

AL-Qa'da of the Kharijites, Their Principles and Ideas From Their Inception Until the End of the Reign of Yazid Ibn Mu'awiyah (41-64 / 661-683)

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Abstract

This study aims to highlight the opinions and principles of Al-Qa'da, as a division of the most important Kharijites who were instrumental in the political movement and fueling the spirit of opposition against the Umayyad authority represented by their wards on Iraq, especially since the Umayyad authority took a repressive policy towards them, which had a clear impact in the emergence of several revolutions that demanded the overthrow of the Umayyad rule and the establishment of a religious state according to the concept of the Koran Constitution.

Keywords: Umayyad state, Kharijites, Al-Qa'ada of the Kharijites

DOI: 10.7176/HRL/50-04

Publication date: November 30th 2019

1. Introduction

It is known that the Umayyad power in politics against the people of Iraq (Kufa¹ and Basra²) to the area of the opponent to rule Ali bin Abi Talib (d. 40 AH / 660 AD), so we find that those who were known later Kharijites and Mu'awiyah ibn Abi Sufyan (d. 60 AH / 680 CE), could they be rejecting the Umayyad power? After the emergence of the arbitration case in favor of Muawiyah, and disbelieve all who accept the outcome of the arbitration of the general public³ came to be called the first court.

Some of them had doubted his fight against Ali ibn Abi Talib and retired from his fight, and when it ended in Muawiyah announced some of them out and revolution, asserting that they have no doubt that the right to fight⁴.

This was the beginning of the difference of opinion among the followers of the First Court on the issue of atonement and opposition to imams, This divergence of views continued among them until they split into two currents (extremists and moderates), the Umayyad state was able, in a short period of time, to eliminate the revolutions of the extremists, while the moderates posed the greatest danger to the state. Many conditions in Iraq have contributed to the transition of the Caliphate from Iraq to Syria, and the feeling that the Iraqis have lost the great privileges they once had, this led to the emergence of many opponents of the Umayyad rule, so many embraced the doctrines and principles of the moderate movement of the Kharijites, so that they later had a major and effective role in destabilizing the rule of the Umayyad. The views and principles adopted by these (moderates) were a major factor in the acceptance of society by them, especially since many of them are introduced to jurisprudence and worship, which is the fastest way to gain the opinion and sympathy of the public,

This was their way to achieve what they aspire to establish a religious state based on (no rule except God), so they relied on (secret call) to disseminate their views and beliefs, and they were later called the rule of al-Qaida of the Kharijites.

Importance of studying

This study sheds light on Al-Qaida from the Kharijites in terms of their opinions, beliefs, and elements of power and the extent of its influence on power and the reasons for its division, and the role of the authority in the fragmentation, and the impact of these developments on both Al-Qaida and the ruling power.

2. Importance of studying

This study sheds light on Al-Qaida from the Kharijites in terms of their opinions, beliefs, and elements of power and the extent of its influence on power and the reasons for its division, and the role of the authority in the fragmentation, and the impact of these developments on both Al-Qaida and the ruling power.

3. Aims of the study

The study aims at shedding light on Al-Qaida of Kharijites as a separate group from the other Kharijites and their active role in the surrounding society through their relations among them, its relationship with the ruling authority and the role of its leaders in achieving their goals in all fields. They failed to continue as a separate group from the rest of the Kharijites in that period, whether for political, religious, social or intellectual reasons.

Al-Qa'da of the Kharidjites in the state of Ziad ibn Abi, Iraq, Muawiya ibn Abi Sufyan:

Al-Qa'da⁵ although they do not go out to fight, but they improve it to others because they have the audacity and strength to fight by attempting to influence the public on the imams and their followers⁶. These are more dangerous than the Kharidjite rebels; the speech is more influential on the public, especially if the speech comes from a very good speaker, and that's why it's dangerous.

This band claims Merdas⁷ is one of the great readers and great worshipers when the Kharidjites and others all attribute to them)⁸.

Ibn Qutaiba says: "He was the head of all Hurori"⁹ then aljahiz confirms this view by saying: "The Imam imposes himself on people his biography and his actions and attitudes and sayings so that drives them to support him as Amr ibn Obeid by the Mu'tazila, and Merdas bin Adiya by the Kharidjites "¹⁰.

Merdas participated alongside Ali bin Abi Talib in the battle of Saffin¹¹ (37 AH / 657 CE) and then along with the Kharidjites (First Court) in Nahrawan (38 AH / 658 CE). And his companions to the Bani Tamim tribe in Basra, Headed by Ahnaf ibn Qais¹²(d. 67 AH / 696 AD), which Muawiya said about him: "If this person is angry, he will be supported by one hundred thousand of Tamim"¹³. Ahnaf bin Qais had retired fighting on the day of AL-Jamal (36 AH / 656 AD), and participated alongside Ali bin Abi Talib in the battle of Saffin, and we do not find him in Nahrawan, we find no mention about him in Nahrawan¹⁴.

It seems that Merdas and his companions had enjoyed some freedom and immunity under the protection of Ahnaf bin Qais, and this is evident through the audacity of Merdas on the governors, including what he said of Abdullah bin Amer bin Kraiz¹⁵ and the governor of Basra (41-44 AH / 661-664 AD) When he was preaching to people, he said, "Look at our prince wearing the clothes of debauchery, and preaching."¹⁶ also when Ziad bin Abi¹⁷ (d 53 AH / 672 AD) and the governor of Basra (45 - 53 AH / 665- 672 AD), speeches in the people of Basra threatened them, When he finished his sermon, Merdas said: "We have heard what you have said, O man, and what Allah Almighty mentioned about His Prophet Ibrahim, peace be upon him, said (And of Abraham, who fulfilled? (37).

That no bearer of burdens will bear the burdens of another (38) And that the human being attains only what he strives for (39)¹⁸ and you claim that you take innocent puny and obedient to disobedience, Ziad heard him and said to him: We do not reach what we want you and your companions to go to you falsehood to fight "¹⁹. Merdas seems to have deliberately portrayed the anti-power jurist in public in an attempt to win as many of them, In spite of his daring towards Ziad, the latter did not offer al-Qa'da, but on the contrary led him shrewd to their orbits, despite the direct threat to Merdas (to go to you falsehood to fight)²⁰, On the other hand, Al-Mubrid indicates that Ziad was inviting them to a discussion in his home, so they do²¹. Al-Qalai, the author of the book "Refining the Presidency," points out that Ziad's policy toward Al-Qa'da from the Kharidjites was only to know their evil and opposition to him²².²³ And these Alqda knew that they are malicious , so Ziad resorted to endure them. In addition, they are in the protection of Bani Tamim in general and Ahnaf bin Qais and Bani Saad in particular, and we conclude from the foregoing of Ziyad's policy towards al-Qa'da from the Kharidjites that he was at the beginning of his assumption as governor of Basra to Muawiya. If he had not yet managed the tribes of the people of Basra, he had to follow this policy (tiptoeing) until he has what he wants from empowerment, Albaladerdy pointed out that Ziad at that point had written to Muawiya consulting him on how to deal with the tribes of the people of Basra, he said:" Ziad sent a letter to Mu'awiyah, I see if the Commander of the Faithful writes to me a law that I apply in the Arabs, Muawiyah replied to him, O abu Almuzherah I have been waiting for this from you, See the people of Yemen, I honor them in public and insult them in secret, and look at neighborhood of Rabia honored their honor and insulted their villains, because the villains are follower for honors, as for this neighborhood of Modar, they have rudeness and ruggedness of each other, and do not be satisfied with suspicion without certainty, and by saying without act and leave things between you and the people at its high stake²⁴ . All thanks" It seems that Merdas took advantage of all these circumstances and began to call for his views and ideas, even followed by many people.

