

Allegiance And The Mandate Of The Covenant In Islam

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ABSTRACT

Perhaps it may come to mind that a topic entitled "The pledge of allegiance and the mandate of the Covenant in Islam" has been discussed a lot, Perhaps it comes to Find that a topic called "The pledge of allegiance and the mandate of the Covenant in Islam" has been discussed a lot. This is because of its importance in studying the conflict for power in Islam, and in fact this topic was covered in many Arab and foreign studies, and the opinions of researchers differed, and it is what made us delve into it. With a new Vision.

Many researchers agree that the pledge of allegiance to the caliph after the death of the Prophet Muhammad (PBUH) was carried out through the Shura Council and the evidence for what happened in the selection of Abu Bakr Al - Siddiq (may God be pleased with him) as a Successor to Muslims, While others See that the Caliphate in Islan was condit | onal on the commandment of the Prophet Muharr \ ad (PBUH), and the evidence of what happened in Ghadeer Khum, when he recommended the caliphate to Ali bin Abi Talib after hirri. Indeed, the system of guardianship of the Covenant was introduced in the era of Muawiyah bin Abi Sufyan, who granted his son Yazid the authority after him.

In addition to offering opinions above, the research included the nature of the conflict for power, which was not devoid of methods of power and oppression, and Yazid bin Muawiyah resorted to this method of suppressing opponents of him. Where Muslims agreed on the illegality of Yazid assuming the caliphat

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Introduction

Praise be to god, lord of the worlds , and may blessings be upon the best of messengers, Abu al-Qasim Muhammad, the faithful prophet, and to the pure, kind and compassionate God and companions of the righteous until the day of judgment.

We talked in the pages of this research about one the most important topics that have long received the attention of many researchers and historians , but it is the subject of allegiance and the mandate of the covenant ,when looking at the title of this research , you find us thinking that this title and this topic is full of research and writing , but in fact the matter is for every researcher in this the topic has its own point of view of in writing and preparation. The motive for choosing this topic was to search

for the truth of things analyze them away from sectarianism and ditching with this or that party. I made a pledge to myself to search for the truth and not others, and I a Muslim man who believes that God Almighty and greatness is my lord , and Muhammad a prophet ,Islam is my religion , the principles of Islam and Islamic belief , so do not differentiate between one Muslim and another except as the messenger of god (p)said (there is no difference between an Arab and Ajami except with piety)i.e. worship and apply the principles of true Islam and tried if I move away from my search for this from what are called Islamic schools of thought , this is a Shiite jaafari and this is Sunni and this is my money and that of Hambali and all Muslims see that God is one and the messenger is one and the Qur'an is one and there is one prayer , this is no

difference in the number of rakats between this or that doctrine, and they turn to one way pilgrimage to it every year. And that all the companions struggled for the sake of God, each according to his ability including those who labored with his wealth, some of them with his sword, and some of his social standing.

I divided this research into three topics, including the issue of leadership and presidency among Arabs before Islam, how the sheikh or leader was chosen by members of the tribe that represented the political unity of Arab before Islam and what conditions must be met in this man to lead the tribe and what are his attributes that qualify him for this great task, as I talked about allegiance in the dictionaries of language and what was mentioned in the holy Qur'an and what does allegiance mean in Islam in terms of concept and adherence to it if it cut it Muslims on them to himself and I mentioned that there are a number of blessed verses that refer to this subject as I showed how the early Muslims pledged allegiance to the holy prophet on hearing, obedience, and making precious and precious in the way of raising the world of truth and supporting Islam and focused on the topic of the mandate of the covenant the subject of our research, and the way in which this idea was born that changed the policy and approach of Muslims in choosing their successor, as this idea came with a political policy that he invented a man with a high degree of policy, in order to achieve his personal interests and self-aspirations, as we have shown the relationship between allegiance and the mandate of the two ears of ideas related to one another and cannot be separated between them, so there is no covenant mandate without talking allegiance from the private and the public from the parish, even if talking the pledge of allegiance was sometimes by carrots and by intimidation at other times. But the important thing here to take the pledge of allegiance. As for the second topic, the discussion was about the first election process in Islam after the death of the holy prophet (p) and after the sedition afflicted Muslims and their aspirations continued to gain the honor of raising the flag of Islam and they are supporters and immigrants were it not for God care, wisdom, and judiciary to guide Muslims to choose and end the conflict as well as the outbreak of another type of conflict, which is the individual struggle over leadership and leadership. and God almighty had a say in that so he guided everyone to resolve the conflict and end the dispute in a way that is in the interest of Muslims and their religion. The conflict between the supporters of the first caliph Abu Bakr

al-siddiq (t) who are the great companions and personalities that cannot be ignored in such matters and the supporters of the fourth caliph Imam Ali bin Abi Talib (v) who are also figures who cannot be taken lightly and ignore their opinion so the largest role of Imam Ali bin Abi Talib who tried to end the conflict by pledging allegiance to Abu Baker al-Siddiq and his endeavor to preserve the unity of Muslims and raise the banner of Islam and was his best aid in managing state affairs. As for the third topic, the discussion was about the time of the mandate of the covenant as the mandate of the covenant was not known in the days of the rightly guided caliphs, but it appeared during the rule of Muawiyah bin Abi Sufyan and was a political ploy invented by Al-Muaghire Shuba and the governor of Kufa to obtain Reza Mu'awiya won his friend, but this trick changed the course of Islamic history and destroyed the method of shura that was followed by the rightly caliphs and showed that the issued of guardianship of the covenant was not satisfied by even the members of the Umayyad house themselves, and we dealt with exit of Muawiyah bin Abi Sufyan to fight twice against the caliphate Islamism in the time of the Commander of the faithful Imam Ali bin Abi Talib and the fifth caliph as counted by al-Qalqashandi, Imam al-Hassan, and how this fighting ended, many Muslims of the caliphate and Muawiyah supporters ended and they are all Muslims. We have shown how to pledge allegiance to Imam Al-Hassan bin Abi Talib by the companions and his election as a successor to them by a fundamental legal pledge of allegiance. We also touched on the most important crimes and flaws that Yazid committed against Islam and Muslims, and Hafiz Jalaluddin al-Suyuti mentioned in the history of the caliphs. Among the readers the rulers of the Kharijites, this arbitration is still is still until the day of resurrection; and Mughire bin Shuba, when he referred to Muawiyah the appointment of his son Yazid as crown prince after him, otherwise the caliphate would not have been consulted until the day of resurrection. Abu Ubaidah Amer ibn al-Jarrah that the messenger of God said: this matter is still valid in installments until a man from the Umayyah people calls him Yazid. It relied on a number of sources in writing and preparing this research, the most important of which were history books, the most important of which is the book of the history of al-Yaqubi by Ibn Wadhi al-Yaqubi the book of the history of nations and kings by Ibn Jarir al-Tabari and the book of the history of Baghdad by al-Khatib al-Baghdadi and the interpretation was written including the great

Qur'an by Ibn Katheer . and the books of language , including the book of Lisan al –Arab by ibn manzur and many other sources are not mentioned here . finally we ask God , in his greatest and greatest name to unit this word muslims for the good of the country and salah Al-abbad that it is the blessings of the lold and the respondent.

