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## Silent about him in the historical novel

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### Abstract

The subject of our research entitled (What is silent in the historical novel) and the motivation for choosing this topic was to identify many important events in Islamic history that did not receive a large share of clarification and explanation. Those events that changed the course of history in many of their results and effects were the main reason for The rulers, sultans, and princes who were in power were not contributing to the presentation of these events, as no one from historians and writers was able to narrate these events for what they were, for fear of punishment, the oppression of these rulers, or the desire for money.

### Introduction

For example, the many events that occurred during the time of the Umayyads, such as insulting Imam Ali bin Abi Talib (v) on the pulpits for more than fifty years by order of the Umayyad ruler Muawiyah bin Abi Sufyan, and during the reign of Yazid bin Mu'awiyah (who ruled from the year 60 AH to the year 64 AH) We did not find a historian or writer among the negatives of this character for fear of its oppression, for his reign was about three years during which Muslims suffered the most severe types of oppression and torment as a result of the actions of more than this. Al-Madinah al-Munawwarah has recruited and killed its people, and in the third year of the wisdom of attacking Makkah al-Mukarramah and striking it with a catapult and burning the shroud of the Holy Kaaba, in addition to other shameful and shameful deeds in the caliph of the Muslims, if you will, in addition to other events that are no less terrifying and important than what I have mentioned now. The pages of this research, God willing, and this is the tip of the iceberg. for him

In the time of the Abbasids, events and negatives were many. Indeed, some historians distorted the image of the truth for fear of the Abbasid rulers. Especially since the Abbasids ruled for more than five centuries, and most of

the historians and even that the mainstay of personalities from the historians wrote in the time of the Abbasids. My research has divided this into three sections that dealt with in the first topic the phenomenon of insulting one of the most famous companions and their closest to the Messenger of God (p), namely Imam Ali bin Abi Talib (v) for he has been insulting the pulpits during Friday prayers for more than fifty years since he took over Muawiyah bin Abi Sufyan ruled in the year 40 A.H. and until Umar bin Abdul Aziz took over in the year 99AH

The Companions and their closest to the Messenger of God (p), who is Imam, Commander of the Faithful, Ali bin Abi Talib (v). He who commanded the cessation of insulting and insulting, and this disgraceful act against the companions of the Messenger of God (P), and if we knew that Imam Ali (v) was the first of the people in faith and faith in the Messenger of God (P), and he was the companion who never worshiped an idol, God honored him. As for the second topic, the discussion was about the bloodiest and brutal Umayyad rulers. That is Yazid bin Muawiya bin Abi Sufyan, for his reign was distinguished by murder, oppression and assault on the holiest places among Muslims

It is the Holy Kaaba, and the state's status during his reign was never stable, because he was an obscene, drunken owner of fun and games and facilities for guards and bars. As for the third topic, we talked about the state of the people of the house of the Prophet Muhammad (p) in the time of the Abbasids, and we chose three of the most bloody and hateful Abbasid rulers of the people of the house of the Holy Prophet Muhammad (PBUH), namely Abu Ja'far Al-Mansour, Harun Al-Rashid and Al-Mutawakkil Al-Abbasi, who got their hands on them. The sons and grandsons of the Holy Prophet (p) are the harshest types of killing, torture and imprisonment in the prisons originally intended to harm these people. I also looked in this study on how the judgment reached the Abbasids after the people's allegiance was to the Alawites and to the leader of the Alawites at that time Muhammad bin Ali bin Abi Talib (v Known as Ibn al-Hanafî, this pledge of allegiance since the martyrdom of Imam al-Hassan and his brother, Imam al-Husayn, sons of Imam Ali (v).

We showed the most important reasons that led historians to move away from narrating the facts as they are, especially during the Abbasid er

### **The first topic: Insulting Imam Ali bin Abi Talib (v) On the pulpits:**

Insulting Imam Ali bin Abi Talib (v) is cursing Imam Ali (v) and cursing him and insulting is insulting, and it was said that the curse of the Creator kept him away from his mercy, and the cursing of creation is their insulting and supplication (1) The date of the insult and cursing of Imam Ali bin Abi Talib (v) goes back to the Umayyads. This phenomenon appeared during the days of Mu'awiyah bin Abi Sufyan, the governor of Levant, and he took from the killing of Caliph Othman bin Affan (t) as a pretext for that, when he started to ignite discord among Muslims in the pretext of demanding the blood of Othman ( T), then Muawiya bin Abi Sufyan ordered Saad Ibn Abi Waqqas, saying: What prevented you from insulting Abu Tarab and meaning (Ali Ibn Abi Talib (v))? So Saad said: Did you not mention three of them, the Messenger of God (p) told him that it will not be an offense until it is mine.

One of them is dearer to me than the red of blessings. I heard the Messenger of God (P) say to him after he succeeded him in some of his allegations, so Ali said to him: O Messenger of God, you left me with women and boys.

So the Messenger (P) said to him: Do you not accept that you be like Aaron from Moses to me, except that there is no prophet after me? And I heard the Messenger (P) on the day of an expert saying: I will give the banner a man who loves God and His Messenger and loves him and God and His Messenger, he said: Saad, so we reached out to it and every one of us wished That he chose the Lord of God (p). Then the Messenger (p) said, pray for me, and he brought him to death, and the Messenger of God (p) would spit in his eyes, and he healed with the command of God Almighty, and he gave him the banner, so God conquered what he wanted from the fortresses of the Jews and wrote victory to him in This incident, and when the words of the Most High was revealed (Whoever performs your pilgrimage in it after what knowledge came to you, say, Come, let our sons and your sons and your women and your wives, and ourselves and yourselves, then we pray so that we make (2)(God's curse on the caffeine)) What is meant here is from your Christian pilgrim in our master Jesus (0) That he is the servant of God and His Messenger, ask them to invite each of us, and among you, his sons and his wives