Al-Qa'da enjoyed security and freedom throughout Ziad's rule over Basra; He was the first to be supported by the Egyptians²⁵. If he left Basra to Kufa appointed Samra bin Janadab (T60 AH / 680 m)²⁶, successor and he had killed many Kharidjites, Albaladerdy said: "Ziad Samra took over the succession to Basra and went out to Kufa and killed eight thousand, he said to him: Are you afraid to be killed innocent? He said "If I killed like them, I wouldn't be afraid to kill an innocent man"²⁷. Ziad was staying for six months in Basra and in Kufa; It seems that Al-Qa'da in the absence of Ziad from Basra and the succession of Samra bin Jundab was a direct cause of their disorder. In the late days of Ziad, specifically (53 AH / 672 AD), Qarib and Zahaf, two cousins, went out in seventy men in the month of Ramadan. They are the first who emerge from Al Qa'da after the people of Nahrawan²⁸, they attacked people with murder and intimidation .Albaladerdy points out that the followers of Al-Balatri that the followers of Qarib²⁹ and Zahaf³⁰ did not come out until after they agreed to be the leadership between Qarib and Zahaf said: "Some of them said not to fight except with a commander"³¹. Bani Ali bin Sud of the sons of Taheya³²fought them and killed them³³, (35), Ibn Khayyat says when Merdas heard about them: "may Allah let him stay away, I swear by Allah, falling from heaven to earth would be better for me to do as He did, he means killing people"³⁴. He mentioned this saying to be certain that what Ahmed and Zahaf did will bring them woes, and then

Ziad killed Qarib and Zahaf and ordered Samra bin Jundab to destroy the Al-Qa'da, so Samra killed many of them³⁵. Ibn Khayyat points out that Ziad had already spoken to the people after the killing of Qarib and Zahaf. He said: "O Tahiat coven If you had not fought the people I would have sent you to prison"³⁶.

While Al-Balatri says that Ziada said: "Anyone who came out in a tribe did not fight it as the tribe of Raseb³⁷ will deprive them of tender and evacuated"³⁸. While Al-mubired points out that Ziad did not devote a particular tribe to the threat of deprivation of tender or imprisonment.³⁹

Tabari affirms what Al-mubrid said that Ziad did not address them, threatening a particular tribe, but Tabari excluded the Azad tribe, which makes Zaid a threat to all tribes of Basra⁴⁰.

Here, we notice a change in Ziad's speech. After his speech tended to be political, he became more intense and assertive, and this is proof that he managed the tribes and controlled them, In addition to a change in his policy towards Al-Qa'da of the Kharidjites, he no longer tolerates them⁴¹. On the other hand, Ziad's policy was not limited to Al-Qa'da men from the Kharidjites, but also to their women, captive (30) murder, crucifixion and nudity, until women stopped going out for fear of nudity. Merdas was the first to hate that women go out and prevent them from going out, and even deprived them⁴², for fear of being exposed to immorality⁴³, and the governors of Iraq continued in the manner of Ziad and his policy towards the Kharijites.

Al-Qa'da of the Kharijites in the succession of Obaidullah bin Ziad:

Obaidullah (d. 66 AH / 695 AD) has been following the policy of his father (Ziad) towards the Kharijites in general since he assumed the mandate of Basra in 55 AH / 674 CE. Revolutionaries and Qa'da, imprisonment and murder, he did not even left any of them⁴⁴. When he addressed the people of Basri said: I will captured you in all your conditions, forewarned is forearmed^{45 46}

The followers of Merdas conveyed to him everything that happened in the meeting at the house of Ziad ibn Abi⁴⁷. For example, what they conveyed to Mirdas about Ghilan ibn Khersah⁴⁸ And incitement to Ziad bin his father on the Kharijites, Blazari said: " Ghilan ibn Kharsha mentioned the Kharijites and defects them", so Merdas said to him: " What will protect you, O Ahmed, from cutting off your head, one of the people of eabt! He said to him: " by God, I did not mention them badly at all "⁴⁹. Before going into al-Qa'da of the Kharijites in the wilayat of Ubaydullah ibn Ziyad, it should be noted that al-Ahnaf ibn Qays was not close to Ubaydullah, al-Tabari says: "he was notorious to Ubaydullah"⁵⁰ Perhaps the protection of al'ahnaf lilquedat was the reason for their disagreement, Especially if we know that Ubaydullah did not fight f Al - Aqda in the first three years of his mandate over Basra, Perhaps he did not want to clash with the tribe of Bani Saad Tamimi to be certain that the Bani Saad prevented its people, who ask for protection, they had previously prevented Harkous bin Zuhair⁵¹(d. 38 AH / 658 AD), of the participants in the siege of Caliph Uthman Ibn Affan on the day of the house (35 AH / 655 AD) and when Talha (v36 AH / 656 AD) and Zubair (v36 AH / 656 AD) wanted to censor those who participated in the siege and killing of Caliph Uthman, (may Allah be pleased with him)Bani Saad had prevented them from Harkus, says one who participated in sedition and wawaqeat aljuml: And called out Zubayr and Talha Basra only those who were one of your tribes who invaded the city, let us have them, so they came as dogs, and they were all killed except Harkous bin Zuhair because the bani Saad they banned him, and he was from the bani Saad "⁵², this was the reason why he was late for war and salvation from them, but he was constantly trying to get them down, a Al-mubarid tells us a story that he was brought by one of the worshipers and hermits of the pious people,⁵³ Of those who appear on their bodies signs of worship from the humor of the body and others named Khalid bin Abbad Alsdosi⁵⁴(58 AH / 677 AD), Obeidullah asked him for his opinion of Abu Bakr and Omar, may Allah be pleased with them, he said: good, then asked him about Osman and Muawiyah did not mention what he said in Abu Bakr and Omar, and then pressed him to know the whereabouts of his companions, refused to recognize their place, He ordered to kill him, and the followers of Obaidullah had hesitated to kill him for the signs of worship shown to him, until almithlm bin Ben Masroh⁵⁵ (T 60 AH / 680 AD) kill him, n his companions knew of his death, they began to plot to assassinate almithlm, and the latter was in love with the good acquisition of camels and in an ongoing to search for them ,and lured him to one of the houses of their companions from bani Saad, killing him, and put the dirham in his belly and buried him in a side of the house⁵⁶, Bani Siddous was accused of killing him, and Obeidallah imposed on the people of Siddis four dyat, because Al-mithlm 's horse returned alone with blood, they did not know his killer or the body of his body only at the time of the appearance of Merdas⁵⁷, when he agreed between the followers of Merdas and the army of Aslam ibn Zarah⁵⁸, shouted Harith bin Hijel (d. 61 AH / 681 AD): Enemies of God, you took the triumph four dead and I killed him and but the dirham in his belly and is in such a position buried "⁵⁹. After their defeat, they searched for the body and found the dirham with the remains. Then Abdullah was informed of the location of the companions of Khalid al-Sudaisi, They were arrested and put in prison, Abdullah did not kill them, but sought to make them kill each other. Those who survived were taken out of prison and the leaders of their al-Qa'da denials of killing them, they justified what they did by saying: " A man may be forced to disbelieve while he is reassured by faith"⁶⁰. They did not accept repentance from them, but they have no right to atone for their sin except Allaah's saying: " (110) but then, your Lord—for those who migrated after being persecuted, then struggled and persevered—your Lord thereafter is Forgiving and Merciful"⁶¹. When

the fatwa of their elders declared jihad (atonement for their guilt), they declared their readiness for war and chose Tawaf ibn 'Aalaq⁶² (d. 58 AH / 677 CE) Seventy men followed him on Eid al-Fitr⁶³ Obaidullah was not incapable of killing all of them while in prison, but he sought to beat them from within and create discord among them on the one hand, and on the other has created for himself the reason to chase them And he has followed their opponent's plot this is considered the intelligence of Obaidullah and resourcefulness, after the revolt of Tawaf was eliminated, Obaidullah arrest their Amir and their Sheikh Merdas⁶⁴, For incitement to go out and revolution, so his followers rebelled from al-Qa'da, Orwa ibn Adiyah⁶⁵ (d. 58 AH / 677 AD) went to Obaidullah in his bet (horse race) and said: "Five things were in the nations before us have become in us⁶⁶, ⁶⁷God said": 128. Do you build a monument on every height for vanity's sake? 129. And you construct fortresses, hoping to live forever? 130. And when you strike, you strike mercilessly?" Obeidallah withdrew, leaving the betting yard. His followers did not wait until they brought ueruh and cut off his hands and legs ,he was crucified and his daughter was killed with him because she owed her father's religion⁶⁸.

Al-Balathri points out that the change in the views and principles of Al-Qa'da from the Kharijites did not appear in practice until after the killing of Erwa bin Adiya when Abu Al-Wazi Al-Rasbi came⁶⁹. One of the leaders known to al-Qa'da addressed the bani of Mahooz, who are from Bani Tamim said: "Abu al-Wazaa said to the people of Mahooz:" Leave your places and move because your inaction is what allowed the people of injustice to exploit you and kill you like killing dogs while they are asleep"⁷⁰ This is what Abdullah sought, he worked to get them out of secret to the public, so that he could control them. Al-mubarid supported the Blazeri saying (i, Abu al-Wazaa '): "He was a diligent of the Kharijites (, Abu al-Wazaa'), he was nagging and blaming himself r for sitting without work, and he was a poet, and he was doing it with his companions"⁷¹, Abu al-Waza 'was then killed, lBalathri says: "Ibn Ziad ordered him to be crucified in Bani-Shukr, In order for the Kharijites not to take their place, they are used to visiting and being blessed"⁷². light of this tension, some of the followers of Merdas killed one of Obeidullah's guards, so the latter took a decision to kill all the Kharijites, and Merdas, among them, says al-Balazari: Ibn Ziyad Kharijites killed some of them and forgiven some, and Merdas of those who forgave him and released him "⁷³, Since his release from prison, Merdas has worked to calm his followers.