The first topic

Leadership and presidency among arabs before Islam:

In it, the tribes in the Arabian peninsula and levant befor islam were two-way. What was near the confusion belonged to the king of Arabia with the perplexity of the kingdom of manadhire(1) and what was in the badia of leavent belongs to the king of Jaffna in the levant the kingdom of Ghassanah (2)however, this dependency with regarded to the tribes of the badia –was nominal rather than actual, because the arabs the arabs could not afforded to rule

We divide his money in us and pray

Aba Al-sahba, as Al-aseel is stranded

I find you not see and will not see him

she hides a sorry indignity

Flight bag without saddle

A humiliating nanny opposes him

To the time of light-hearted agony

horses appear on its floors

You have the farms and the safia

your wisdom, energetic and curiosity(8)

based on the aforementioned qualities, so it is not allowed to be led by those who are weak in character and opinion and the competition between cousin in particular prevailed in the island Arabic

The father may bequeath the presidency to his son , so if the single house assumed three president or masters, the house was known with honor and glory, and the transfer of power with them was

and this was what pushed them to show the best qualities and morals, just as poetry has a great influence in the heart of the arab , it drives it continuously to adhere to the brave , jealous, noble

gentleman of leaders and presidents this Imam commander of the faithful Ali bin Abi Talib(v) describes the morals and ethics and says what attributed to him :

Each one has its decoration in the creation

adornment of one's manners

One may be honored with his manners

in us though descent proportions

Be the son of whatever you want and gain literature

I mean to you about descent

The boy is who I am

it is not the boy who said he was my father (9)

covenants and attributes that were used by the sheikhs and head of arab tribes and these arab characteristics persisted even after the emergence of

Through talking about the issue of the leadership and the emirate in the arab tribe before ialam it become clear that there are important conditions

islam so that the muslims will not lead and managed their affairs who is weak in character or speech entrusted to ialam that does not understand his

teachings and his principles and morals. Upon him the first companions and roles models were the leader of the muslims after the messenger of god

(p)sothey have the credit for the supporting sustaining and sustaining islam including with his money like Abo baker Al-siddiq (t)or his sword as ali bin abi talib (v)or his authority and locations social like omar bin al- khattab and Othman bin affan (t)not to mention the great role played by the rest of the companions in spreading islam and supporting the religion of god and there for after the death of the holy prophet (p)moslims moved towards elections, agreement and shura about the name of those who lead them and pledged allegiance to Abu baker Al-siddiq(t).

First: the pledge of allegiance and the mandate of the covenant in the arab Islamic state:

The meaning of the allegiance in the combined glossary of meanings and dictionaries of language :

The pledge of allegiance :the name and has meanings , the pledge of allegiance in the market , i.e the deal on the sale contract , and also comes to the king and his pledge allegiance to the king : that is, the tribes pledge allegiance to the king and his pledge to listen and obey (10) muslims gave allegiance to abu Baker al- siddiq (t) the first caliph after the messenger of god giving the covenant to accept a state or a caliphate , as the sale also comes : the church or the temple to the Christians came in the Almighty saying ((and if god had not paid people to each other, silos would be destroyed and the sale of God's name would be mentioned))(11).

The pledge of allegiance: allegiance and obedience, and thy pledge allegiance to the matter :like your saying , calp for it and pledge allegiance to it , pledge it ,pledge allegiance to it from all sale and allegiance and allegiance to it, and in the noble hadith that the prophet (p) :said would you noy obey me on islam?it is a contract and a treaty , each of whom solid his owner and gave him the most sincere obedient and exotic matter (12), and on the authority of the messenger of god (p), he said (who died without obedience to God died and argued for him , and how died and his hand taken away from a pledge of allegiance , his dead was a delusion (13).

And allegiance :it is the system of government related to the Islamic religion , and it is considered one of the most important features of the Islamic political system , and the Islamic civilization was unique in the system of the pledge of allegiance to

muslims and non muslims and the importance of the pledge of allegiance. The political act practiced by the Islamic nation as it is in the Islamic narrative that gives legitimacy to the system of government , and even precedes the establishment of the state in Islamic experience during the era of the holy prophet mohammed (p)which is the founding charter of the Islamic political community and the instrument of its proclamation and commitment to the method and legitimacy and shura (14)Ibin Al-ather said :the pledf=ge of allegiance is the contract and the treaty, each of them sold what he has from his owner, and gave him the pure of his self, hisobedience and the exotic matter of his command(15).

And pledged allegiance to the sultan, as it implied obedience to him, and it was said to him that he sold and pledged allegiance (16)and ibn khaldun says :I know that pledged allegiance is the pledge to obedience. he assigned him from the matter to the activator and in the impeller, and if they pledged allegiance to the prince and concluded his covenant , thay but their hands in his hand to confrm the covenant , so its more like the seller doing and Jupiter is called the pledge of allegiance (17) this is its significance , and it is meant in the hadith in the pledge of allegiance of the holly prophet Muhammad (p)to pledge allegiance to the tree(18).

Second: the concept of pledging allegiance in islam :

Pledging allegiance: a pledging of obedience from the parish to the shepherd , and carrying out the tasks of the shepherd to the to the fullest and most important of which is the policy of religion and the world according to the requirements of God's law. ISLAM did not differentiate in pledge allegiance between man and women , large and small, and this is an educational feeling for the parish .Islam teaches muslims the necessity to participate with each other to advanced their society and their nation , and from here we realize that the Islamic civilization is a constructive civilization as its aware of the value of its members and the necessity of their participation in the events surrounding them , and then we found the role model of Muslims, the messenger of GOD(p) establish principles of pledge of allegiance from the first day of the establishment of the Islamic state , and the importance of the pledge of allegiance in the Islamic civilized perspective. He refers to it in more than one place where the Almighty says in the text of his noble book: "those who pledge allegiance to you , rather

they pledge allegiance to GOD's hand over their hands" as if they pledging to GOD Almighty , as he said (He who obeyed the messenger , then God obeyed) and god almighty 's saying (God's hand is above their hands)that is, he is present with them, he hears their sayings and sees their place and he knows their consciences and their phenomena. Is the almighty pledged allegiance by his holy messenger (p)(20).