Our master Essa (v) that he is the servant of God and His Messenger, so ask them to invite each of us, including his sons, his wives, and whoever he himself, to the praise, and announce the liar from us (3) Sa'd bin Abi Waqas said, so the Messenger of God (p) called Ali, Fatimah, Al-Hassan and Al-Hussein and said (p) These are my family (4) This indicates the proximity of the Messenger of God (p) to Ali and his family and his great love for them, and with this narration a clear confirmation that the first of the year of insulting and cursing and transgression against the companions of the Messenger of God (p) is Muawiyah Ibn Abi Sufyan, as this narration confirms The strength of cohesion between the Companions and the people of the Prophet's house (p), so Saad bin Abi Waqas refrained from insulting Ali (v) and removing him from this disgraceful habit indicates good manners and the companions' adherence to and respect for each other, and their knowledge of the stature of Imam Ali bin Abi Talib (v) with the Messenger of God (v) P It was reported that the Messenger of God (p) said in the hadith of the Prophet: (Insulting a Muslim, committing disbelief and fighting him is disbelief)

5)(His saying (P) also cursed the believer as he killed him) (1) Thus, the Holy Messenger (P) directed Muslims to distance themselves from this phenomenon that describes the other, including contempt and insulting and belittling him in front of others, and this indicates the weakness of the argument on the other side, If Muawiyah was of a sufficient degree to respond to Imam Ali Ibn Abi Talib (v) in the religious, worldly and military argument for a face to face, and between each of them the faults and disadvantages of the other side, but the defeated one always resorts to insults, just as the weakness of the argument and the proof drives the owner to insult the other and insult him

A suggestion by him to himself and to others that he is strong in debate and discussion, for Muawiyah was really strong, but in trickery, deceit, and deceit. After their withdrawal from two rows, a man from the people of Levant clung to him, saying: This is my camel, I took from me in two rows, so their matter

was raised to Muawiyah, and al-Shami raised fifty men who testified to him that she was his camel. : This is a ruling that has passed and trampled upon the Kufi after their dispersal, so he brought him and asked him about the price of a caliber

And he said to him: I tell Ali that I fight him with a hundred thousand of what is among them who differentiate between a camel and a camel. He is the one who killed the great companion Ammar Ibn Yasser (may God have mercy on him) when he led him out to support him, and in which the Messenger of God (p) said: (Woe to Ammar, the offending group will kill him, calling them to Heaven and calling him to Hell) ( (Vand the offensive group that killed our master Ammar Ibn Yasser (t) They are Muawiyah's army, but Umar ibn al-Aas wanted to mislead people from the words of the Prophet (p) and as an excuse to kill the companions of the Messenger of God (p). Then the matter elevated the people of the Levant and their obedience to Mu'awiyah that they made the curse of Ali (v) a Sunnah in which the young would grow up and the oldperished(8).

And when we say Sunnah, we do not mean by it the people of the Sunnah and the community because all Muslims, including the Sunnis and other Islamic sects, are not satisfied with insulting, , or transgressing against any person. And they obey their blindness, as some news reports mentioned that he asked a man from the people of Levant from among their leaders and the people of opinion and reason among them: Who is this Abu Turab and they mean Ali Ibn Abi Talib (v) whom the Imam cursed on the pulpit? Al-Shami said: I see him as a thief

I see him as a thief from the thieves of sedition (9) This is what Muawiya was teaching to the people of Levant on the authority of Ali Ibn Abi Talib (v) and the people of his honorable household, and the question that arises here is why all this hatred of Muawiyah bin Abi Sufyan against Ali Ibn Abi Talib (v) Without the remaining companions, in order to know the truth, we have to go back to the days of the Holy Prophet (P) in his call to the people of Mecca to Islam, and whoever stood by the Holy Prophet (P) and who stood against him we all know that Abu Bakr (t), Ali Ibn Abi Talib (v) and Omar Ibn al-Khattab (t), Ammar ibn Yasir (t) and others, another group of great companions, whose names cannot be mentioned here. They are the ones who stood by the Holy Prophet (p) and helped him to manifest his call, and those who stood against the Prophet (P) but fought and interrupted him And they evacuated him to the mountain rivers: Abu Sufyan Sakhr bin Harb bin Umayyah, the father of Muawiyah, Utbah bin al-Rabeeh, grandfather of Muawiyah, his mother, Hisham bin al-Hakam (Abu Jahl), and the rest of the heads of disbelief in Mecca. These are those who confronted the Prophet

In his call, then Muawiyah, who was born in the fifth year before the noble Prophet's mission, that is, in the year 2008AD, was from the other side, the party that confronted the Holy Prophet (P) and fought him, and this situation was not a day, a month or a year, but it was for a long time more than fifteen A year until the conquest of Mecca and the entry of Muawiya and the father of Islam, and during this period many battles were fought between the Muslims and the infidels of the Quraysh, the leader of the armies of infidelity Abu Sufyan was the father of Muawiyah, and among the most famous of these

battles was the Great Badr Battle in which Utbah bin Rabia was killed and his son Al-Walid bin Utbah and his brother Shaybah bin Rabi'a and these The ancestors of Muawiyah and those who killed them were killed with the sword of Ali bin Abi Talib (v) Hence we realize the reality of hatred and hatred that Muawiyah used to harbor for Imam Ali bin Abi Talib (v) It is the hatred of the first Jahiliyyah, especially since we know that Muawiyah's Islam was after the conquest of Mecca, that is, a year later. The eighth of the Hijra and the death of the Messenger (p) was in the tenth year of the Hijra, meaning that Muawiyah did not associate with the Messenger (P) for more than one year and a few months. This is on the one hand and on the other side we have to know how Muawiyah and the father of Islam entered Islam, as they entered Islam after the conquest of Mecca When the Holy Prophet (P) said: Who entered the house of Abu? Sufyan, he is safe (10) that is, they entered Islam without uttering the Shahada in front of the Holy Prophet (P) or one of the honorable Companions (T), this is doubtful, meaning that their entry into Islam was through an indirect way and it was not in front of everyone. And the situation remained the same since the reign of Mu'awiyah in the year 40 AH and until Umar bin Abdul Aziz assumed power in the year 99AH. He was the one who denounced the actions of the members of the Umayyad house and called them grievances and wrote to all his deeds and said: As for now, people have afflicted them with calamity, severity and unfairness in the rulings of God Bad Sunnahs were enacted by the workers of evil, so when they intended to seek truth, kindness and charity, and whoever wanted to perform Hajj, they hastened to give him a gift, until he prepared a manna and did not talk about an event in cutting and crucifixion until you conspired with me, and he left Ali bin Abi Talib (v) cursed on the pulpits (11) and wrote that to Horizons, many said:

I wish you did not insult elyaan,nor wasshe afraid wild and did not satisfy the article criminal

And he gave Bani Hashem the five, and he returned Fadak (13) and Muawiyah cut it off and it became to Marwan bin Al-Hakam, so Marwan gave it to his son Abdul Aziz. Omar bin Abdul Aziz was a just man who kept the Qur'an, knowing the limits of God until some historians counted him the fifth of the Rightly Guided Caliphs (15). Perhaps his goodness in the parish is unlike the rest of the faithful rulers who ruled the Arab Islamic state for more than ninety years. Who opposed their ideas and orientations. Ibn Khaldun mentioned in his history only one line in which he said (and the Umayyads insulted me, so the scribes of Umar ibn Abd al-Aziz to the horizons leave that) (16) So is it fair and right that an important event like this and what happened in it of assault on one of the noble companions of the Messenger of God (16) p) He brought them closer to his pure, pure soul, that the hadith should be for one line only without mentioning the details of this hadith and its causes, and what was the motive for the assault of the Umayyads against the person of Imam Ali bin Abi Talib () and why did he come outThe believers Ali bin Abi Talib (v) And why did Muawiya bin Abi Sufyan go out to fight the fourth caliph in two rows with flimsy and unfounded excuses under the pretext of claiming the blood of the third caliph, Othman bin Affan (t), and was it that the fourth caliph, Imam Ali bin Abi Talib (v) was the one who committed This crime and incited the

killing of Caliph Uthman (v) and Quraysh all of them know Ali bin Abi Talib (v), his etiquette and moral War and fighting and is not characterized by treacheries, they are a dress of his enemies and their recipes, and this is a new Abu al aswad aldhuwali described when the news of the martyrdom which says

He does not inform Muawiya bin Harb the eyes of our shamteen did not grow

In the month of fasting you hurt us? Good people ,all of us

Better to kill you than riding on bikes He took it boarded the ship

Of wearing slippers and her shoes And whoever reads the Muthani and the mabina If you receive the face of Aba Hussein I saw the full moon watched us

Quraish knew where it was that you preferred her out of debt (17)

Al-Tabari only mentioned two words, so he said one of the conditions for reconciliation between Imam Al-Hassan bin Ali (v) and Muawiyah (not to insult me) (18) only this poor phrase details this great and terrible event in its details, and we know Muhammad bin Jarir al-Tabari (t: 310 AH) He is the sheikh of historians, so why did I blind to mention the details of the insults of Imam Ali (v) by the Umayyads, and their transgressions against the Islamic caliphate and its approach, which was approved by senior companions such as Abu Bakr and Omar bin Al-Khattab (t) regarding the issue of the caliphate, the shura, and the choice of the caliph? All these events and changes were caused by Muawiyah Ibn Abi Sufyan and the members of the Umayyad house from changing the approach of shura and converting the principle of governance to behind me and restricting it to the Umayyad house only. And do not forget the big role he played Muawiya's associates such as al-Mughira ibn Shu'bah and Amro ibn al-Sas in circumventing the state's policy and running things for their own interests without considering the interest of Islam and Muslims, making the caliphate hereditary, and abolishing the principle of shura in ruling, but abolishing the existence of all the honorable companions (t) who were alive at the time. From here we realize that Muawiya bin Abi Sufyan's arrival to power and his control over state matters was an important turning point in the lives of Muslims towards directing matters to his benefit and the benefit of those who followed his approach among those close to him.

It is not surprising that Muawiyah and the one who is responsible for Ali bin Abi Talib (v) is the first to believe in the Messenger of God (p). Al-Tabari mentions that Ali bin Abi Talib (v) is the first to pray after the Prophet (p) (19) and he also said the Prophet sent the two and prayed Ali on Tuesday (20) He also said the first person to embrace Islam with the Messenger of God (p) Ali bin Abi Talib (v) (21) and the first man to pray with the Messenger of God (p) Ali bin Abi Talib (v) (22) said Ali bin Abi Talib (v) (I am the servant of God, and the brother of the Messenger of God)

and I am the greatest friend who does not say it after me except for a slanderous liar

I prayed with the Messenger of God (p) before the people for seven years (23) and in another narration mentioned by al-Tabari also says: On the authority of Afif that he visited Al-Abbas bin Abdul-Muttalib in his house and in the morning they headed towards the Kaaba (Al-Abbas and Afif) and found a young man standing in the future the Kaaba and behind him a boy and his wife, Then the young man knelt, the boy and the woman knelt, and the young man raised his head and raised the boy and the woman with him, and the young man fell down and prostrated with him, so Afif al-Abbas asked what is this? What do these people do, then Al-Abbas said: It is a great thing, do you know this young man? he said no. Muhammad bin Abdullah bin Abdul Muttalib said this. Do you know who this is with him who said no! This is my brother's son Ali Abi Talib said, and Al-Abbas said, Do you know this woman who is with them? Afif said no, he said this is Khadija bint Khuwaylid, wife of Muhammad bin Abdullah, and that your Lord, Lord of Heaven and Earth, commanded them to do this which you see them on And I have not learned on the back of the whole earth anyone of this religion other than these three (24)

The purpose of mentioning these narrations is to confirm that Ali bin Abi Talib (v) was the first to believe in the Messenger of God (p) among the men, and Mrs. Khadija bint Khuwailid (t) was the first to believe in the Messenger of God (p) from the women, so can he curses and curse on the pulpits Muslims are the first to believe in the Messenger of God (p) and strive with him in all his conquests and defend Islam with everything he can, and whoever insults such a character among the Muslims did not enter Islam in his heart and did not enlighten his insight and mind and lost his heart carrying the hatred of ignorance and the worship of idols and idols

### **The roots of hatred between Bani Hashem and Bani Abd Shams:**

Abd al-Manaf had one of the sons Hashem died in Gaza. And Abd Shams died in Mecca, Nofal died in Iraq, and the demander died in Yemen (25). The conversation here is on the authority of Hashem, the grandfather of the Messenger of God (PBUH) and his brother Abd Shams...