Albuthaja'⁷⁴, one of the women saw the opinion of Merdas, who was active in provoking and pitting Kharijites against Abdullah during the imprisonment of Merdas, later Merdas reached the intention of Obeidallah to kill Albuthaja'⁷⁵. She said: "To kill me is the most miserable him, but I do not like to be miserable human"⁷⁶. Then she was killed, her hands and legs were cut and she was thrown into the market. Perhaps the loss of Merdas for each of Orwa bin Adiyeh, Abu al-Wazi Rasbi, and albuthaja' had a significant impact in himself, no longer has the ability to endure the killing and abuse of his companions, so he took a decision to emigrate from Basra, and this is a major turning point in the principles and views of Merdas And his outlook for his followers, which seems to be the truth under the existing policies depends on resilience.

The final division between the followers of al-Qa'da of the Kharijites:

After the death of al-Babahaj, Merdas had a period of consultation with his followers and companions of the people of Basra and prevented the injustice of the people of Basra by the sword, and although they support him, they violated him and tried to persuade him to reverse his opinion⁷⁷, This confirms the fact that these Qaida were and they are showing other than what they are. Then merdas called his companions; thirty of them responded, it seems that Merdas' view of the injustice with the sword has not been heeded, and this is evident in the number of his followers who went with him to fight. Therefore, we can say that there is a leading figure to sit at the highest level of Merdas and is in a permanent cover-up and had a role in preventing them from going out to fight or else how their emir (Merdas) goes out to fight and only thirty of his companions come out with him on the one hand, and on the other hand, which makes us not Reassuring what was said that at the moment of their exit to fight (thirty) they wanted to replace Harith bin Hijel Fabi, and then chose Merdas⁷⁸, The coolant indicates that if Merdas met someone who justified his reason for leaving, he would say: "Tell those who meet you, I did not go out to spoil in the land, nor to terrorize anyone, but to escape from injustice, and we are not fighting only those who fight us, and we do not take from the spoils except our what is given to us."⁷⁹.the Ahwaz came in the year (60 AH / 679 AD), and has completed the number of forty men, got money for the house of God, they only took what was imposed to them, eighty dirhams, by two dirhams each⁸⁰, and they returned the rest. Ibn Khayyat points out that Merdas had regretted the fact that he had gone to fight, and before going into any battle he said to his companions: "Perhaps if we were more patient, it would have been better for us"⁸¹, because of his certainty that Obaidullah is not leaving him to spread his call and prevailing over the power, as soon as Obaidallah knew about them, he sent them an army of two thousand fighters led by Aslam bin Zarah Al-Kalabi, and they had settled in Ask⁸² near Khorasan, Merdas resorted to dialogue, and Merdas was known for his ability to persuade his opponents and attract them to his opinion, as it was already in Abdullah prison that he persuaded the jailer to get him out at night to return in the morning and did, and was coming out and then return⁸³. Merdas and his followers did not fight until a man was killed⁸⁴. Issa bin Fatak Alkhati one of sons of Tim Laat bin Thalba (v after 64 AH / 683 AD):

You claimed a double thousand of believers,

Defeated by just fourty!?
You are just big liers
But the Khawarij are believers,
They are just tens,
But saved us from dozens⁸⁵

Obeidallah was angry when he knew that Ibn Zar'a had been defeated. Even the boys of Basra were whenever they saw Ibn Zaraq said to him: Abu Bilal behind you, complained to the son of Ziad ordered them to stop it⁸⁶. As for this battle, al-Baghdadi said: "Zara' was supportive of the Kharijites when the two teams lined up to fight, said Zarah to Abu Bilal, you are right, but we are afraid of Ibn Ziad not to give us our wages so we must fight you, Abu Bilal said to him, I wish I had agreed my brother Erwa; he pointed out that I have to intercept to you as qareb and zohaf intercept the people in their ways with the sword, but I disagreed with them and violated my brother. Abu Bilal killed those who found them in Basra from alsufry⁸⁷ and d defeated Ahmed"⁸⁸. According to this incident, Al-Qaida from the Kharijites had positive relations in their society, and many of the followers of the PA thought that they were right, and that they were oppressed. However, the policy of the ruling authority imposed on its followers to fight them through the use of various means, including capital (giving), (not to give us wages), We have pointed to the death of Khalid bin Abbad Alsdosi and followers of Obeidallah hesitated to kill him because of the signs of worship, until Almthmilm bin Masroh came and killed him, On the other hand in the incident (Baghdadi) that Merdas regretted not to accept the advice of his brother Erwa (by sword review), this supports what we have argued that Merdas was going through a period of transformation from the views and principles of al-Qa'da from the Kharijites, As for saying that Obaidullah had defeated Erwa after the killing of Merdas, this is baseless and we have pointed to the death of Erwa in the year (58 AH / 677 CE).⁸⁹ However, it is difficult to accept such a story because of its exaggeration, and because of the dialogue that took place between ibn Zarah and Harith ibn Hajal as mentioned above, left their fight. Obeidallah was then assigned to fight Merdas and his companions Ebad ibn Akhdar⁹⁰(v 61 AH / 680 AD) in four thousand fighters, and they met on a Friday in the district of Dar Jard near faris. They fought among them until they entered the prayer time while performing their prayers and they were attacked by Ibn Akhdar while they were standing, kneeling and kneeling, and they killed (61 AH / 681 CE)⁹¹, even this story is difficult to accept, as the number of the army is double the number of the first army to kill them while performing their prayers. After the killing of Merdas and his followers, his companions who did not go out with him sought to kill Ibn Akhdar and they caught him at the Bani Kulaib mosque in Basra with his son, and they killed him and left his son⁹². Obaidullah was saying: "I do not know what I do with these Kharijites, whenever I ordered to kill one of them assassinated his killer"⁹³. It is clear to us from the words of Obaidullah that al-Qa'ida from the Kharijites resorted to the issue of individual assassination as a means to prevent their assault. Aslam ibn Zarah did not fight them for fear of killing him, so he said: "The fact that Ibn Ziad insulted me while I was alive is better for me than to praise me when I am dead"⁹⁴. After the killing of Merdas and the succession to Yazid ibn Mu'awiyah (d. 64 AH / 683 AD), and the independence of Ibn al-Zubayr (d. 73 AH / 692 AD) in Mecca, and the breadth of the powers of Obeidallah⁹⁵ they found in the revolution of Ibn al-Zubayr in Mecca out of their predicament⁹⁶. Al-Qa'da fought from the Kharijites besides Ibn al-Zubayr until Yazid ibn Mu'awiyah died and the people of al-Sham left Makah and then disagreed with Ibn al-Zubayr^{97, 98}. At the time of their return to Basra coincided with the emergence of sedition among the tribes of the people of Basra⁹⁹ (64 AH / 683 AD) and broke the doors of the prisons and came out large numbers of Al-Qa'da who was in Abdullah prison, Nafea'bin bAzraq¹⁰⁰ (d 65 e / 684 m) took the opportunity and announced the exit and stayed in Ahwaz. Tabari says: "They arrived in Basra and then parted and became parties"¹⁰¹. As the followers of Nafi ibn Azraq grew in strength, they tended to adopt new views and principles, at the top of which were the atonement of those who refrained from their brothers from participating in the fighting¹⁰². These changes in the beliefs of Alazareqa caused some of them to split from them, such as: Najdah bin Amer al-Hanafi the leader of the al-Atiyah band later, and those who followed them¹⁰³. Nafi bin Azraq realized the gravity of these defections on him, so he resorted to writing them in an attempt to reunite al-Qa'da from the Kharijites and urge them to follow him^{104, 105}. This was the final division in the armies of al-Qa'da of the Kharijites, and successively divided into multiple divisions, all meet on issues, and differs among themselves on other issues.¹⁰⁶

4. Conclusion

light of the above, it is clear to us that the principles of Al-Qa'da from the Kharijites continued to improve throughout the life of their Emir and Sheikh Mirdas bin Adiyeh, despite the emergence of some exceptional cases that showed a tendency to violence and extremism, such as Qareeb and Zohaf going to war and terrorizing people, which would not satisfy their Emir Abu Bilal Merdas. He expressly rejected such cases (Qareeb may God let him stay away...), The policy of constant pressure of killing, oppression and persecution has played a major role in the emergence of the fact that some of them have extremist and violent tendencies. After the imprisonment of Abdullah ibn Merdas appeared some of them calling for the declaration of the revolution and exit, Remarkably, however, they did not agree on a single opinion on the declaration of a comprehensive revolution, they were coming out

announcing the revolution in a few numbers that were quickly eliminated even though these revolutions were successive.

