayyad state, despite the transfer of the Caliphate House to the Levant, they remained a religious and cultural center of radiance, and its people became rich until they did not find their money to be banked, and zakat was not due. Which they opened, and they built luxurious palaces and competed in it, to the extent that Muawiyah bin Abi Sufyan, owner of the flecked palaces, was standing amazed in front of Palaces of the Meccans. They acquired foreign slaves, and they wore brocade and prick ends, and women were spun in silk and ornaments.

The Umayyads increased them luxury, so they showered them with gifts and imposed donations for them, and perhaps the main motive behind that was the dismissal of the civilians and Meccans from matters of government and the claim of the caliphate. So, they spent most of their time in the role of singing and amusement, and their

poems were to match the music, and a lot of spinning because of its excessive suitability for singing, and the scholars, jurists, or hermits, such as Abdul Rahman, the priest who was fond of singing Salama and became addicted to listening to it Even named after the pastor's safety.

Abdullah bin Jaafar was at the head of those interested in the art of singing, as he made his home a destination for the people of Al-Tarab, and many of the owners of this profession excelled in it until they surpassed their peers. The Umayyad, when Ibn al-Zubayr denied it and compared Medina and Damascus, preferring the city over Damascus, the latter being the capital of the country, so he said:

*The palace, the palm trees, and the Jamma between them
Delicious to the heart from the gates of Geron,
To the tiles, what she won his clues
Our role is for indecency and hunger.*

The Second Search: Basra

When the country expanded and the conquests multiplied, the Muslim armies needed cities to rest in, and set off from them, ready to fight their enemy. Al-Sharqiya, then Utbah bin Ghazwan bin Jaber, the commander of the army at that time, chose Basra in the year sixteen of the Hijra, and it was said that it was fourteen years of migration, and called it Basra because it was filled with white stones, and Basra in the language is soft stones with white, and made it a camp for the fighting armies in the east. Because it was near the mouth of the Tigris River, and distributed it among five tribes, and built its mosque from reeds and built the house of the emirate without the mosque, so that they used to collect reeds when they set out to fight, and if they refused, they rebuilt it.

Then Basra developed at the hands of Abu Bakr, who was the first to plant palm trees in Basra, and it brought the finest dates, and settled it with his family, and his son Abdul Rahman, the first child born in it, and the first to build the role in Basra, Nafeh bin Al-Harith and Maqal Bin Yassar.

Basra remained the status of the mujahideen for the sake of God, until Caliph Othman bin Affan was killed, so Basra joined Mrs. Aisha, may God be pleased with her and whoever with her, and then soon after his victory in the Battle of the Camel, she fought with him until his death, although she was Ottoman Love, then it condemned the Umayyads who fueled rivalry between the tribes, and hit each other; To distract them from ruling and its affairs, and the tribal nervousness raised its head again. Then she pledged allegiance to Abdullah bin Al-Zubayr, who took over her brother Musabah until he was killed by the Umayyads, so Basra returned to Umayyad, and the tribal conflict was in the face of even its guardian Hajjaj bin Yusuf Al-Thaqafi, who defeated the Qaysis over the Yemenis, so they persecuted them and the Al-Muhallab family was persecuted. Each Wall supported one of the two rival tribes. Thus Basra remained divided into Yemenis and Qais, and if the guardian of it was a Yemeni who won for his passion, as for her guardian of love, victory is all victory for Bani Qais, and this is what embittered the public's issuance, and the poets were driven to satire and pride, so these two periods were so popular.

The Second Search: Kufa

Kufa is in the language of the round red Ramla, or every ramlet that is mixed with gravel, and its Egypt is Saad bin Abi Waqqas in the year seventeen AH by order of Omar Ibn Al-Khattab. It is irrigated by the Euphrates, and its west is Al-Hirah and Najaf. Imam Ali took it as the seat of his caliphate since he assumed it, and thus he inculcated his love in the hearts of the Kufis who supported him until he was killed and then supported his family. His father, who tightened the noose on them, and resorted to them to carry weapons, But they regretted what was among them, and went out to fight the people of the Levant under the leadership of Suleiman Ibn Kurd, and the two armies met in Ras al-Ain in Rabi 'al-Akhir in the year sixty-five of the Hijra.

And this is how the shouting cry and not going out against the Umayyads unless he had Kufa, as for Rome, and it was a tent and a tent, especially if he was among those who died to the family of the house in proportions, but they were impatient and quick to flee.

In general, the people of Kufa did not have a house left except for it to have revenge among the Umayyads, so the Kufis were very angry with the Umayyads, and they kept waiting for the Alawite imam who would save them from the Umayyads and their oppression. Thus, Kufa occupied its Shi'ism and the oppression of its governors from tribalism, this sedition that swept the country and exterminated the people during the Umayyad state.

Fourth Search: The people of the desert

The people of the desert remained in their condition before Islam, and they still moved from one place to another in search of pasture and pasture, and they lived hard to live, and suffered from barrenness that they were left behind by storms and the sky was wasted. But they left unjustly raiding some of them and preserved on the generosity, relief of the distressed, and feeding the guest, so they kept their purity and serenity while adhering to

Islam and its teachings, especially after they had tasted the bitterness of apostasy from it. Abu Bakr Al-Siddiq all of you and said: By God, if they prevented me from being licked? They used to lead him to the Messenger to fight them against him, until he returned them to the fold of Islam.