Hashem bin Abdul Manaf, the grandfather of the Holy Prophet (P), was one of the most courageous and courageous sons of Abd al-Manaf. He used to invite people to welcome the guests of God and visitors to the Sacred House of God. Unjustly, and he did not cut a womb in it, and it was not taken by force. (26) Thus, Hashem bin Abdul Manaf worked to improve the economic conditions in Makkah and tried hard to eradicate poverty and help all the people of Makkah so that all people were equal, so these actions and activities contributed to stirring up hatred in the soul of his nephew. Umayya bin Abd Shams, against his uncle Hashem, because of his stature, greatness and closeness to the hearts of the people, which provoked a dispute between them and almost war

fall between them, which prompted them to attend the quarrel before an Arab priest from Khuza'a. This priest ruled the victory for Hashem bin Abdul Manaf, so he took camels and drove Umayya bin Abd Shams out to al-Sham for ten years, according to the conditions that were made between them before the priest (27) and he did not find Umayyah, but contentment with the ruling, and he traveled to the Levant to spend his exile there. These years that Umayya bin Abd Shams spent in the Levant were an asset and our assistance to his

grandson Muawiya and his sons in the formation of an Umayyad state later. Control over governance, and the control of the Umayyad House during the reign of Othman bin Affan (t) was not over the Caliphate's house because of their competence or capabilities, but it was intended for their assumption of leadership and the return of the looted right according to their perception to the Umayyads. Al-Musloub, according to their perception, was to the Umayyads, and the minister was Caliph Othman (Marwan bin al-Hakam), the cousin of Othman bin Affan (t) and the cousin of Muawiyah and the fourth ruler of Bani Umayyah. Illiteracy in the region as a prelude to seizure of judgment at the right moment (28)

This story shows the roots of hostility between the sons of Abd al-Muttalib (they are the Holy Prophet (P) and his uncles Abu Talib, Hamza and al-Abbas, and between the Umayyads of Abu Sufyan, his sons and his descendants from the Umayyads, this hostility that planted hatred in the hearts of the Umayyads against Bani Hashem even after they entered Islam and their belief in God and His Messenger. If the expression is correct and their faith is real, this is on the one hand, and on the other hand you find strong and strong relations between the House of the People of the Levant and among the members of the Umayyad house since that date, in addition to the fact that the second Caliph Umar bin Al-Khattab (t) sent Muawiyah Ibn Abi Sufyan as ruler of the Levant (state of Jordan) And after the death of his brother Yazid bin Abi Sufyan, Damascus annexed him (29). This strengthens the roots of the relationship between the people of the Levant and Muawiyah, as their supporters understood truth and falsehood and remained in this relationship until he seized power for a year (40 AH) and transferred the center of the caliphate to Damascus (30) and on the part of the people of Levant, they were the blessings and support for Muawiyah bin Abi Sufyan and their interests converged with And they were the first to support his son Yazid being crown prince in order to ensure that their hand is strong in terms of governance and the capital of the state

. He commanded Muawiyah to insult Imam Ali bin Abi Talib (v) on the pulpits, while Imam Ali (v) in the Battle of Siffin forbade insulting Muawiyah (31) and when Hajar bin Uday and Amr bin al-Hamq, who were in the Caliphate's army, wanted to insult and cursing us Mu'awiyah and the people of the Levant, the imam prevented them. Ali (v) About that, then he said, I hated you to be cursed and cursed, but say: O God, inject our blood and their blood and reconcile a person between us and them, and guide them from their misguidance, so that the truth is known from his ignorance and he takes care of revoking those who resorted to him (32) After all these narratives and historical events that were raised, we showed the dimensions of the plot that Muawiya and his supporters plotted against Islam and Muslims, and it became clear that their hatred for Islam was not due to the caliphate or the rule and others, or the claim to the blood of the third caliph, Othman bin Affan (t), all of these things were not Only arguments to ignite discord Among the Muslims, the political struggle between the grandchildren has not subsided yet, and the souls that died in the conflict (Sunni, Shiite) were not the heirs of blood, due to a religious or jurisprudential dispute. And an overwhelming desire to revive the heritage of the ancestors and their glories even if it is at the expense of the interest of Islam, Muslims and the true religion, and these religion were exploited for their interests until this contradictory heritage was built next to



the original religion with the help of clerics on both sides who tried to divert the religion from its correct path, and we may ask here why hatred and rancor Ali bin Abi Talib and his sons (v) In particular, no other than Bani Hashem, for example, or the rest of the Quraish stomachs, was clear here because the Imam, Commander of the Faithful, Ali bin Abi Talib (v) was the first man of truth in Islam and the closest of The honorable companions (t) of the Messenger of God (p), with his sword knocking out falsehood and defeating him, and Jandal in the arenas of wogh the heroes of the Quraysh from the heads of infidelity and immorality from the ancestors of Muawiyah and others. It became clear to us that many historians did not address the crimes of the Umayyads and their defects and what they committed against Islam and Muslims. (t) Except for those loyal to the Umayyads, then Imam al-Hasan ibnAli (v) He is also a caliph who was elected in a legal and legal capacity, and Muawiyah's attempts to lure people with money to lure them to his side, then poison Imam al-Hasan (v) and kill him. According to the desire of the rulers and princes of the Umayyads and the Abbasids, and they cannot deviate from their will and desire, the two matters are important, the first is the fear of the oppression of these rulers and princes, and the second is the love of money and the pursuit of glorifying these rulers and princes in order to obtain their satisfaction and thus obtain from them what they have in their hands of money, but the historical fact It remains crystal clear, for the historian and person familiar with Islamic history knows the truth and concludes it through reading and studying historical events and linking them with each other to obtain the spotless truth, so no one can deny that the fourth Rashidun Caliph is Imam AliBut the historical fact remains clear and crystal clear. The historian and person familiar with Islamic history knows the truth and concludes it by examining and studying historical events and linking them with each other to obtain a clear truth. No one can deny that the fourth Rashidun Caliph is Imam Ali bin Abi Talib (v) Bai'a One cannot deny that Mu'awiyah went out against the caliph of the Muslims and fought him, and Mu'awiyah was the governor of the largest Islamic province, which is the Levant, whose output was one of the most powerful financial resources for the Muslim's House of Money, and we all know that the one responsible for the treasury in the Arab Islamic state is the caliph. Muawiyah was not prevented from sending the resources of the House of Money to the Caliphate Center, so why was he sending them in the succession of Omar bin Al-Khattab and Othman bin Affan (t) and cut them off in the succession of Imam Ali bin Abi Talib (v) except because he was intending to carry out riots against the caliphate and those who support it from Senior companions not to mention his feet on killing the choice of the Companions when he seized power and the reins of affairs, such as Hajar bin Uday al-Kindi, in the year 53 AH, Muawiya bin Abi Sufyan, the sheikh of Kinda, Hajar bin Uday, was killed, and Hajar was the first before Sabra in Islam: Ziyad bin Abe's carried him from Kufa, along with nine of his companions from the people of Kufa and four of others. When he was miles away from Kufa, it was intended to be Damascus ,His daughter sang, saying :