After the killing of Merdas and the participation of his followers of Ibn al-Zubayr in the war of the people of Syria, after their disagreement with Ibn al-Zubayr, they returned to Basra, and are still within the framework of what is known as al-Khadda of the Kharijites. When Ibn al-Azraq came out announcing the revolution and disbelieved all those who do not follow him and revealed their blood. While Ibn Saffar and Ibn Ibad tended to continue to uphold the principles, opinions and goals of the first of their princes and sheikhs, However, all the teams that broke away from Al-Qa'da agreed on some opinions, including Takfir Osman and Ali,

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Footnotes

¹ (1) Kufa: the origin of the word is from Cove, Kufa: Red Ramla and by its named Kufa, Kufa known country located in Iraq. For more information see: Al-Jawhari, Abu Nasr, Ismail bin Hammad, Farabi (d. 393 AH / 1002 CE), *Al-Sahah, the Crown of Language and Arabic*, , Edited by: Ahmed Abdel-Ghafour Attar, 4th edition, Dar Al-Elm for the Millions, Beirut, 1987, 6c, c4, pp. 1424-1425, and will be referred to later: Al-Jawhary, Al-Sahah, the Crown of the Language; , Edited by: Ahmed Abdel-Ghafour Attar, 4th edition, Dar Al-Elm for the Millions, Beirut, 1987, 6c, c4, pp. 1424-1425, and will be referred to later: Al-Jawhary, Al-Sahah, the Crown of the Language; dar alkitab . Beirut, 2000, 11 C, 7 C, p. 149, and will be referred to later: the arbitrator and the Great Ocean; Beirut, 1993, 15 C, C 9, p. 311, and will be referred to later: Ibn Manzoor, *lessan of the Arabs*; , Investigation: a group of investigators, Dar Al-Hedaya, Cairo, dt, 40 c, c 24, p 340, and will be referred to later: Zubaidi, *crown of the bride*.

² (2) Basrah: Origin Basr: Basra sense of vision, Basra good red land, and Basra is a characteristic derived from Basri, and Basra is a place without the Tigris between four leagues, and for more information see: al-Jawhari, al-Sahah crown language, c 2, pp. 591-592; Al-Hamwi, Abu Abdullah, Shihab al-Din, Yaqout bin Abdullah al-Rumi, (d. 626 AH-1228 CE) *Dictionary of Countries*(MO 'jam alboldan), 2nd Edition, Dar Sadir, Beirut, 1995, 7c, c3, p. 414, hereinafter referred to as: Al-Hamwi, *Dictionary of Countries* (MO 'jam alboldan); Zubaidi, *Crown of the Bride*(Taj Alarous), c 1, pp. 203-210.

³ (3) Dinuri, Abu Hanifa, Ahmed bin Dawood (d. 282 e / 895 m), the lengthy news, investigation: Abdel Moneim Amer, editor Jamal al-Din Shial, i 1, the House of revival of the Arabic book(dar 'iihya' alkitab alearabi) , Issa al-Babi Halabi and Co., Cairo, 1960, p 202, and Al-Tabari, Abu Ja'far, Muhammad ibn Jarir ibn Yazid ibn Kathir ibn Ghaleb al-Amali (d. 310 AH / 922 AD), *The History of the Apostles and Kings*(tarikh alrusul walmuluk) , 2nd Floor, Dar Al-Turath, Beirut, 1967, 11C, 5C, pp. 72- 74. Subsequently, Tabari, *History*.

⁴ (4) Blathri, Ahmed bin Yahya bin Jaber (d. 279 AH / 892 AD), 'ansab al'ashrafi, auditor: Suhail Zakar and Riyadh al-Zarkali, i 1, Dar al-Fikr, Beirut, 1996, 13 c, c 2, pp. 371, c 5, p 163, and will be referred to later , Al-Balathri, *genealogy*; Dinari('ansab; aldiynuri), al'akhbar altwal, p. 210; Tabari, the date, c 5, pp. 86, 166; Ibn al-Athir, Ezz al-Din, Abu al-Hasan Ali bin Abi Karam Mohammed bin Mohammed bin Abdul Karim bin Abdul Wahid al-Shaibani (d. 630 AH / 1232 AD) , *alkamil fi alttarikhi*,, edited by: Omar

⁵ (5) Al-Qa'da: Al-Qaida does not have a court, and it is said: A man who seated about the invasion and it was said: Al-Qa'ad who does not go to fight, which is the plural, and it is called al-Hurriyah, and al-Sharaa that rules and does not fight. Al-Qaqda are some of the Kharijites who are not supportive of Ali (may Allaah be pleased with him). For more information, see: Al-Humairi, Nashwan bin Said, Yemeni (d. 573 AH / 1177 CE), *Shams al-Uloom Kalam al-Arab from Kalum*, edited by: Hussein Abdullah al-Omari and others, i 1, Dar al-Fikr al-Ma'asir, Beirut, 1999, 11 c, c 8, p. 5565, to be referred to later: al-Humairi, *Shams al-Ulum*; ^ Zubaidi, *The Bride's Crown*,(Taj alarous) c. 9, p. 46.

⁶(6) Al-mubariid, Abu Abbas, Mohammed bin Yazid, (d. 285 AH / 898 AD), *alkamil fi allughat wal'adab*, edited by: Mohamed Abul Fadl Ibrahim, i 3, Dar al-Fikr al-Arabi, Cairo, 1997, 4 c, c 3, p 122, and will be referred to lateral'asheari Al-Ash'ari, Abu al-Hasan, Ali bin Ismail bin Ishaq bin Salim bin Ismail bin Abdullah bin Musa bin Abi Burda bin Abu Musa, (d 324 AH / 935 AD), *articles of Islamists and different worshipers*, Edit: Naim Zarzour, i 1, modern library, 2005, 2 C, 1 C, p. 84, and will be referred to later: Al-Ash'ari, *Essays*; Al-Hosari, Abu Ishaq, Ibrahim bin Ali bin Tamim Al-Ansari, (d. 453 AH / 1061). C 2, P. 465, and will be referred to later: alhsry, *zahr aladab*.

⁷ (7) Ibn Hamdoun, Abu al-Ma'ali, Muhammad ibn al-Hasan ibn Muhammad ibn 'Ali, al-Baghdadi (d. 562 AH / 1166 AD), *Alhamdounieh Tathkerat*, d.Dar Sader Beirut, 1996, 10 c.

⁸ (8) albaladhri, 'ansab, j 5, s 180; almubariid , *alkamil*, c. 3, p. 157; Ibn al-Atheer, *alkamil*, 3 c, p. 110; 258, to be referred to later, Abbas, *Kharijites poetry*

⁹ (9) Ibn Qutaiba, Abu Muhammad, Abdullah bin Muslim, Dinuri (d. 276 AH / 899 AD), *Almuearifa*, editing, *Thrwat Okasha*, i 2, the Egyptian General Book, Cairo, 1992, p. 410, and will be referred to later, Ibn Qutaiba, *Almuearifa*.

¹⁰(10) Ibn Duraid, Abu Bakr, Mohammed bin Hassan, Azadi, (d 321 e / 932 m), *Ishteqaq*, edited by: Abdul Salam

Mohammed Haroun, I 1, Dar Aljeel, Beirut, 1991.

¹¹ (11) Saffin: is a known place in Syria near Raqqa on the Euphrates coast from the western side of Raqqa and Pals, in which the war between Ali and Muawiya occurred. See: Bakri, Abu Obeid, Abdullah bin Abdul Aziz bin Mohammed, Andalusia, (d 487 AH / 1094 AD), muejam ma aistaejam min 'asma' albilad walmawadie, i 3, World of Books, Beirut, 1982, 4 c, c 3, p. 837, and will be referred to later : Al-Bakri, muejam ma aistaejam min 'asma' albilad walmawadie,, c 3, p. 414; Zubaidi, Taj Alarous, c 35, p. 313.