So they left the rule and politics and handed over their affairs to every ruler, not even once revolting, but they returned the revenge to the days of his glory, and his predecessors ruled their lives, and a difference between most of their tribes, the Qaysis wrestled with the Yemenis for the economic interests of a struggle over water and pasture, and political interests from the standing of Yemenis And the dog tribes with the Umayyads. And the Qaysis stood against Marwan and what happened to the extermination of their common people in Marj Rahat, where he was killed Al-Dahhak Bin Qais, and thousands of Qaisi knights, were so sad that some Qaysis did not laugh since that battle until he passed away. They rejected the pledge of allegiance to Marawan ibn Al-Hakam, thus breaking the Umayyad rule in its entirety and fought the Cynics on successive days, including Al-Ghuwair, the day of cardamom, the day of depression, the day of the festivity, the day of Samahra, and the day of illusions.

Abd al-Malik bin Marwan neglected them, and did not kill them despite their abuse by his supporters from the Bani Kalb, in the hope that they would join him and join him under the banner of the Umayyad state. Thus, the series of revenge that ruled over the fate of the Badia population was concluded for a long period of time. Perhaps the reason for the pre-eminence of pre-Islamic customs over Islamic teachings is that the knowledge of Islam by these Arabs was superficial, for they are people of righteousness who reject the inhabitants of Hatra, and the Islamic religion and its disciples have been concentrated in Medina. The priority for wars during their Islam, as they used to do during the pre-Islamic era.

There is a group that did not pay attention to all these wars and devoted itself to spinning poetry, such as many Azza, Jamil Boutia, and many others. Perhaps the reason for this is their proximity to Medina and Mecca, the centers of entertainment and entertainment, so they tended to spin and moved away from politics and its woes.

References

Wafiate Al Ayan And the News Of The Sons Of Time By Abu Al-Abbas Shams Al-Din Ahmad Bin Muhammad Bin Abi Bakr Bin Khallakan / Part 5 / I / P.389.

Al-Wafi, by Saladin Khalil IbnAbbak Al-Sadafi, vol.5 / i^h year 1411 AH / Dar Franz / p. 240.

Al-Kamil to Abi Al-Abbas Muhammad bin Yazid, known as Al-Mardarad, who died in the year 20 AH / AD 1 / T1 in the year 1419 / Dar Al-Fikr Beirut / p. 200.

Al-Alam by Khair al-Din Al-Zarkali / Part 2 / Dar Al-Alam Mali / P.768

The Unique Contract / C5, p. 144.

Because they are the Shiites of Imam Ali bin Abi Talib, since the Battle of the Jamel.

The course of the flags of the nobility.

The reference and the previous two pages

Unique contract / C5 / p. 120.

By their neglect of him and their frequent violation of him, and their impatience in the fight.

The course of the flags of the nobility, part 3 / p.236

Previous reference / pg. 7.

Unique contract / C5 / p. 12.

Biographies of the flags of the nobility / c ٣ p. 200.

Knowing the trustworthiness of Ahmad bin Abdullah bin Salih Abu al-Hasan al-Ajli al-Kufi / Part 1 / T1 / Library House in Madinah in the year 1405 AH / 125 CE / Edited by Abd al-Alim Abd al-Azim al-Bastawi / p. 201.

Unique contract / C5 / p. 12.

The conduct of the flags of the nobility, part 3 / p. 294.

-Unique contract / C5 / p. 12.

Previous reference, page 134.

The course of the flags of the nobility / c 3 p 22 4.

Songs / part 1 / p. 2.

Unique contract / C5 / p. 120.

The biographies of the flags of the nobility, c 3 p. 473

The Unique Contract / C5 / p. 140.

The reference and the previous two pages.

The conduct of the flags of the nobility, part 3 / p. 4.

The unique contract / C5 / p. 144.

The course of the flags of the nobility / part 3

-See Mujam al-Buldan by Yaqout al-Hamwi, part 1 / p. 432.

Al-Baladan's Dictionary of Hamwi Sapphire Part 5 / p.456.

History of Arabic literature by ShawqiDhaif / vol. 2 / p.678
Unique contract / JH / p. 109.
The conduct of the flags of the nobility, part 3 / p. 154.
History of Arabic literature by ShawqiDhaif / vol. 2 / p. 158
The reference and the previous two pages.
The dictionary of the ocean by Majd al-Din al-Fayrouzabadi / Part 2 / p.
History of Arabic literature by ShawqiDhaif / vol. 2 / p. 18
Unique contract / C5 / p. 155.
History of Arabic literature by ShawqiDhaif / c / p. 154.
Wars of apostasy
History of Arabic literature by ShawqiDhaif / vol. 2 / p. 155.
See the Dawn of Islam by Ahmed Amin / Edition 11 / year 195 AD / Dar Al-Kitaab Al-Arabi / p.158.

Author Information

Masar Saadi Raheem

Assistant Lecturer

The General Directorate of Muthanna Education