Lift up , dear moon	perhaps you see a stone walking
Going to Muawiya bin Harb	To kill him , as well as the prince claimed

And crucify him at the door of Damascus And eat it from the touch of eagles(33)

Upon their arrival at Muawiyah, he ordered the killing of Sheikh Hajar bin Adi, not for anything except because he was a supporter of Imam Ali bin Abi Talib (v) (34) This is some of what happened during the time of Muawiyah. There are many others, but the nature of the research does not allow them to be mentioned all. Al-Suyuti mentioned: Muawiyah died in the month of Rajab in the year 60 AH and was buried in Damascus in the Bab al-Jabiya area (a neighborhood of the city of Damascus) and it was said that he lived 77 years, and he had some of the poetry of the Holy Prophet Muhammad (p) and his fingernails clipping (p) then advised Muawiya to put it in his mouth and eyes, and he said: Do and be free between me and the Most Merciful (35) Does this narration suggest that Muawiyah in his last hour regretted his actions and the mistakes he committed against Islam and Muslims and the people of the House The Holy Messenger (P) and regretted the arrogance of this world, so he wanted to seek intercession from God by begging the Messenger of God (P), especially since we know that a person does not regret his heinous deeds and his ugly disobedience until the hour approaches when remorse is not beneficial, and we cannot be certain and insist on this The opinion that there is no intercession at the approach of the hour, we say that Allah is Forgiving, Merciful, and He is the Most Merciful. Intercession, forgiveness and mercy are all in the hands of Allah and he is the most knowledgeable of his servants .

#### **The second topic: The rule of Yazid bin Muawiya and the most prominent events of his time:**

He is Yazid bin Mu'awiyah bin Abi Sufyan Harb bin Umayya, he was born in the year twenty-five or twenty-six of the Hijra in the succession of Othman bin Affan (t) This means that he did not witness the succession of Abu Bakr and Omar bin Al-Khattab (t) He did not realize anything or understand life in the succession of Uthman (t) and the young man in the succession of Imam, Commander of the Faithful, Ali bin Abi Talib (v) his father made him crown prince, and the people were forced to do so (36) and Al-Hasan Al-Basri said: Two people spoiled: Umar Bin Al-Aas on the day he advised Muawiyah to raise the Qur'ans so they were carried, and he obtained from the readers, so the judgment of the Kharijites, and this arbitration will continue until the Day of Resurrection. Sid, what slowed you down? He said something I was home to and insulted. He said and what is it? The pledge of allegiance said to Yazid bin Amir al-Mu'minin after him, so Mu'awiyah said: I did it. Al-Mughira said: Yes. Mu'awiyah said: Go back to your work, Aba Abd al-Rahman, and complete what I did. When al-Mu'awiyah left Mu'awiyah, his companions said to him: What is behind you? He saidThe man of Muawiyah was placed in stitches, in which he will remain until the Day of Resurrection, and he means (Abdullah bin Amer bin Kraiz) who was sent by Muawiyah in place of him (37). Al-Hassan Al-Basri said for that, they pledged allegiance to their children, otherwise it would have been Shura until the Day of Judgment (38).

When we review the exciting and powerful events during the reign of Yazid bin Muawiya, we find that they are heartbreaking and hurt feelings due to their

cruelty and tyranny, until Al-Suyuti said in them: May God curse his killer (meaning Hussein bin Ali bin Abi Talib (v) and Ibn Ziyad with him and Yazid also (39) and he also says his murder was in Karbala, In his murder there is a story of a length that the heart cannot bear to mention (40) and when we search for the murder of Imam Hussein (v) we find that the historians They deal with it with some simplicity and weakness, for example Ibn Khaldun in his history mentions to us the march of Imam Hussein (v) to Kufa and his killing, but the method of killing Imam Hussain (v) and the maiming of his corpse and the corpses of his companions and the people of his house did not deal with it in any detail so that the reader would know after the tyranny and brutality. The cruelty of these people, the killers of Imam Hussain (v), despite their knowledge that Islam forbids the representation of the corpses of the dead even if they are among the polytheists, so what about the tribe of the Holy Prophet (p) Imam Hussain (v) I do not want to expand the crime of killing Imam Hussain (v) because the area of research is not Allow it.

Among the other crimes that Yazid bin Muawiya committed against Islam and Muslims was his feet to attack Medina, the city of the Holy Prophet (p) Al-Dhahabi even said about him: When Yazid did to the people of Madinah what he did and killed Hussein bin Ali, his brothers and companions, he consumed more wine, and committed reprehensible things. People hated him and only one went out against him in his age (41) Alike El Harassi was asked (42) about Yazid Bin Muawiya bin Abi Sufyan said: He was not one of the Companions because he was born at the time of Omar bin Al-Khattab (t). As for the words of the predecessor, there are two sayings a hint and a statement , and in one saying we have a statement without waving and how it is not like that, a player with chess , trolling and alcohol addict (43) And in a poem by Yazid bin Muawiya, when he placed the head of Imam Hussain bin Ali (v) in front of him in a basin, expressing his joy, he says

If only my elders in badr witnessed      Khazraj was scarred by the stems of the  
rush

To qualify and start with joy              then they said ,Ya yazid , don't stop

We have killed crimea from masters      we adjusted Badr's tendencyso he  
moderated

I'm not fromKhunduf if I don't takerevenge      from bani Ahmed maken did  
Hashem played the the king , then no      news came and no revelation was  
revealed

O CROW , so say what you want              you lament something he has done

All kingship and bliss are fleeting              and the girls of eternity play with all

We took our revenge from ali                  and we killed the hero Al-layth knight  
(44)