¹² (12) Ahnaf bin Qais: is Sakhr bin Qais bin Muawiya ibn Saad bin Tamim, his other name Dahhak bin Qais, and Ahnaf yakni Abu Bahr, participated with Ali bin Abi Talib Sfy, did not share Al-Jamal with any teams. See: Ibn Qutaiba, Maarif, p. 423; Blazari, genealogy, c 12, p. 310; Ibn Habban, Abu Hatim, Mohammed bin Habban bin Ahmed, bin Maaz bin Temple Tamimi (d. 354 AH / 965 AD), althaqata, edited by: Mohammed Abdul Muaid Khan, i 1, Ottoman Dar al-Maarif, Hyderabad, 1973, 9 C, 4 C, p. 55, and will be referred to later: Ibn Habban, althaqata; jamhirat 'ansab allearab, 217

¹³ (13) Aldhahabi, Abu Abdullah, Shams al-Din, Mohammed bin Ahmed bin Osman bin Qaymaz (d. 748 AH / 1347 AD), the history of Islam and the deaths of celebrities (tarikh al'islam wawafiat almashahir wal'aelam), edited by: Omar Abdul Salam al-Tadmari, 2nd edition, Dar al-Kitab al-Arabi, Beirut, 1993, 52 c. C 5, p. 351, and will be referred to later, Al-Dhahabi, History of Islam (tarikh al'islam); Safadi, Salah al-Din, Khalil ibn Aybak ibn Abdullah (d. 764 AH / 1362 CE), Al-Dhahabi, History of Islam; Safadi, Salah al-Din, Khalil ibn Aybak ibn Abdullah (d. 764 AH / 1362 CE),: Ahmad Arnaout and Turki Mustafa, House of revival of heritage (dar 'iihya' alturathi), Beirut, 2000, 29 c, c 16, p 206, and will be referred to later, Safadi, wafayat.

¹⁴ (14) Asadi, Saif bin Omar, Tamimi (d 200 e / 815 m), alfitnat wawaqeat aljamli, edited by: Ahmed Rateb Armoush: I 7, Dar Nafis, 1993, p. 152, and will be referred to later, Asadi, alfitnat wawaqeat aljamli,; Tabari, history, Muskuwayh, Abu Ali, Ahmad ibn Muhammad ibn Ya'qub (d. 421 AH / 1030 CE), tajarib al'umam wataeaqab alhum, edited by Tahrir Abu al-Qasim Imami, i 2, Soroush, Tehran, 2000, 7C, 1C, p. 493; Ibn al-Jawzi, Abu al-Faraj, Jamal al-Din Abdul Rahman bin Ali bin Mohammed, (d 597 AH / 1200 AD), almuntaẓam fi tarikh al'umam walmuluk, edited by, Abdel Kader Atta and Mustafa Abdel Kader Atta, 1st floor, Dar Al Kotob aleilmiautuc, Beirut, 1992, 19 C, C 5, p. 87, and will be referred to later, Ibn al-Jawzi, regular; Ibn al-Atheer, full, c 2, p 596.

¹⁵ (15) Abdullah bin Amer Kriz bin Rabia bin Habib bin Abdul Shams bin Abdul Manaf bin Qais Wakni Aba Abdul Rahman and his mother dajajeh daughter of Asma bin Alsalt bin Habib bin Haritha bin Hazam bin Auf, a cousin of the third Caliph Othman bin Affan may Allah be pleased with him, and was He was born twenty-five years old, see: Ibn Saad, Abu Abdullah, Mohammed, the son of Mani Hashemi (d230 AH / 844 AD) altabaqat alkubraa, edited by : Mohammed Abdel Qader Atta, Dar Al Kotob aleilmiautuc, Beirut, 1990, 8 c, c 5, pp. 32-33, and will be referred to later: Ibn Saad, tbqat, Ibn Qutaiba, almaearif, pp. 320-321; Blazari ,ansab, c 9, P. 356; Ibn Duraid, alaishtiqaq, 80-81; Ibn Hazm, jamhirat 'ansab allearb, s, pp. 74-75.

¹⁶ (16) Tirmidhi, Abu Issa, Muhammad ibn Issa ibn Sura ibn Musa ibn al-Dahhak, (d 279 AH / 892 AD) aljamie alkbyr- - Sunan al-Tirmidhi. : 2224, to be referred to later: Tirmidhi, Sunan; Bazar, Abu Bakr, Ahmed bin Amr bin Abdul Khaliq bin Khallad bin Abdullah al-Ataki, (T 292 AH / 904 AD) Musnad al-Bazar published in the name of al-bahr Alzakhar, edited by: Mahfouz Rahman Zain Allah and others, i 1, Library of Science and Governance, Medina, 1988, 18 c, c 9, p 121, hadith no: 3670, and will be referred to later: al-bazar Ibn Asaker, Abu al-Qasim, Ali ibn al-Husayn ibn Hibatullah, (d. 571 AH / 1175 AD) History of Damascus, edited by: Amr Ibn al-Amrawi, Dar al-Fikr for printing, publishing and distribution, Beirut, 1995, 80 c, c 29, p 255, and will be referred to later, Ibn Asaker, the history of Damascus; Aldahabi, Abu Abdullah, Shams al-Din, Mohammed bin Ahmed bin Othman bin Qaymaz, (d 748 e) / 1347 CE), sayr

¹⁷ (17) Ziad Ibn his father: It is said Ziad ibn his mother, and Ziad bin Sumaya, and Ziad ibn Abi Sufyan, enthroned Muawiya father (Abu Sufyan) for what was known for his shrewdness, and before the Muawiya enthroned his father was said to Ziad bin Obaid Althagafi, Abu al-Mughira preachers shrewd, used by Omar bin al-Khattab on some of the work of Basra, and then used by Ali bin Abi Talib to be killed, and then took Basra and Kufa to Muawiya. See: Ibn Abdul Barr, Abu Omar Yousef bin Abdullah bin Mohammed, bin Asim al-Nimri, (d. 463 AH / 1070 AD) Assimilation in the knowledge of friends, edited by: Ali Mohammed Bejaoui, i 1, Dar dar aljil, Beirut, 1992, 4 c, c 2, p 523 Ibn Asaker, History

¹⁸ (18) Surah al-Najm, verse (37).

¹⁹ (19) Al-mubarid, Al-Kamil, c 3, p. 158; Tabari, history, c 5, p. 221; The aleaqd alfaridu, I 1, dar alikutub aleilmiautuc, Beirut, 1984, 8c, c4, p. 201; to be referred to later, Ibn Abed Rabbo, aleaqd alfaridu,; Ibn al-Atheer, Al-Kamil, c. 3, p. 47.

²⁰ (20) Al-Mabarid, al-Kamil, c. 3, p. 190; see, Kalai, Abu Abdullah, Muhammad bin Ali bin Hassan bin Shafi'i (d. Edited by: Ibrahim Yousef Mustafa, 1st Floor, Al-Manar Library, Zarqa, Jordan, d. It will be referred to later, kulai, , tahdhib alriyasat.

²¹ (21) Al-Balathiri, 'ansab, Vol. 5, p. 174; see: Al-mubarid, alkamil, Vol. 3, p.

²² (22) Qalai, tahdhib alriyast, p. 272

²³ (23) Abu Hanifa, Numan bin Thabit bin Zoti bin Mah (d. 150 AH / 767 AD), the alfaquh al'akbar, i 1, Al-Furqan Library, UAE, 1999, p. 110, and will be referred to later: Abu Hanifa, the alfaquh al'akbar; Sijistani, Abu Dawood, Suleiman ibn al-Ash'ath ibn Ishaq ibn Bashir ibn Shaddad ibn Amr al-Azdi, (d 275 AH / 888 m), masayil Imam Ahmad, the novel of Abu Dawood al-Sijistani, edited by : ariq Awadallah Muhammad, I 1, Ibn Taymiyyah Library, Cairo, 1999, p. 362, hadeeth no. (1749), and will be referred to later: Sijistani, masayil, of Imam Ahmed; Al-jondi, Abu Abdullah, Bahaa al-Din, Mohammed bin Yusuf ibn Yaqub (d. / 1331 m) alsuluk fi tabaqat aleulama' walmuluk, Edited by: Muhammad Ali ibn al-Hussein al-Akwa al-Hawali, i 2, Al-Irshad Library, Sana'a, 1995, 2c, c1, p.