In another place , god almighty said :God is pleased with the believers when they pledge allegiance to you under the tree , so he knows what is in their hearts , and he brings down tranquility to them and rewards them soon ."((21)) here , god almighty tells us about his satisfaction with the believers who pledged allegiance to god 's messenger (p) under the tree , and he mentioned that their number was one thousand four hundred people and that the tree was a tree in a land of Hudaybiyyah (22) and the holy Qur'an referred to the pledge of allegiance to women as wheel , so the almighty said ."So pledge allegiance to them and ask forgiveness from them to them that God is forgiving , most merciful .(23)god almighty assures that the sale of women is permissible they have the right to pledge allegiance and the conditions of allegiance apply to them (24)

The pledge of allegiance :it is the free pledge which is not tainted by the coercion , fraud or deceit of the willer and the scholars differed as to whether the pledge of allegiance was to be a comprehensive general for all members of the parish ,or it is sufficient for it to come from the side of the people of the solution and the contract and they are the closet statement of the state from the ruling circles (25) and in the most of them she was walking toward the second opinion , meaning that he was satisfied with the great companions , and when the season that preceded the migration was one year and three months . in the season of the city's people , twelve men spotted the messenger of god (p) in Aqaba and pledged allegiance to islam to a pledge called "the pledge of allegiance to women ".and it was so called because because it was on the matters mentioned in surah Al-Mumtahinah on the sale of women that were mentioned previously and when the holy prophet Muhammad (p)presented islam to bani amer bin sa'sa their chief said to him , "I Saw that we are with you and wanted to tell you about your command ". then god showed you to those who disagree with you . that the matter for others , we do not need you command you (27)from this it becomes clear to us that his call to the holy prophet

(p)did not succeed with all the delegations from which he tried to take the pledge of allegiance , despite all the method (p)used to convince them , there are those who adhere to the world and forget hereafter .

The companions pledged allegiance to the messenger of god (p) on hearing and obedience , meaning that the pledge of allegiance was from the down of Islamic civilization :the prophet (p) sold his companions more than a pledge of allegiance :like the first and second obstacle sales , as well as the allegiance of radwan , and all sects of muslims pledged allegiance to him. They pledged allegiance to the messenger of god (p) an unlimited number of women (28) and Ibn Al- jawzi mentioned a number of those who pledged allegiance to the holy prophet (p)of the women , and the y attained 457 of women (29) the holy prophet (M) did not shake hands with a women on the pledge of allegiance or put his hand in her hand like men , but the pledge of allegiance took place only in a words , the holy prophet also pledged allegiance to the children , for he pledged allegiance to Abdullah bin Zubayer, who was seven years old (30).

Third :the mandate of the covenant:

the state :a name which is the source of a guardian , the state of kinship , the state :the plan , the emirate and the state :the sultan , the state of throne (31)and the state :an administrative region ruled or Qatar , one of the political and regional units Autonomous (32) so it is like our saying and ruler of the country is his rule and his authority over him. And according to the administrative divisions of the Islamic Arab state , the state was divided into multiple states , each of which governed by a governor: a person assigned by the caliph to manage the affairs of the state isted by a group of persons trusted and loyal to the ruler (33)this is very briefly the meaning of word state as for the word covenant :it is a verb, a covenant man :he means things and keeps them safe, or he he is a lover of states and covenant s (34) and his friend 's pledge of fulfillment gave him a covenant and documented . and the covenant of god alone , and the testament and the heir: the heir of the king(35) the heir of the king is :the prince who is appointed by virtue of law , regulations , custom, or royal decision as the heir to the throne , and he will become king after the death of the present king , his illness , his abdication , his outster , or his exclusion on rule (36) which is a position present in the monarchy ,whether it is constitutional property or absolute property .

Fourth: the relationship between the mandate of the covenant and the pledge of allegiance :

Although the caliphate institution has followed the rule of Muawiyah bin abi sufyan (t:60h), but it did not ignore the system of allegiance or the consent of the parish from their new ruler or crown prince, even if that sometimes force or by enticement and money lavished, the mandate of the covenant was accompanied by a pledge of allegiance affirming the nation's consent to this matter (37) the covenant mandate is one of the most important and dangerous developments in the political Islamic system and it had its reasons when it was created at the time of Muawiyah bin abi sufyan . muawiyah wanted to keep the rule of the Islamic arab state in the Umayyad house and not go out to other sons of the companions or even to the companions present and still a live in the time of Muawiyah , despite the presence of those who are Qualifications from his son increases and provides the oldest precedent in Islam, such as the sons of Abu Baker al siddiq (t) Abdullah bin omar bin al- katab(t) and Hussein bin Ali bin abi talib (v) and many others , hence differences and temptations began to strike in the young arab Islamic state , and that is not more than 60 years old ,and the crown prince in islam denotes the person to whom the caliph or ruler is entrusted with assuming power after his death or his removal from power or his deprivation whether by stipulating it alone or on more than one person , respectively. This is because the Emir of the nation implemented the matter to them and upon them , after the ruling of the position on the rule of lineage , and he did not make the accusation a way (38) the muslims were keen to fulfill the covenants they made on themselves , and on the pledge of allegiance the mandate of the covenant, if the muslims made a covenant they would abide by it and implement it after the death of the caliph or the ruler , and muslims ara accustomed to fulfilling covenant more than others from other nations because of their belief in God Almighty's saying (fulfill the covenant if you covenant that the covenant was responsible)(39) and the meaning here is to fulfill the covenant to you from God any cost or what you covenanted that the covenant was responsible to his oracles , or required by the institutes to fulfill it (40)and likewise the almighty saying (fulfill the covenant to fulfill God if you pledge and do not deny faith after its affirmation and you have made God a guarantor))(41) here is all that must be fulfilled and the pledge of allegiance to the noble messenger (p) it was said that if you pledge of pledge and do not deny faith after

confirming it , that is, documenting it in the name of God almighty , you have made God a guarantor for you , meaning that God is witness to you have cut out for yourself(42).

It becomes clear to us from the mention of the previous two verses that God Almighty wanted muslims to fulfill the covenant and the documenter if he made the muslim and he is part of the agreement to pledge allegiance ti the mandate of the covenant , as the muslim made a covenant and agreed to pledge allegiance to so and so from the companions on hearing and obedience, then he must fulfill what he promised and not violate and retreat on the agreement, and there are a number of other Qur'anic vereses that urge adherence to the covenant if a difference between the covenant that the muslim makes, willing and willing and all muslims benefit from it, that is the covenant that is in the interest of the nation, and the covenant that he makes A muslims is forced and coerced and has great harm to the interest of society, such as the appointment of crown prince and talking pledge of allegiance to him from muslims over any leader or their successor and he does not understand anything from the teachings of islam or there is someone more worthy of his leadership of the Islamic nation than the companions (43) and we will come to carlify this matter in another topic of this research.