Some hypocrites who support Yazid claim that this poem by Abdullah Ibn Al-Zabari sang it on Sunday when Hamzah Ibn Abdul Muttalib, the uncle of the

Holy Prophet (M.) and a group of Muslims (45) were martyred. And the poem of Ibn Al-Zabari was on the day of Uhud in which he said :

O Evidence crow I heard say?                      You are saying something that has already done

Good and bad have a rang                      both this has a face

Al-Attiyat is a shame among them                      and only the grave of pathetic and pellet

All live and fleeting bliss                      and the girls of eternity play with all

Tell Hassan about me averse                      pharada poetry cures the cuff

How do you see traction from a skull                      my palms are left behind

Sarabeel Hassan was leaked                      for those who perished in the home

How many generous sir we have killed?                      Majid Al- Jadin intrepid hero

Sadiq, help, brilliant Crimean                      not contaminated with the impact of the rush

Mhras slug from its inhabitant                      between the squash and an important partridge

If only my elders in Badrwitnessed                      Khazraj was scarred by the stems of the rush

When she rubbed the caps of her pools                      the murder was placed in Abdul- AL-salal

Then hide when you dance                      Dancing of the two havens in the mountin

We killed the weakness of their supervision                      And our Adul mel badr, moderate

Do not blame soul but we                      If we repeated to us the fake

With the swords of India raised their headills rise from after people(46)

Hassan bin Thabit answered him in a poem beginning with :

You went Ya Ibn al-Zobary and a vessel                      we had accredit for it if justice(47)

Here, and fortunately, after we obtained the two poems, we were able to distinguish the right from the wrong and attribute the words to those who said it, so that there is no excuse for the hypocrites who defend the falsehood.

Above all, I would like to ask here who is the author of the first poem, for he is Abdullah bin Al-Zabari, one of the imams of unbelief. He was a poet of the Quraysh in the Jahiliyyah and used to fight Muslims in poetry until the

conquest of Mecca, so he fled to Najran, and although he was a polytheist, he did not mention the name of the noble Messenger (p) In a poem that he received from him and he did not mention the name of one of the Companions, rather he was more polite and morals than Yazid, who on the one hand considers himself the caliph of the Muslims, and on the other hand,

a Muslim should not take from the sayings and deeds of the polytheists as an example to him because they are no matter how close they are. They are polytheists in the one and only God

And we have to note some verses of poetry in the two poems, so he said more than the same weight and rhyme of the verse that Ibn al-Zubari :

Then he added more to that by saying:

If only my elders in Badr witnessed      Khazraj was scarred by the stems of the rush

Yazid continued , adding ,by saying

To qualify and start with joy      then said , Ya yazid , don't stop

Let us look the cruelty of healing and hatred in a soul of Yazid that exceeds the honorable Prophet (M)'s line in his saying:

Hashem played the king , then not      no news came , and no revelation was revealed

And Abdullah bin Al-zobaary did not mention this bottom line in his poem and did not doubt a moment in the prophecy of the messenger of Allah (p) and this is clear from his words, but took him the probe.

I am not from Khunduf if I not take revenge      from bani Ahmed maken did

Here in this verse of poetry is a clear affirmation by more than his love for revenge against Bani Ahmad, meaning the Holy Prophet Muhammad (p), that is, he desires to take revenge on Aataret Nabih (p) and tune in to the name of his woman, which is Layla bint Helwan bin Imran bin al-Hafi bin Qudah, and she was named Khandaf, because Elias saw her one day walking, so he said to her: Malik is khandfin, and it is said that the man's khandaf turns his feet as if he walks with them and all the sons of Elias have built it, and it is said to them Bani Khandaf, and from the sons of Khandaf Madraakh they are Quraysh, Kanana, Hudhail, and Asad (48).

And yazid saying :

We took our revenge from Ali      and we killed the hero al-layth knight

Here is the bottom line of hatred and hatred for Hamir Al Faithyan Ali bin Abi Talib (V) and his sons, the tip has seen this speech and love the introduction of revenge by Imam Ali (V) in their killing Imam Hussein (V) Vice did not ever forget The fire of the war was attached to his rebellion on Islamic and fundamentalist succession. And how the son of Al-Za'ri, mentioned a name that

increases in this poem, which surrounded the third year of migration, as mentioned, and increases born in five or twenty-five or six 20 migration migration, which is before the birth of more than twenty-three years And I would like to say here if he was more than himself, he was not ashamed of this talk and did not give it up, then why do these hypocrites and liars defend Yazid and say that this poem is not for Yazid bin Muawiya, and on the other hand there are many shameful events committed by Yazid that some historians have referred to It cannot be denied, such as the Al-Hurra incident (49) in which the army of Yazid under the leadership of Muslim bin Uqba Al-Marri exterminated all of the Badrists and the sons of the Companions, in which the Quraysh killed more than seven hundred men, and in it many of the loyalists and Arabs were killed in which a great many of the people of Medina were killed (50) Is it possible for the caliph of the Muslims, as they claim, to do so in the center of the Islamic religion, the first city of Muslims, near the shrine of the Holy Prophet (p) and the choice of his companions (t)? All these questions present themselves for discussion about a position that increases Islam, the Islamic religion and the honorable Companions, as well as the crime of hitting the Holy Kaaba By Yazid and burning it, and the fact is that after the killing of Imam Al-Hussein (v) the ill-wishers are no longer embarrassed about a certain matter and do not stop at anything and do not take them in keeping their king in the blame of the blame, and in fact the Umayyads sent their armies in the month of Muharram to attack Ibn al-Zubayr, the rebel who was hired in the Sacred House (51) with the disease of the Umayyad army by throwing the Sacred House with a catapult, so the Kaaba caught fire and they were happy With what they did and chant:

How do you see farwa making            take them between safa and marwah

What is meant by um farwa is the catapult used to hit the Ka'ba (52) If we go back our calculations a little back, we would find that no one dared to attack it, neither an Arab nor a foreigner except Abraham The Abyssinian and we know what happened to the army of Abraha the Abyssinian by the command of God and the judiciary of Rabbani, but Yazid ibn Muawiyah passed over the holiest place among Muslims, but the holiest place in the entire world, and we did not find anyone jealousy that transcended and did what the Umayyads did, on top of which this Yazid .