²⁴ (24) Blazari, 'ansab, his novel (ean alhaytham bin eaday)

(26) Samra bin Jundab bin Hilal bin Greg bin once bin Hzen, bin Amr bin Jabir bin Khushin bin li'ayi bin Asim bin Shamkh bin Fzara, he called Abu Suleiman, Ziad would take over the Basra if his father left for Kufa. See: Ibn Saad, Tabqat, Ibn Qutaybah, al-Maarif, p. 305; Ibn Duraid, Al-Ishtiqaq, p. 282; Ibn Habban, Altheqat, c 2, p. 174; Ibn 'Abd al-Barr, maerifat al'ashab, c 2, p. 635; tarikh Al- Islam, Vol. 4, pp. 231—232

²⁵ (25) Ibn Khayyat, Abu Amr, Khalifa bin Khayyat bin Khalifa al-Shaibani al-Asfari al-Basri (d. 240 AH / 854 AD), tarikh khalifat bin khiattor, Akram Zia Al-Omari, i 2, Dar Al-Qalam, Al-Resala Foundation, Damascus, Beirut, 1977, p. 210, and will be referred to later, Ibn Khayyat, history; Ibn al-Jawzi, almuntazim, c 5, p. 224.

²⁶ (26) Samra bin Jundab bin Hilal bin Greg bin once bin Hzen, bin Amr bin Jabir bin Khushin bin li'ayi bin Asim bin Shamkh bin Fzara, he called Abu Suleiman, Ziad would take over the Basra if his father left for Kufa. See: Ibn Saad, Tabqat, Ibn Qutaybah, al-Maarif, p. 305; Ibn Duraid, Al-Ishtiqaq, p. 282; Ibn Habban, Altheqat, c 2, p. 174; Ibn 'Abd al-Barr, maerifat al'ashab, c 2, p. 635; tarikh Al- Islam, Vol. 4, pp. 231—232

²⁷ (27) Al-Balatri, Genealogy, Vol. 5, p. 211 and see: Tabari,

²⁹ (28) qarib bin marah al'azdii al'iadiu bin sud bin alhajar bin Omran bin Amr bin Bqaya bin Amer bin Haritha bin amr alqys, bin Tha'lbah bin Mazen bin Alazd. See: Al-Balathri, Ansab, Vol. Mohammed Hassan Ismail, I 1, Dar Alktoob Alelmiyah, Beirut, 2006, 3 C, C 3, p. 383, and will be referred to later: Aini, maghani al'akhyarHistory, c. 5, p. 237; maskuih, tajarib al'amum, c. 2, p. 21; Ibn al-Atheer, Alkamil, c. 3, p. 60.

³⁰ (29) Zahaf bin Zahr al-Ta'i al-Azdi al-Tamimi, see: Ibn Khayyat, history, p. 222; Balatri, Ansab, c. 5, p. 175; albaghdadi, 'abu mnsur, eabd alqahir bin tahir bin Muhammad bin ebdallh altamimi, (t 429h/ 1037m), alfarq bayn alfarq, dar alafaq aljadida, referred to later: Baghdadi, alfarq.

³⁰ (30) Ibn Khayyat, history, p. 221, Tabari, history, c 5, p. 238.

³¹ (31) Al-Balatri, Ansab, Vol. 5, p. 175; C. 3, p. 179; Ibn Abi al-Hadid, sharah alnuhj, c 4, p. 135.

³² (32) Tahaya bin Sud bin Hajar bin Omran, Abu Baten of the Azim of Tamim, and Taha locality in Basra . See: Ibn Duraid, Ishteqaq, p. 484; Ibn Hazm, the Ansab, p. 371; Ibn Manzoor, Arabs, c 15, p. Lesan Al-Arab Tah Alarouse, c. 38, p. 485.

³³ (33) Ibn Khayyat, History, pp. 220-221; Al-mubariid, Alkamil, c. 3, p. 179; Tabari, history, c. 5, p. 238;

³⁴ (34) Ibn Khayyat, history, p. 222; see Blazari, Ansab, c. 5, p. 175; Tabari, history, c. 5, p. 238, Ibn Abed Rabbo, aleaqd alfarid, c 1, p. 184; Abbas, poetry Kharijites, p.60

³⁵ (35) Ibn Khayyat, history, p. 222, Ibn al-Atheer, Alkamil, c 3, p 61, Aldahabi, the history of Islam, c 4, p. 154.

³⁶ (36) Ibn Khayyat, history, p. 221; see: Tabari, history, c 5, p. 238.

³⁷ (37) Bani Raseba BATEN of Azad in Basra, including Abdullah bin Wahab Rasbi head of Kharijites on Nahrawan. See: Ibn Duraid, Ishteqaq, p. 515, 545; alhamiri, shams aleulum, p. 515, 545

³⁸ (38) Al-Balatri, Ansab, Vol. 5, p. 176

³⁹ (39) Al-mubariid, Alkamil, c 3, p. 180; see: Ibn Abed Rabbo, aleaqd alfarid, p. 185.

⁴⁰ (40) Tabari, history, c 5, p. 238 See: Ibn al-Atheer, Alkamil, c 3, p. 61.

⁴¹ (41) Blazari, gAnsab, c. 5, p. 176; Ibn Abi al-Hadid, Shareh Alnahej, c 15, p. 241.

⁴² (42) Ibn Khayyat, History, pp. 220-221; Al-Balatri, Ansab, Vol. 5, p. 177; Al-mubariid, Al-Kamil, Vol. 3, p. 80; Ibn Abed Rabbo, Al-Fareed Al-Farid, Vol. 1, p. 185; Al-Hasan ibn Muhammad ibn 'Ali, al-Baghdadi (d. 562 AH / 1166 CE), Al-Hamdouniya Ticket, 1st Floor, Dar Sadir, Beirut, 1996, 10 C, C 1, p. 448, to be referred to later as Ibn Hamdoun, Al-Taqdah; .

⁴³ (43) Al-Balathri, Ansab, Vol. 5, pp. 167, 180; Ibn Al-Atheer, Al-Kamil, Vol.3, Pp. 12, 111

⁴⁴ (44) Al-mubariid, Alkamil, c 3, p. 190; Tabari, history, c 5, p. 564; Ibn al-Atheer, Alkamil, c 3, p. 254; Ibn Khaldun, Abu Zaid, Wali al-Din, Abdul Rahman bin Mohammed bin Mohammed, Hadrami, Seville (D. 808 AH / 1405 AD), diwan almutbada walkhubr fi tarikh walbarbur wamin easirihim min dhwyi alshaan al'akbari, edited by: Khalil Shehadeh, 2nd floor, Dar al-Fikr, Beirut, 1988, 8 c, c 3, p. 181, and will be referred to later, Ibn Khaldun, lessons, aleubr.

⁴⁵ (45) Dinuri, al'akhbar altuwalu,, p. 232; Tabari, history, c 5, p. 358; Ibn al-Atheer, Alkamil, c 3, p. 136; Ibn Katheer, Abu al-Fida, Ismail bin Omar, aldamashqi (d. 774 AH / 1372 AD), albidayat walnihayatu, Edited by: Ali Sherry, 1st Floor, Dar Al-Arabi 'iihya' alturath, Beirut, 1988, 14 C, 8 C, p. 171, refer to Ibn Katheer, albidayat walnihayatu Safwat, Ahmed Zaki, jamhirat khatb alearab, and 1st Edition, Scientific Library , Beirut, D.T., 3C,

2C, p. 204

⁴⁶ (46) Alyrae: The origin of the pasture, and firefly: is the reeds and was said Persian reeds, for more see: Ibn Sayyidah, the Great Ocean, c 2, pp. 548, c 6, p. 187; C. 8, p. 413; Zubaidi, Taj Alarous, c. 22, pp. 427-428.

⁴⁷ (47) Al-mubariid, Alkamil, c. 3, p. 182; Abby, Abu Saad, Mansour bin Hussein al-Razi (d. 421 AH / 1030 m), *nathir aldura fi almuhadarati*, Edited by: halid Abdul Ghani Mahfouz, I 1, Scientific Books House, Beirut, 2004, 7 c , C. 5, p. 12, and will be referred to later, Abbe, *nathir aldura fi almuhadarati*, Ibn Hamdoun, Althakkerah, c 3, p. 11; Ibn Abi al-Hadid, Abu Hamed, Izz al-Din, Abdul Hamid bin Hebatullah bin Mohammed bin al-Hussein (d. sharah nahj albalaghat ,Edited by: Mohammed Abul Fadl Ibrahim, i 1, Dar 'iihya' al kutub alearabiati., Issa al-Babi & Co., Cairo 1959, 20 c, c 5, p 83, and will be referred to later, Ibn Abi al-Hadid, *sharah alnhj*.