The second topic

The pledge of allegiance to abu baker al siddiq (t)

After the death of the holy prophet muhammad (p) immigrants and supporters of the people of the city from the Aws and Khazraj tribes claimed that they were entitled to caliphate than others because they are from the victory of the holy prophet (p)and pledge allegiance to listen and obey and gave their money and their families in exchange for islam and they are the owners of the greatest sacrifice in their view and the immigrants claimed that they are the tribe of the prophet and his clan and his cousins they were the ones who left their homes and their money plundering the infidels from Quraysh and sacrificed the precious in order to support islam and they are also the owners of the precedent in the faith and follow the messenger of God (p)this was a conflict between the two largest sects in islam and they are supporters and immigrants with leadership and sovereignty and each of them believes that he is entitled to an order from others, and the matter was quickly resolved by the immigrants clan of the Prophet and his family, after the supporters were

persuaded by this matter, in which conflict is not permissible, especially since Islam is still in its infancy and a modern era, and here appeared a conflict of another kind, the individual conflict over Leadership and caliphate. Among the immigrants, such as Omar bin Al-Khattab, Abdullah bin Al-Zubair and Othman bin Affan (t) and many others, they believed that it was necessary for Muslims to meet and choose their successor from among them. So their choice fell on our master Abu Bakr (t), and they are based on many of the situations that occurred in the life of the Holy Prophet (p), including the companion of our master Abu

Bakr (t) The night of migration was the second two as they were in the they are in laurel and this is an honor that only one of the companions , and in the disease of the Prophet (p) and the extension of the disease and not to promote the prayer Abu Bakr ordered to pray with the Muslims, and he was thus the best companion in the eyes of many of them, and he won the victory of Islam with all his money. This was the best companion in the eyes of many.

And whoever believes that the Messenger of Allah (m) recommended by succession from after him for his uncle and the daughter of his virgin daughter, Mrs. Al-Zahra (v) Imam Ali bin Abi Talib (v)

Likes of Abdullah bin Abbas, Ammar bin Yasser and Hudhayfah bin Al-Yaman and Salman Mohammedi (t), and they were based on their opinion and insist on the sermon of the Holy Prophet (m) in Ghadeer khum, in which he addressed the messenger of GOD (p), the Muslims in the farewell argument, saying: After praising God and praising him a lot, and he recommended to the Muslims many commandments that there is no room to mention them now, and he did not descend Mecca, he was told about that if you came down, O Messenger of God, some of your homes, he said: I would not go down a country I got out of it, and when it was the day of alienation, he entered the house and bid farewell and came down to him, the Almighty saying: ((Today I have completed your debt to you and completed my favor upon you and accepted Islam for you as a religion)) (45) And he went out at night, going out to Medina, and he went to a place near Al-Jahfa (46) he is called Ghadeer khum (47) For eighteen nights, he was exempt from Dhu al-Hijjah and a rhetoric took place among the people, and he said: you are responsible so let the witness know of you absent and he take the hand of ali bin abi talib(v) and said : are not the first believers of themselves ? they said yes ,O

messenger of God, , he said: Who is I was his master, his master, O God, and not from his family, and he returned from his habit, and loved those who loved him , the most hated one who hated him

And the victor of his victory, and failed the one who failed him and managed the truth with him whoever he turned (48), then said O people , iam excessive, and you are going to basin, and iam asking you until you respond to me about the two heavy people ,look how you leave me in them ,so they said what is the weight O messsenger of god : The greatest weight is the book of God, the cause of which is one end of it ,in the hand of God and the other side is in your hands., so hold fast to it , do not be deceived, and do not change.,The people of my house. Whereas Al-Masoudi and Ibn Khaldun mention that the two heavens in the sermon of the Messenger of God (p) the book of God and the Sunnah of his Prophet (50), and Ibn Hajar mentioned that the Messenger of God (p) in the detailed text authorized by succession to the words of the Holy Prophet (p) on the day of the of Khum, which is the place of the jahfa After his reference from the farewell argument after he compiled the companions and repeated them: (the first of you from yourselves repeated three and they answered by ratification and recognition), and Then he raised the hand of imam ali high and said : Whoever you are his master is his master, God is the governor of his family and he returned from his habit and loved the one who loved him the most hated and the victory of Victory and let him down and let the truth be with him as he turned) (51) And the Lord means loyalty

over his money over them and the Messenger of God (p) and the lord means loalty , so they have loyalty over what he has on them and means the messenger (p) evidence of the saying of are not you from yourselves ? not Nasser, but only when he needed to collect them for pray for him because everyone knows this, they said: And this supplication is only for the imam of the infallible , supposed obedience (52) as Ibn Hajar says that the hadith of Ghadeer is true and there is no passage in it ... and not paying attention to those who did wrong in his health , nor to those who rejected him. wrong in his health nor to one who restored it and he also says that the hadith Al-Ghadeer is true, there is no irrigation in it, and it was brought out by his community such as Al-Tirmidhi and Al-Nasa'i and Ahmad bin Hanbal, and his methods are very many then he was narrated sixteen companions and Ali attested to him when the days of the caliphate were distributed many of its chain of foundations

are sahih and Hassan, and he does not pay attention to those who did wrong in his health, nor to those who rejected him (53). And Ibn Katheer mentioned in his interpretation, saying: It has been proven in the Sahih that the Messenger of God (p) said in his sermon in the beginning of Khum, after he addressed the Muslims saying: I am not the first to you

Of yourselves three who are saying with ratification and confession, then he said: Whoever you are his master, then his master, O God, and from his family, he returned from his habitants, and he was victorious from his victory, and he failed those who failed him (54). The purpose of mentioning these hadiths, narrations and passage to this issue is from the historians and jurists who mentioned these hadiths in order to show that both groups are right in his opinion and claim, so the companions who support Abu Bakr Al-Siddiq (t) have the right to support them and the companions who support Imam Ali bin Abi Talib (v) They have the right to support him because each team has The two sides have reasons and motives in insisting on his opinion, and there remains nothing but arbitration of reason and the interest of the nation. The spread of Islam is only ten years. Imam Ali bin Abi Talib thought (0) in the interest of the ummah and the interest of Islam is more important than the personal interest. That the Holy Prophet (M) and his companions made in order to uphold the issue of Islam and its spread in all parts of the earth. We have to realize here that Imam Ali bin Abi Talib (0) was one of the most Muslims adhering to the teachings of Islam and what was revealed to the Messenger of God (M) of the orders From God Almighty and he implemented it accurately and never disobeys God's command no matter what it costs him. God honored his face because he did not disobey a divine order or prostrate to the idol of a cat. Suyuti in history Caliphs

6 6 Rabbinic and descending from heaven when he left it (0) even if that cost him his life, and Al-Suyuti states in the history of the caliphs that the supreme (0) said: If I had from the Prophet (M) a covenant in that I would not have left brother Bani Tamim bin Marra and he intended my father Bakr (PBUH) and Omar Bin Al-Khattab (PBUH) are standing on his pulpit, and I would kill them with my hand, even if I only found this papyrus, but the Messenger of God (PBUH) did not kill a dead person, and he did not die suddenly; He stayed in his illness for days and nights, the muezzin came to him and authorized him to pray, so he ordered Abu

Bakra to pray with people as he saw my place, and a woman wanted to distract him from Abu Bakr and he refused and got angry; He said you are Joseph's companions, they passed through a virgin father praying with people, so when God caught his Prophet (PBUH), we looked at our affairs, so we chose for our world who is pleased with the Prophet of God (p) for our religion (55). He denied himself and tried hard to uphold the word Islam, for the sake of steadfast belief and message, and Abu Bakr Al-Siddiq (PBUH) became the caliph and Imam Ali (0) was a good help to him and advised in order to continue the Muhammadiyah glue and here the pledge of allegiance to Abu Bakr (1) successor to Muslims (56).