As for the crimes committed by Yazid bin Muawiya, they are much stronger and fiercer than what his father committed, starting with the killing of Imam Hussain bin Ali bin Abi Talib (v) and the tribe of the Holy Prophet Muhammad (p) and the permissibility of Medina and the striking and burning of the Holy Kaaba. All this has passed on to the historians. There was a passing event by this rogue gang,

and Muslims today differed about Yazid bin Muawiya. Some of them think that it is not suitable for insulting and insulting him and that he did not order the killing of Imam Hussain bin Ali bin Abi Talib (v) And these are some of the people of the Sunnah and the community of Muslims, and we said here some of the people of Sunnis and the community, and this means that there are more generalists than the Sunnis

They disagree with these opinions and bear the greater guilt for the arrival of chaos and strife in the Arab Islamic state (53), while the Imami Shiites believe that Yazid bin Muawiya was a promoter of immorality and immorality, and he was known for petting monkeys and dogs and drinking alcohol, and he lived a life full of immorality and prohibitions and his palace was full of alcohol And the councils of amusement, play, and indecency (54). A large number of historians mentioned that Yazid used to drink alcohol (55) and Ibn al-Jawzi went to more than that, he mentioned in his book (the response to the Stubborn fanatic preventing Defaming yazid(56). Abu ali said whoever fears medina unfairly ,fear God, and against him the curse of God, the angels and all people, and he mentioned those who deserve to be cursed, and among them is yazid (57). Al-Shawkani said: Surprised by the drunken khamr who is a victim of the forbidden of the purified Sharia Yazid bin Muawiyah, may God curse them - by God, the wonder of articles from which the skins shrivel and crack from hearing them every boulder (58).

Yazid bin Muawiya was born in the Matarun area, which is a neighborhood in the Levant near Damascus, and his mother, Maysoon, a daughter of Bahdal al-Kalbi, divorced her while she was pregnant with Yazid, so he was born with his maternal uncles (59) and this means that he increases a boy far from the bosom of Islam and grew up in the arms of his maternal uncles who used to condemn Christianity and their perception and understanding of the teachings of Islam is very weak, and he was brought up during his childhood and youth, far from his father, and this means that he did not sit in the circles of knowledge, jurisprudence, studying the Qur'an and learning about the teachings of the true religion.

That is, he was brought up in the Christian neighborhood, where his maternal uncles were Christians, and even his mother was a Christian, which greatly affected his upbringing, unlike many of his peers from the sons of the Companions (t) who grew up and were brought up on good and virtuous Islamic morals in the confines of their fathers and in the middle of Islamic cities such as Medina, Makkah and others. From other Islamic cities.

What we would like to say now is that the person who grew up in the Islamic community differs in his upbringing from the man who grew up in the midst of another who owes another religion, and this is what was attributed to Yazid bin Muawiyah, who grew up in the Christian neighborhood and all those around him are other than his people and his family, and thus this greatly affected his upbringing. And his morals were not his evaluation of Islam and his keenness on the reputation of the Islamic religion as the rest of the honorable Companions (t) and the seed of evil and hatred in himself since childhood, he ruled more than four years but months, his period of rule was full of bloodshed, sadness and grief, but it is one of the bloodiest periods in history Since the first day of his assumption of power, the pages of murder and terrorism began to spread throughout the Arab Islamic country, and he did not escape from the oppression of Yazid and his associates, neither my companionsnorA child or a woman, evil has pervaded everyone. Because the education of Yazid was not a pure Islamic education, or in other words his education was purely Christian (60) and Al-Ghazali mentioned: It is not permissible to curse Yazid because he increases a Muslim and therefore it is not permissible to curse a Muslim our

time, according to the words of the Holy Prophet (p) The Muslim is not cursed (61) And here we ask where The hadith of the Holy Prophet (p) was when the Umayyads began cursing and cursing Imam Ali bin Abi Talib (v) on the pulpits for more than fifty years. Were they not Muslims, did they not read the hadiths of the Messenger (p) Was this not during the reign of Muawiyah bin Abi Sufyan, the father of Yazid? This means that those who started insulting and cursing are the Umayyads, not the Shiites. The noble Messenger also forbade drinking wine, but forbade wine by the command of God, and this was in the third year of the noble Prophet's migration, and he used to drink wine, and this is recognized by many historians, then is he who disobeys the command of God Almighty and who comes to immorality and evil and drinks alcohol is Muslim There is not a single person who possesses an iota of reason and logic says that whoever performs these deeds is a Muslim or is related to Islam. Imam Ahmad bin Hanbal (may God have mercy on him) was asked by his son Saleh bin Ahmed bin Hanbal (may God have mercy on them). He said to my father: Our people attribute us to Take over! He said: My son, does Yazid assume someone who believes in God, and why he did not curse those who were cursed by God in his book (62) and the cursing of Yazid came as a result of his drinking alcohol, and everyone who drinks alcohol is cursed by God Almighty, his angels, and all people.

### **The third topic: What is silent in the historical narration in the time of the Abbasids.**

The house of Abu Talib bin Abdul Muttalib was the only house of Bani Hashim who embraced the Holy Prophet Muhammad (p) and the leader of this house, Mr. Abu Talib, stood in the most severe crises that interrupted the process of calling Al-Islamiya, along with his nephew, the noble Messenger (p), helped him with his children and wife, so they protected the Prophet (p) from the aggression of the Quraysh and their plans aimed at eliminating Islam and the Messenger of God (p) and on his message that God entrusted him with, and Mr. Abu Talib was one of the most uncles of The Prophet (p) endured the troubles of spreading the Islamic call, and history did not talk about the positions of Abbas bin Abdul Muttalib, the grandfather of the Abbasids, equal to the sacrifices offered by Sayyid Abu Talib and his sons, the Holy Prophet (P) and their keenness on the Islamic call, so that Abbas bin Abdul Muttalib concealed his Islam for fear of the Quraish During the first years of the noble mission of the Prophet and the truth is mentioned here, and after the Prophet (p) was able to control matters in Medina and the Muslims became a force to be reckoned with, Abbas bin Abdul Muttalib took the news from Mecca to the Holy Prophet (p) but this help and the Aid to the Holy Prophet (p) does not reach the sacrifice made by Mr. Abu Talib and his children.