⁴⁸ (48) lan bin Khrshh bin Amr bin Dirar al-Dabbi al-Tamimi al-Basri, of the sons of Zaid bin Kaab bin Bjala bin Dahl bin Malik bin Bakr bin Saad bin Dabba bin Ad, a macher of the people of Basra and their rhetoric, see: Ibn Dureid, *alaishtiqaq*, p. 195; Ibn Hazm, *jamhirat 'ansab alearab*, s, p. 204.

⁴⁹ (49) Al-Balatri, 'ansab, Vol. 5, p. 180; see: AlMubariid, Full, Vol. 3, p. 157.

⁵⁰ (50) Tabari, history, c. 5, p. 317; see: Ibn al-Jawzi, *alebr*, c 5, p. 305.

⁵¹ (51) Harkous bin Zuhair al-Bagali al-Saadi al-Tamimi, from Rahat al-Ahnaf ibn Qais, a companion, had a significant impact in the conquest of Iraq, and he was the opening of the Ahwaz market during the reign of Omar ibn al-Khattab, and escaped from Hormuzan, was along with the participants in the siege of Caliph Uthman. Al-Jamal participated alongside Ali in Sfyen and then came out with the first court (Hurriyah) in Nahrawan, where he was killed, some mention that Harkus is (dhu althidiya) or (Dhul-Khweisra), who objected to the Prophet (PBUH) For more see: Ibn Qutaiba, *knowledge*, p. 421; Tabari, history, c 4, pp. 77, 83, 471, 472, 489, c 5, pp. 85, 87; Baghdadi, *difference*, pp. 57-60; Abdul Karim ibn Abi Bakr Ahmad, (d. 548 AH / 1153 AD), *almululu walnahlu*, Halabi Foundation and its partners, Cairo, dt, 3 c, c 1, p 116, and will be referred to later: Shahrstani, *almululu walnahlu*; 109; Zubaidi, *Taj alqrous*, c 37, p. 267; Zerkali, Khair al-Din bin Mahmoud bin Mohammed bin Ali bin Faris, (c 1396 AH / 1975 AD), *al'aelam*, I 15, Dar al- aleilm lilmalayini , Beirut, 2002, 8 c, c 2, p. 173 Zarkali, *al'aelam*

⁵² (52) Al-Asadi, *Fitna and the Battle of AL-jamal*, pp. 131-132; see: Tabari, *History*, Vol. 4, pp. 472-489; Mesquih, *tajarib al'umum*, vol. 1, pp. 480-485; Ibn al-Atheer, *Kamil*, c 2, pp. 580-581; Ibn Khaldunaleabr, c 2, p. 615.

⁵³ (53) Taqiyya: a majestic man: any people fear: see: aljuhari, *alsahah taj allaght*, c 6, p. 2527; Ibn Manzoor, *lisan alearab*, c 1, p. 789; Zubaidi, *Taj Alarous*, c 4, pp. 408, c 40, p. 236.

⁵⁴ (54) khalid ibn Ebad ibn Amr ibn Sudoos ibn Shayban ibn Dhahl ibn Tha'lbah ibn Saab ibn Ali ibn Bakr ibn Wael ibn Rabiah, one of the leading Mujahideen of al-Qa'da from the Kharijites. See: Al-Balathri, 'ansab, Vol. 5, p. 389; P. 199; Ibn Abi al-Hadid, *sharah alnahja*, c 5, p. 87; Zarkalial 'aelam, c 5, p. 276.

⁵⁵ (55) Almhlm bin Masroh Bahli of Bani Wael . See: Al-Balatri, 'ansab, Vol. 5, pp. 390, Vol. 13, p. 347; *al'aelam*, c 5, p. 276.

⁵⁶ (56) Al-Khwarizmi, Abu Bakr Muhammad ibn al-'Abbas (d. 383 AH / 993 AD) *al'amthal almulidatu, almjme althaqafia*, Abu Dhabi, 2003; Pp. 83-84, and will be referred to later: al-Khwarizmi *al'amthal* ; Ibn Abi al-Hadid, *sharah alnuhj*, c 5, pp. 87-88.

⁵⁷ (57) Blazari, 'ansab, c. 5, p. 390; Al-mubariid, Alkamil, c 3, p. 184; Ibn Abi al-Hadid, *sharah alnuhj*, c 5, p. 86.

⁵⁸ (58) slam bin Zarah al-Kalabi, is in the Basrians led the army sent by Obeidallah bin Ziad in two thousand fighters to fight Abu Bilal Merdas Amir Qada from the Kharijites and was in forty fighters, they defeated the army of Aslam was told a lot of poems, and Obeidallah had scolded him and said: You go to war with two thousand warriors and defeat you forty. See al-Mubarad, *al-Kamil*, vol. 3, p. 184; al-Tabari, *Tarikh*, vol. 5, p. 471; Ibn 'Abd-Rabbu, *al-Farid al-Farid*, vol. 1, pp. 182-183; Zarkali *al'aelam*, Vol. 5, p. 235.

⁵⁹ (59) Al-mubariid, Al-kamil, c 3, p. 200; Ibn Abu al-hadidi, *sharah alnuhj h*, c 5, p. 88.

⁶⁰ (60) Ibn al-Atheer, *al-Kamil*, c. 3, p. 109; Ibn Khaldun, *al-Abar*, c. 3, p. 181; Abbas, *Poetry of the Kharijites*, p. 258 et seq.

⁶¹ (61) (Al-Nahl, verse 110)

⁶² (62) Tawaf bin Olaq Alsodosi one of the Mujahideen Alqda of the Kharijites, there is a lack of clarity in his bloodline: Tawaf bin Alla, Tawaf bin Olaq, Tawaf bin Ghalak, and Tawaf bin Ali. For more information, see: Ibn Khayyat, *Tarikh*, p. 259; Al-Balathri, 'Ansab, Vol. 5, p. 178; Ibn Al-Atheer, *Al-Kamil*, Vol. C 8, p. 246.

⁶³ (63) Al-Belathri, Al-'ansab, Vol. 5, p. 179; Ibn Al-Atheer, *Al-Kamil*, Vol. 3, p. 110; Ibn Khaldun, *aleabr*, c 3, p. 181.

⁶⁴ (64) Al- Belathriazari, , Al-'ansab, c. 5, p. 181; Tabari, history, c. 5, p. 313; Ibn al-Atheer, *Al-Kamil*, c. 3, p. 110

⁶⁵ (65) Orwa bin Adiya, and his mother name is Adiya, and his father Hadeer one of the sons of Rabia bin Hanzala, a brother of Abu Bilal Merdas Amir and Sheikh Kada of the Kharijites, and was the first to reject the arbitration between Ali and Muawiya, and the first to launch the slogan Kharijites (the ultimate judge is only for Allah), participated With Ali bin Abi Talib in the battle of Al-Jamal and Sfyen, in addition to the first court in

Nahrawan was one of those who survived the battle, killed by Obaidullah bin Ziad Sabra. For more see: Baladri, Al-'ansab, c 2, p. 336; Al-mubariid, Alkamil, c 3, p. 133; Tabari, history, c 5, p. 55, 312; Ibn Hazm, 'ansab al-earab, p. 223; Ibn Hamdoun, al-tadhkarat, c 9, p. 151.

⁶⁶ (66) Al-Balathri, Al-'ansab, c. 5, p. 387; Tabari, history, c. 5, p. 313; Ibn al-Jawzi, al-muntazam, c. 5, p. 295 h Ibn al-Atheer, , Alkamil, c 3, p. 110.

⁶⁷ (67) Surat Al-Shu'ara, verse 128-130.

⁶⁸ (68) Al-Balathri, Al-'ansab, c. 5, p. 387; Al-mubariid, Alkamil, c. 3, p.

⁶⁹ (69) Abu al-Wazaa Rasbi Al-Azdi Tamimi from Rahat Abdullah bin Wahab, the first emir of the first court in Nahrawan, Mujahideen of al-Qa'da, see: Balathri, Ansab, Vol. 3, pp. 392-393;

⁷⁰ (70) Al-Balathri, Al-'ansab, Vol. 3, p. 392.

⁷¹ (71) Al-mubariid, Alkamil, c 3, p 201.

⁷² (72) Al-Balathri, Al-'ansab, vol. 5, p. 393.