The state of Muslims and the transfer of power continued from one successor to another according to the principle of Shura in governance. The caliphate was transferred after the death of our master Abi Bakr Al-Siddiq (PBUH) to Omar Bin Al-Khattab (1) according to the agreement of the great companions and their opinion and then to Othman bin Affan (PBUH) according to the Shura principle Also . And the fourth caliph, Imam Ali bin Abi Talib (0), also according to the principle of Shura as well, where senior companions pledged allegiance to him and presented him with allegations of loyalty and obedience, and he ruled for four years, from the year (40.36 AH). The temptations began to wreak havoc on the state since the first year of his rule. Al-Zubayr and al-Zubayr ibn al-Awam led against their successor, the armies. The camel incident was 36 AH, and they deceived the mother of the believers, Aisha (1) in participating with them in this war, although her two brothers, Muhammad ibn Abi Bakr and Abd al-Rahman ibn Abi Bakr, were among the caliph's army and said with Imam Ali ibn Abi Talib (0) This war ended with a supportive victory for Imam Ali (0) and his army, and Mrs. Aisha (1) was returned to Makkah, strengthened

In the year of his life, they entrusted Bam with the believers, Aisha (c), in participating with them in this war, although her two brothers, Muhammad bin Abi Bakr and Abdul Rahman bin Abi Bakr, were part of the caliph's army and fought with Imam Ali bin Abi Talib (v) This war ended with a supportive victory for Imam Ali (0) and his army, and Mrs. Aisha (1)

was returned to Makkah, a venerable booster guarded by her two brothers, Muhammad and Abdul Rahman, by order of the Caliph Ali bin Abi

Talib (0) After the Battle of the Camel and in the second year of t

he rule and succession of Imam Ali bin Abi Talib (0), specifically in In his year, the ruler of the Levant, Muawiyah bin Abi Sufyan, revolted against the elected Islamic caliphate according to the Shura principle, with false pretexts that were unfounded, such as demanding the blood of our master Othman bin Affan (PBUH), and the caliph was the one who committed this crime, and a battle was launched that they called the incident of Sefin in which victory was Died for the caliphate army had it not been for the devious methods he used and to the Levant Muawiyah bin Abi Sufyan by lifting the Qur'ans during the fighting and stopping the war This war ended with a victorious victory for Imam Ali (v) and his army, and Mrs. Aisha (t) was returned to Makkah, a venerable booster guarded by her two brothers, Muhammad and Abdul Rahman, by order of the caliph Ali bin Abi Talib (p) (57 and after the Battle of the Camel and in the second year of the rule and succession of Imam Ali Bin Abi Talib (v), specifically in his year rv the Hijri rebellion of the Wali of Sham Muawiyah bin Abi Sufyan against the elected Islamic caliphate according to the principle of Shura under false pretenses without validity as demanding the blood of our master Othman bin Affan (t) and the caliph was the one who committed this crime, and a battle took place between them They called it the incident of Sefin, in which victory would have been decided by the Caliphate army had it not been for the devious methods that he used and to the Levant Muawiyah ibn Abi Sufyan by lifting the Qur'ans during the fighting and stopping the war

On it is the name of the Khawarij War (Nahrawan), in which Imam Ali (v) (59) was victorious after a long dialogue with them, Abdullah bin Abbas (t) was his mediator, and from here it becomes clear to us that the duration of the succession of Imam Ali (v) is four years in which wars were the dominant character in it On the day of his injury, people of the great companions entered upon him asking and said, O Commander of the Faithful, I saw that we lost you now to pledge allegiance to your son Al-Hassan, who said: Neither your command nor you are (60) and here Imam Ali bin Abi Talib (v) took the biography of the two sheikhs Abi Bakr and Omar (t) when he was They have children who are competent and knowledgeable and previously in Islam, and they did not recommend any of their sons to succeed after them, and the matter was left a shura among Muslims.

The third

topic first: The exit of Muawiyah to fight the Commander of the Faithful, Imam Ali bin Abi Talib (v) :

The question that arises here and specifically in the time period of the succession of Imam Ali bin Abi Talib (Q) (36-40) is whether the exit of Muawiyah bin Abi Sufyan and the governor of the Levant On the Islamic caliphate elected by the Islamic nation legally and legally commensurate with and consistent with the principles of the Islamic religion and Islamic belief, and waging a war that destroys the lives, aspirations and hopes of thousands of Muslims

true? ... far from bias for one side or the other, Muawiyah's departure from the war of Siffin was the biggest mistake committed by Muslims, which helped break up their forces and unity, and in that he says

The orientalist, Philhausen, said: ((The swords of the Arabs proved a new leap on the various fronts of the fighting, and they proved to the world and to themselves that the greatest weakness and dispel their forces is the internal conflict among them, then it is their weak point. If they eliminate it, they are proven to fulfill their mission in life)) (61) The list holds all forms of contradiction that prevailed in the last period of the adult caliphs, including the martyrdom of the Commander of the Faithful Ali bin Abi Talib (v) and his succession was five years but three months (62) and the emergence of the Kharijites as a violent opposition intending to fight the caliph and topple his authority, adding the Umayyads to That is, when they made the caliphate hereditary, they neglected the principle of Shura and the private and public pledge of allegiance to Muslims in the form that the days of the Rightly-Guided Caliphs (t) were, and in their entire policy they were to stay away from the Islamic theory a distancing contrast that

A distance varies in degree between a caliph and another (63) This distance on the one hand, and those contradictions that the nation reached in the Umayyad period on the other hand had generated a difference and a conflict between Muslims in which the extremists and those who revolted against Islam found their misfortune so they worked through that

and deepened the differences and planted in all In terms of what is good for them to sow from the seeds of strife and exaggeration (64), hyperbole here is one of the methods of striking the Islamic religion, and in the noble hadith the words of the Holy Prophet Muhammad (You are exaggerated in religion) (65) meaning strictness in religion and extremism and the overcoming of all these causes and differences led to discord and rivalry between Muslims until the present time

This confirms that strife and disputes began days of Mu'awiya and wisdom of the Islamic state and his great hatred for the companions of the Messenger of God (p) if his Islam and his father were after the conquest of Mecca in the ninth year of the noble prophetic immigration and the death of the Prophet (p) in the tenth year of immigration, meaning that he and his father The Holy Prophet (p) was not accompanied by only a few months in addition to that, they did not pronounce the two testimonies before the Messenger (p) or any of the esteemed companions of the previous companions in Islam, such as Kabir Bakr or Omar Ibn Al-Khattab (t) and others, in addition to that the Holy Messenger

(p) With his brilliant policy and thought of the yoke, he fled to Abu Sufyan al-Haraj and said his famous article when he entered Mecca and opened it to him ((He who entered Abu Sufyan's house is safe)) (66) meaning that Abu Sufyan entered Islam while he was in his house, and with this talk he wanted the Messenger of the Holy (M) To provide the embarrassment to the master of Mecca and its largest, and to preserve for him face water, and because

Abu Sufyan was one of the most infidels of Mecca, a grudge against the Holy Prophet (p) and his companions, because they took away leadership and leadership from him and became an ordinary man from the common people after he was the owner of the solution and the contract in Mecca and its first master undisputed, just as the days of the Badr incident in the second year of migration In the ears of Muawiyah, it is not possible to forget the dead people of Badr from the infidels, who are his grandfather to his mother Ataba bin Rabia and his brother Shaybah bin Rabia and the uncle of Muawiyah al-Walid bin Ataba who were killed by the sword of Imam Ali bin Abi Talib (v) (67) These events were born in the same Muawiya and members of the house The Umayyad grudges and revenge, when the opportunity permits them to

harm the killer of their grandfather Imam Ali bin Abi Talib and his esteemed sons (v).

Second: Al-Bai'a Al-Hassan bin Ali bin Abi Talib v)

pledged allegiance to the Companions of the Messenger of God (p) Al-Hassan bin Ali bin Abi Talib (v) in Kufa two days after his father's death in the month of Ramadan forty years of migration and his sale was fundamental and legal as most of the companions pledged allegiance to Abdullah Ibn Abbas, Qais bin Saad bin Ubadah, the master of Al-Aws, Al-Khazraj, and Jandab bin Abdullah and the people of Kufa (68). When Muawiyah bin Abi Sufyan heard the news, he went out with an army that is the people of the Levant to meet the army of the caliphate led by Imam Al-Hassan (v) Khalifa of the Muslims through a pledge of legitimacy and consensus of the nation, and this breach The

second to Muawiyah, when he went out before that to fight Imam Ali (v) after he pledged allegiance to the Muslims over the caliphate, and in this way Muawiyah came out on the principle of Shura and transgressed before his era twice.

The important thing here is that Imam Al-Hassan (v), who was considered by Al-Qalqashandi as the fifth adult caliph (69) is also the other to confront Mu'awiya and the Levant Army, but the twisted methods that Muawiyah used with the caliphate army had an effect on the disintegration of this army, sometimes closing the money to the army leaders and trying to win them over. He succeeded in doing so, and at times sparked sedition in the ranks of the Caliphate army until he managed to put them in a severe disagreement among them that led to the caliph's severe injury, which led Imam Al-Hassan (v) to give up the caliphate after the people of Iraq failed him, with conditions on Mu'awiya before which all Muawiyah were put before And he did not implement any of them, as he quickly broke his promise and denied these conditions after the matter was settled

God, and the caliphate of Imam Hasan bin Ali bin Abi Talib (v) was eight months and (70)ten days In the hadith of the Holy Prophet (p) that he said the caliphate after thirty years, the dispute of Abu Bakr (t) was two years and three months and eight days and the caliphate of Omar Ibn al-Khattab (t) Ten years, five months, four days, and the succession of Othman bin Affan (t) eleven years, seven months, and thirteen days, and the succession of Ali bin Abi Talib (0) Four years and seven months except two

days and the succession of Hassan bin Ali bin Abi Talib (v) Eight months and ten days, that thirty years is complete (71) and Mu'awiyah did not suffice with that, but he poisoned the poison to Imam Al-Hassan (v) and killed him in the year (49 AH and said 50 AH). Al-Hassan (v) He grew joy and joy with the martyrdom of Imam Al-Hassan (v) and killed the tribe of the Holy Prophet (p) and his conscience (73) Here we can ask whether it is reasonable for the caliph of Muslims to rejoice as they call him by killing the tribe of his Prophet and his son with all this joy, so what is this hatred and hatred of a character The example of Imam Al-Hassan (v) who used to resemble the people of the Messenger of God (p) (74) and asked Ahmed bin Hanbal: from the caliphs: after the Messenger of God (M) he said: Abu Bakr and Over and Osman and Ali, it was said: And Muawiyah? He said: He was not entitled to a caliphate at the time of Ali by Ali (75). Also, some historians consider them kings, not successors. He mentioned that the sons of Umayyad claim that the caliphate was among them, so they lied to the Banu Zarfah, but they are kings and the first kings Muawiyah (76).

Third: The introduction of the pledge of allegiance and the mandate of the covenant:

The introduction of the pledge of allegiance began in the life of the caliph, in the days of Muawiyah bin Abi Sufyan and in his succession and was caused by hypocrisy and resourcefulness not in the interest of the nation, and in this Yaqoubi says: When Muawiyah bin Abi Sufyan sent from before him Abdullah bin Amer bin Kuraiz, governor of Kufa instead of Mughira bin Shuba, and the news arrived in Mughira, he tightened his trip to Damascus to visit Muawiyah. When he came to Muawiyah, he asked him, "What do I offer you, Mughira?" I left work, and I fell in misery, and the people of Iraq, and they are the fastest thing to temptation. Al-Mughira said: O Commander of the Faithful, my age has grown and my strength has weakened and I have been unable to work. And God Almighty bestowed upon him my assistance, Muawiyah said: What is it: Al-Mughira said: I used to invite the supervisors of Kufa to pledge allegiance to increase the son of the Commander of the Faithful by the mandate of the covenant after the Commander of the Faithful, so they answered this and found them

quickly towards him. And dismissed him from work, then Muawiyah said: Glory be to God, Abu Abdul Rahman, but increase your nephew and like you if he embarked on something that he did not leave until he was ruled by God, but you returned and fulfilled this matter return us to kufa, for god has put a Mu'awiyah man, which means Abdullah bin Amer bin Kariz) in stitches from which he will not be removed except by bloodshed he went to kufa (77) and

With this cunning and cunningness by Al-Mughira, he returned to Kufa without knowing that he had changed the style and policy the Companions were walking on and he set a new approach in choosing the successor of the Muslims. In ruling and choosing the caliph, this prompted Muawiyah to write to his workers on Al-amsar by taking the pledge of allegiance to his son, increasing either by carrots or by force this changed the approach of the shura in ruling and choosing the caliph, and in this way the arab Islamic state has entered a new policy in the system of government and by and the transfer of power in a hereditary form in its circulation, and all rulers in the Umayyad and Abbasid eras have followed this approach, and we must know that a political idea and stunt of a policy changed the course of Arab and Islamic history and sowed discord Among Muslims

He did not accept the idea of guardianship of the covenant until the members of the Umayyad house, such as Marwan bin Al-Hakam, and he was a Muawiyah worker over Medina, which is the most difficult in obtaining the mandate of the covenant and the pledge of allegiance to increase, because there are senior companions and sons of the companions. To increase anger and immediately went out to Damascus, the center of the Islamic caliphate, and entered into Muawiyah, and he rebuked him for the assumption of Yazid. Ministers, which pushed Muawiyah to politicize him and defraud him, that his promise is to be the crown prince of Yazid, and he did not fulfill the promise with him, and after a period of time he passed it, otherwise Alwaleed bin Ataba bin Abi Sufyan (78) This indicates that Muawiyah did not fulfill an obligation promised by a person, as we have already neglected His promise with Imam Al-Hassan bin Ali bin Abi Talib (v).