⁷³ (73) Al-Balathri, Al-'ansab, c 5, p. 181, see: Tabari, history, c 5, p. 313; Ibn al-Atheer, , Alkamil, c 3, p. 111

⁷⁴ (74) Al-bthajaa or Baljaa, a woman from the son of Haram son of Jerobo ibn Hanzala bin Malik bin Zaid Manat bin Tamim of Rahat Merdas Amir Al Qaada of the Kharijites, all of them Rahat Sujah, which was predicted, and was in his opinion appreciated and magnificence of the mujtahidat do not stop forcing to call against the prince Obeidallah. See Al-Balathri, Al-'ansab, c. 5, p. 181; Al-mubariid, Alkamil, c. 3, p. 181; Ibn al-Atheer, , Alkamil c. 3, p. 111; Ibn Abi al-Hadid, sharah alnahj, c 5, p. 83.

⁷⁵ (75) Al-Balathri, Al-'ansab c. 5, p. 181; Al-mubariid, Alkamil, c. 3, p. 181; Ibn al-Atheer, , Alkamil, c. 3, p. 111; Abbas, poetry Kharijites, p. 258

⁷⁶ (76) Al-Balathri, Al-'ansab c. 5, p. 181; Al-mubariid, Alkamil, c. 3, p. 181; Ibn al-Atheer, , Alkamil, c. 3, p. 111; Ibn Abi al-Hadid sharah alnahj,, c 5, p. 83.

⁷⁷ (77) Al-Balathri, Al-'ansab c. 5, p. 181; Al-mubariid, Alkamil, c. 3, p. 181; Ibn al-Atheer, , Alkamil c. 3, p. 183; Ibn Abed Rabbo, aleaqd alfaridu , c. 1, pp. 182, c. 2, pp. 240-241.

⁷⁸ (78) Al-Balathri, Al-'ansab c. 5, p. 181; Al-mubariid, Alkamil, c. 3, p. 181; Ibn al-Atheer, , Alkamil, c. 3, p. 111; Ibn Abi al-Hadid sharah alnahj,, c 5, p. 83.

⁷⁹ (79) Al-Mubariid, Al-'ansab c. 5, p. 181; Al-mubariid, Alkamil, c. 3, p. 181; Ibn al-Atheer, , Alkamil, c. 3, p. 111; Ibn Abi al-Hadid sharah alnahj,, c 5, p. 83.

⁸⁰ (80) bn Khayyat, History, p. 256, aldhahabilden, History of Islam, c 5, p. 31.

⁸¹ (81) Ibn Khayyat, history, p. 256; see: aldhahabi, the history of Islam, c 5, p. 31.

⁸² (82) Ask: A country of Ahwaz between Arjan and Ramhurz, a town with palm and water. See: Hamwi, Dictionary of Countries, vol. 1, p. 53; Zubaidi, Taj Al-Arous, vol. 27, p. 43.

⁸³ (83) Al-mubariid, Alkamil, c 3, p. 133; Tabari, history, c 5, p. 55, 312; Ibn Hazm, 'ansab al-earab, p. 223; Ibn Hamdoun, al-tadhkarat, c 9, p. 151.

⁸⁴ (84) Al-Balathri, Al-'ansab c. 5, p. 181

⁸⁵ (85) Al-Balathri, 'ansab, Vol. 5, p. 183; Al-Dinuri, al'akhbar al-tawala, p. 269; Al-mubariid, Vol. 3, p. 185; Al-Tabari, Tarikh, Vol. 5, p. Al-Atheer, Al-Kamel, Vol. 3, p. 112;

⁸⁶ (86) Al-mubariid, Alkamil, c 3, p. 185; Ibn Abed Rabbo, aleaqd alfarida, c 2, p 242; Ibn Hamdoun, al-tadhkaratu, c 2, p. 397; Ibn al-Atheer, Alkamil, c 3, p. 112.

⁸⁷ (87) Al-sufryt (yellow): people from the Kharijites and people of the Hurriyah were called al-sufryt because they attributed to al-sufryt (yellow) color of their skin, it was said to Abdullah bin Saffar. See: Al-Jahez, Political Letters, p. 525; Al-Balathri, Al'ansab, Vol. 7, p. 147; Al-Jawhary, Al-Sahah, The Taj allighata, Vol. 2, p. 715; .

⁸⁸ (88) Al-Baghdadi, Al-Furq, p. 71; see Esfarayeen, Abu al-Mudhaffar, Taher ibn Muhammad (d. 471 AH / 1078 CE). 53-54, and will be referred to later: Esfraeni, insight into religion.

⁸⁹ (89) Al-mubariid, Alkamil, c. 3, p. 134; Abbe, nathr aldir, c. 5, p. 148; Shahrastani, al-mulul wal-nahli, c 1, p. 114; abn 'abi alhadid, sharah alnahj

⁹⁰ (90) Ebad ibn Akhdar al-Mazni al-Tamimi, and his stepfather Akhdar attributed to him, which is Ebad ibn Alqamah ibn Ebad ibn Jaafi ibn Sa'ir ibn Khuza'a ibn Mazen ibn Malik ibn Amr ibn Tamim, commander of the armies of the sons of illiterate and had a great fame in the fighting

⁹¹ (91) Al-Balathri, Al-'ansab c. 5, p. 181; Al-mubariid, Alkamil, c. 3, p. 181; Ibn al-Atheer, , Alkamil c. 3, p. 183;

⁹² (92) Al-Mubariid, Al-'ansab c. 5, p. 181; Al-mubariid, Alkamil, c. 3, p. 181; Ibn al-Atheer, , Alkamil, c. 3, p. 111; Ibn Abi al-Hadid sharah alnahj, c 5, p. 83.

⁹³ (93) Al-mubariid, Alkamil, c 3, p. 133; Tabari, history, c 5, p. 55, 312; Ibn Hazm, 'ansab al-earab, p. 223; Ibn Hamdoun, al-tadhkarat, c 9, p. 151.

⁹⁴ (94) Al-Balathri, Al-'ansab c. 5, p. 181

⁹⁵ (95) Al-Balatri, 'ansab, Vol. 5, p. 180; see: Al-mubariid, Full, Vol. 3, p. 157.

⁹⁶ (96) Tabari, history, c. 5, p. 317; see: Ibn al-Jawzi, alebr, c 5, p. 305

⁹⁷ (97) Al-mubariid, Alkamil, c 3, p. 133; Tabari, history, c 5, p. 55, 312; Ibn Hazm, 'ansab al-earab, p. 223; Ibn Hamdoun, al-tadhkarat, c 9, p. 151.

⁹⁸ (98) Al-Balathri, Al-'ansab c. 5, p. 181

⁹⁹ (99) Al-Balatri, 'ansab, Vol. 5, p. 180; see: ALmubarid, Full, Vol. 3, p. 157.

¹⁰⁰ (100) Nafi bin blue bin Qais bin Sabra bin Zhl bin doleh bin Hanifa one of the brave leaders, his nick name Abu Rashid, was from the Kharijites and then announced his departure from them and disbelief, and attributed to firqat al'azariqat, see: Blazari, Al'ansab, c Al-Jawhari, Al-Sahah, Taj Al-Linguah, Vol. 4, p. 1490, Esfarayini, altabsir fi aldiyn, p. 49; Ibn Khaldun, Al-Abar, Vol. 2, p. 361; Al-Zarkali, Al-Alam, Vol. 3, Pp. 7, c 7, p 351.

¹⁰¹ (101) Tabari, history, c 5, p. 563.

¹⁰² (102) For these principles and views adopted by firqat al'azariqat see: Almubrid, Alkamil, c 3, p. 206; Ash'ari, articles, c 1, p. 86;

¹⁰³ (103) Al-Mubarid, Al-'ansab c. 5, p. 181; Almubarid, Alkamil, c. 3, p. 181; Ibn al-Atheer, , Alkamil, c. 3, p. 111; Ibn Abi al-Hadid sharah alnahj,, c 5, p. 83.

¹⁰⁴ (104) Abdullah bin Saffar one of the sons of Sareem bin Obeid bin Maqas of Bani Saad bin Tamim bin Elias bin Mudar bin Nizar, which in this descent meets with Abdullah bin Ibad founder of the Ibadi band, and Abdullah bin Saffar attributed to him siffar band see: Blazari, Al-ansab c 12 Ibid Abd Rabbo, aleaqd alfarida, c 3, p. 300; Zircali, al'aelam, c 4, p. 93.

¹⁰⁵ (105) Al-Balatri, 'ansab, Vol. 5, p. 180; see: ALmubarid, Full, Vol. 3, p. 157.

¹⁰⁶ (106) Tabari, history, c. 5, p. 317; see: Ibn al-Jawzi, alebr, c 5, p. 305