Fourth: The pledge of allegiance to Yazid bin Muawiyah:

We previously talked about the idea of the mandate of the covenant in Islam, and we said that it was a political ploy by Mughira bin Shubaa and the governor of Kufa during the era of Muawiyah bin Abi Sufyan. Keep it in his state. Yazid bin Muawiyah was born twenty-six years of immigration, which means that he did not witness the caliphate of Abu Bakr (t) and the caliphate of Umar bin Al-Khattab (t). His age was in the caliphate of Uthman bin Affan (t) ten years and when Imam Ali bin Abi Talib was martyred (v) He became over fourteen years old, and this indicates that he was a boy who did not understand

None of the teachings of Islam and the leadership of the Islamic Call, whose age is still small when Yazid assumed its leadership. Moreover, Yazid did not live in Mecca or Medina until the companions of the Holy Prophet (p) knew and preceded them in Islam and listened to their conversation, as there was someone who was older Among him are older and more precedent in Islam than the sons of the companions such as Hussein bin Ali (v) and Abdullah bin Omar bin Al-Khattab (t) and the sons of Abu Bakr (t) and these were companionship with the Messenger of God (p) so everyone was more entitled to succession than Yazid.

It becomes clear to us from this conversation that new rules and policies have entered the caliphate system in Islam, and that heredity has become the dominant quality in choosing the caliph in the Arab Islamic state, and that Muawiyah is the first to put the system of inheritance in power to make its transfer from father to son and none of it has been done before Caliphs After the matter settled to increase in Basra and Kufa, Muawiyah thought of Mecca and Medina, especially that

Hussein bin Ali bin Abi Talib (v) and Abdullah bin Omar bin Al-Khattab (t) and Abdullah bin Al-Zubayr. in the matter . In a narration mentioned by Al-Masoudi that he said: In the fifty-nine year of immigration, a delegation came to Muawiyah, the delegation of the brethren from Iraq and others, so one of the delegations from the people of Iraq was Al-Hanaf bin Qais in others from the faces of the people, so Muawiyah said: For the aldhak Bin Qais that I am sitting from tomorrow to the people, then I will speak about God willing, if I finished my words saying that Yazid is entitled to you and I call to sell it, I have ordered Abdul Rahman bin Othman Al-Thaqafi and Abdullah bin Amara Al-Ashari and Thor bin Maan Al-Salami to support you and believe your words and to answer you to the one

who invited them, when the next day , muawiya sat and informed the people of what he saw from Hassan Yazid his son , his gift and the perfection of his mind And that invited him to give his reign so aldhak replied to that and urged people for allegiance to Yazid and he said to muawya to what I wanted , and then the other three who agreed with them , and they believed his saying ,then muawiyah said , where is Al- Ahnaf bin Qais ,then alahnaf stand and he said(the people have passed away in an earlier time , and an indentifier in time to be joined and Yazid a close lover ,for assuming your reigns is an insanity or painful illness and milked the times and tried things so I know who your covenant is based on and whoever takes over the matter after you, and disobeys the order of those who command you and is incapable of you. He points at you and does not look at you aldhak bin Qais rose up in anger he mentioned the people of Iraq with discord and hypocrisy, and he told muawiyah ,repeat their opinion about them,and Abdul rahman bin Othman supported the words of aldhak ,Aman from elazd addressing muawiyah he said :you are the commander of the faithful , if you die for the commander of the faithful, and whoever refuses it, this is for him and he tiik up his sword up (79).

From this narration, it becomes clear to us that the mandate of the covenant in Islam was a conspiracy and a political ploy that Muawiya bin Abi Sufyan, Al-Mugheera bin Shuba, and Al-Dahhak bin Qais and others who were loyal to Muawiya, not to Islam, were among the students of the world and their pleasures and greed. The caliphate of Yazid bin Muawiya was three years from sixty to sixty four years in which he committed the most heinous crimes against Islam and Muslims and the true religion. In the sixty-first year of immigration the tribe of the Holy Prophet Muhammad (v) Al-Hussain bin Ali bin Abi Talib was killed (v) until the Saudi historian He says in that: And when the people included Gore Yazid and his workers, and their uncle wronged him, and what he showed of his debauchery, who killed the son of the daughter of the Messenger of God (p) and his supporters and what he showed from drinking alcohol and his biography of Pharaoh's life, but Pharaoh was more fair than him in the parish, and fair to him private and public (80)

And it is with this hadith given to increase his right to offend Islam And Muslims, this is in the first year of the rule of Yazid and in the second year, and after the people of Medina rejected the policy of Yazid

and denounced the killing of Hussein bin Ali bin Abi Talib (v) they deliberately expelled and removed his worker from the city and he is Othman bin Muhammad bin Abi Sufyan and Marwan bin Al-Hakam. And all the other illiterate sons and taking them out of the city. Yazid intends to send his army from the people of the Levant, headed by Muslim bin Aqabah Al-Esri, and he is one of the most violent and malicious leaders. The city is permitted and its people were killed, including the Companions of the Messenger of God (p). The name of the stinking of the city of Medina, after the Messenger of God (p) called it goodness and said in it (p) who feared the city, he feared God (81). And when the army ended up from the city he went to Mecca and in the place known for free the face of Muslim bin Uqba his weapon from the catapult to the Kaaba. And threw it, which led to the burning of its curtain and killed the creation of many of its people (82) from Bani Hashem and others from the stomachs of Quraish, which is the city that no one dared before the army of Yazid except the army of Abraha Al-Habashi.

This is the ruling of Yazid bin Muawiyah bin Abi Sufyan and what he did to Muslims during his rule, and to increase many strange news and flaws, forehead calls for them, and one is ashamed of drinking alcohol, killing the son of the Messenger of God (p) and cursing the guardian, demolishing the house, burning it, bloodshed, immorality and immorality, And other than that which was mentioned in the promise of despair from his forgiveness as a tribe in those who denounced his monotheism and violated his Messenger (83).

Conclusion In the pages of this research

we dealt with one of the most important topics in Islamic history, namely the issue of allegiance, the mandate of the covenant in Islam, and how the issue of the mandate of the covenant replaced a great principle that established its rules and principles of honorable companions (t) in the beginnings of the Islamic government, which is the principle of Shura in governance, And gave way to true democracy to be embodied in its most beautiful form in the Shura system, which was followed by the adult caliphs (t) after the death of the Holy Prophet (p). It became clear to us:

First: that the system of inheritance was introduced to the rule in the Arab Islamic state, after Muawiyah bin Abi Sufyan assumed power (40 - 60 AH), and

the emergence of this system (inheritance in governance) was the result of a personal ambition, the basis of which was the love of control and prestige and winning the friendliness of the ruler. Without regard to the interest of the Islamic nation and the Islamic religion, and is it not certain that the knowledge of Hassan and Hussein is the sons of Ali bin Abi Talib (v), Abdullah bin Omar bin Al-Khattab (t) and Muhammad and Abd al-Rahman, the sons of Abi Bakr with much more teachings of Islam and the Islamic faith. From the knowledge of Muawiyah and his son increases, just as the love of these and their eagerness to the spirit and support of Islam is much more than Muawiyah and his son, but the political ploy and the wise changed the course of power and the election of the caliph.c

Second: It was also found that many members of the Umayyad house themselves did not have the desire to order Yazid and install him ruler of the Islamic State because it contains defective and vice characteristics that do not allow the leader of the Muslims to be a ruler over them, as well as the emergence of the extortion and money-laving fund that was a characteristic of its impact on the arrival of These rulers to Judgment Chair.

Third: Honorable Companions (t) the previous owners of Islam did not recommend any of them to succeed after him to his children or one of his relatives, but left the matter Shuri among Muslims except Muawiyah bin Abi Sufyan, although in the sons of the companions who are more qualified than Yazid bin Muawiya and more keen on Islam.

Fourth: The work of the mandate of the covenant continued throughout the period of the rule of the Umayyad and Abbasid states in the year (40. 656 AH), the rule of the two states. Rather, the Abbasids introduced new developments in the system of government in assuming more than one crown prince, and the competition for the mandate of the covenant led to outbreaks. Large and many conflicts that claimed the lives of many Muslims, and these conflicts were usually between the brothers, as happened between Al-Amin and Al-Ma'mun, sons of Harun al-Rashid, where the two brothers fought on the caliphate chair. And its deterioration, and this provides an opportunity for hatred, exaggeration and enemies to control matters greatly and clearly, to spread their toxins in the body of the state and break up their unity.

Fifth: It is also important in this regard that the mandate of the covenant was sometimes, but more

often than not, to weak personalities who do not have the ability to manage state affairs, which prompted these personalities to rely on other elements, especially the foreign element, which are not interested in the interest of the Islamic nation. And the safety of the true religion, as the Abbasids did by bringing them into the foreign element in the government, and these foreigners dominated and exacerbated their influence until they completely took control of matters.

Sixth: As a result of this error and this conspiracy (the mandate of the covenant) committed by Muawiya bin Abi Sufyan and his companions of the opportunists and hypocrites who only care about their personal interests and their own ambitions, the largest dispute broke out that led to the dispersion of the word Muslims and separated their ranks until the present day, the Islamic state did not settle

Since the year .40 AH, because of these differences, and even that these interactions led to fighting between Muslims in many Islamic countries until bloodshed, and what we see happening now in most Islamic countries, especially Arab countries, is nothing but a collection of what happened previously, and we find someone claiming Islam today He kills his Muslim brother in cold blood and mastered the murders, mutilation, torture and burning with fire in a way that could not be committed even by the broken monsters. This was not an approach to the honorable Companions (t) and the people of the Holy Prophet's house (p) and was not a characteristic of Muslims and their morals, but violence and mutilation began. The days of the rule of Yazid bin Muawiya, when his army (may God bless them) did not cut off the head of Imam Al-Hussein bin Ali (v) and his honorable companions and carried these heads on the spears of roaming around the streets of Islamic cities, and people look at the ugliest scenes committed by a person claiming to be Muslim and bragging by saying (There is no god but Allah, Muhammad Messenger of Allah) saying only far from the verb and the true purpose of these blessed words.

Seventh: just as these actions generated hatred and hatred of the Islamic religion other than islam, and I believed this is true for these people and tou have not seen from islam and .

Muslims other than shedblood and murder, and did not see the truth of the religion of God, the religion of Islam is the religion of Muhammad (p) and its essence, the extent of tolerance found in it, the love

of others and the guarantee of their rights that have long been nurtured and respected by the Holy Prophet (p), as he was in Medina before the Holy Prophet entered it The Jews did not allow the Messenger to transgress them and treach their rights, and this is very clear in the provisions of the city document or the city newspaper that the Holy Prophet (p) commented on the door of the first mosque in which God Almighty exalted, and it is the first constitution in history to guarantee the rights of others from non-Muslims has come In one of the clauses of this document, the following: The Jews of Bani Awf are a nation with the believers of the Jews, their religion, and Muslims have their religion, their loyalties and themselves, security is injustice or iniquity, for it is only for Yong only for himself and the people of his house, and for the Jews of the sons of Al-Najjar as what is for the Jews of Bani Awf, and for the Jews of Bin Al-Harith as what

Margins List

1-Al-Khudari, Sheikh Muhammad, the Umayyad state, reviewed and cared for by Najwa Abbas Taha 1(Cairo - 2003 p) p 89.

(2)m.n,p91

(3)m.n,p98) (4) Al-marbbaa: A quarter of the booty before Islam, and in Islam the fifth became for those who mentioned in the Almighty saying ((And know that you are gripped by something, for God is five and for the Messenger, and who is the kinship, orphans, the needy, and the son of the path if you believe in God and what We sent down to our servant on the day of al-Furqan, on the meeting of the Jama'an, and God is all-powerful)) (Al-Anfal:41).

Al-Khatib Al-Baghdadi, Ahmad bin Ali Abu Bakr (T: 463 AH), History of Baghdad, 1t (Beirut –no-T) 3/109.

(5)Al-Saffi: The booty that the president lined up for himself before dividing it (Al-khatib Albaghdadi, Baghdad history 3/109)

Alnashita: What happened to the president on the way before he reached the area, Al-Khatib Al-Baghdadi, the date of Baghdad,(of Discount: (Al-katib Al-Baghdadi ,history of Baghdad , 3/110) Curiosity what is better than dividing what is not divided by the number of the invaders such as the

camel or Persians and the like (Al- A-, Baghdad, (3/110)

(8) Al-Khatib Al-Baghdadi, History of Baghdad

(9) Ibn Abi Talib, Ali (v) (T: 40 H), The Court of the Commander of the Faithful(v) (No-

t)p 125

(10) Ibn Manzur, Abu Al-fadl Jamal bin Makram (t:711H) Lisan Al-Arab, (Beirut 1956m) Item,sale.

(11) Al-hij :40

(12) Ibin manzur ,Lisan Al- Arab , Item, sale)

(13)Ibn al-Atheer aljaziri, majd al-din Abi Al-Saadat Al-Mubarak(t:606H)The end in Gharib al-Hadith and al-Athar, by Tahir al-Zawi and Muhammad Ahmad, t:1 (cairo-1963) 1/174

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