In order to know how the matter reached the Abbasids, we must know that Ibn al-Hanafiyya Muhammad bin Ali bin Abi Talib (v) When Imam al-Hasan bin Ali and his brother Imam Hussain (v) died, the Shiites of the people of Medina, the people of Kufa, Yemen, the people of Basra and Khurasan gathered in secret and concealment of The Umayyads pledged allegiance to him to the caliphate if he could do that and offered him to collect their zakat, in order to use it on his time, and he ordered them to conceal their matter, and the necessity of complete secrecy, and upon his death in the year 81 A.H. he



attributed the matter to his son Abdullah bin Muhammad bin Ali bin Abi Talib (v) But the informers and spies reached His news to Sulaiman bin Abd al-Malik took power in the year 96 AH, so he sent his request and mentioned the pledge of allegiance to him in the succession, Abdullah denied that and left Suleiman's palace. The road, whenever it passes through their areas, but he refuses to drink until he reached the Al-Hamima area. A man from its people offered him vessels with milk in it, so he drank them and felt the poison in his body. He asked his companions to go to the house of Muhammad bin Ali bin Abdullah bin Abbas, so he told him the news and asked him to take over the matter after him (63) Thus the Abbasids began their calling

Their motto was satisfaction from the family of Muhammad (64) and all people know that the family of Muhammad are the sons of Abi Talib, meaning the children and grandchildren of Ali bin Abi Talib (v) even Abu Salamah al-Khalal (Hafs bin Suleiman, Mawla Subay), the minister of the Muhammad, who was sent by Ibrahim bin Muhammad bin Ali bin Abdullah bin Abbas before him to Khorasan, when he learned of Ibrahim's death, he wanted to transfer the matter to Abu Talib (65) but he did not succeed in planning it, so Abu al-Abbas al-Saffah and Abu Muslim al-Khorasani ordered him to kill him (66) and after the success of the Abbasid state and their access to power And the leadership of the Arab Islamic state for more than five centuries, their era was marked by the power of the state and the supremacy of its stature and the arrival of Islam to large parts of the world, but Islam did not last long in the areas that the Abbasids reached because it was by the power of the sword and fighting, and certainly he ordered the imposition of force and cruelty did not last long because Not desirable, and whoever follows Islamic history knows that a period of five centuries of rule Not a little from the year 132 AH to the year 656 AH, and most historians wrote in the time of the Abbasids, for example Ibn Qutaybah al-Dinuri, who died in the year 276 AH. Al-Yaqoubi who died in the year 284 AH, Al-Tabari who died in the year 310 AH and Al-Masoudi who died in the year 346 AH, and there are many other large numbers. All of these later writers wrote history in the time of the Abbasids. Violence or greed for money. Accordingly, there are many stories and events that historians have not discussed in detail and for what they are. The Abbasid state began with a surprise, its danger to Islam and Muslims was not less than the treachery of the Umayyads, just as their false slogans did not differ from the Umayyads, and they took treachery, abuse and killing with right-holders as a method and a way to reach their goals, and their ambitions, as many debates, debates and poems took place between Alawites and their Shiites and the Abbasids. At the time when the pure imams were among the imams of the people of the house (v) They clarify and state with proven evidence from the Holy Qur'an and the noble Prophet's Sunnah that they have the right to this matter more than others, and that they are the ones who were appointed to lead the imamate after the Holy Prophet (p). The Abbasids used to confront them with oppression, abuse and murder. Their worldly and money-loving poets attacked the Alawites with his poems and poems, and he mentioned that Al-Mansur, who is Abu Jaafar Abdullah bin Muhammad bin Ali bin Abdullah bin Abbas (67), was the first to inflict strife between the Abbasids and the Alawites, and before that they were one thing (68)

and Al-Mansour was hurt a created from The scholars who went out with them or ordered to leave were killed, beaten, and other things, including Imam Abu Hanifa al-Nu'man ibn Thabit (born in Kufa in the year 80 AH), and he was the first of the four imams among the Sunnis and the Jamaa and the owner of the Hanafi school, he was killed by Mansur in the year 150 AH when he was asked to take over the judiciary He refused that, so Al-Mansour ordered his imprisonment in Baghdad and poisoned him and killed him and was buried in the Al-Bamboo cemetery in Baghdad (69) In a sermon to Al-Mansour he said: Praise be to God. Then a man stood up to him and said to him: O Commander of the Faithful, remember who you are in mentioning, so Al-Mansour said, Hello, hello I have mentioned gloriously and I feared a great deal, and I seek refuge in God that I would be one of those who were told to fear God, I took him with pride in sin, and the exhortation from us began and from us went out, and you who said it, I swear by God, what God did with it, but rather wanted to say: He rose up and said He was punished and patience, so I insult it from those who say it and rejoice it from God, woe! I have forgiven her, and you are the people and the likes of her, and I bear witness that Muhammad is his servant and his Messenger (70) and when we look closely and carefully examine the meaning, we find that Mansour in his speech and when she testifies, he said: I bear witness that there is no god but God alone and he has no partner. I bear witness that Muhammad is his servant and messenger, and this man objected to him, so no Muslim can but utter the two testimonies whenever he wants the Tashahhud, so what is the intention of Mansur in pronouncing the first testimony and leaving the second one, but one thing that he may not want or not recognize, for that is his knowledge with God, but not I find her explanation otherwise

He mentioned that Abu Ja`far Al-Mansur came to Medina in the year 140 A.H. and in the language that Muhammad bin Abdullah bin Al-Hassan Al-Muthanna bin Al-Hassan Al-Sabt bin Ali Ibn Abi Talib (v) known as Muhammad, the Zayyat Al-Nafs, born in the year 100 AH in Medina, moved against the Abbasid caliphate, when Al-Mansur came Al-Madina asked him, but he did not win it, so Abdullah bin Al-Hassan, his father, took his place and a group of the people of his house. With God, his friend Ibrahim (v) and that my misfortune now is greater than his misfortune, because God Almighty ordered him to slaughter his son Ismail, and this was God's command and he must obey, so Abdullah said: This is a great affliction, and you want me to guide me to my son to kill him, and in killing him God was indignant, so Al-Mansour said: O son of Al-Lughnaa, Abdullah said: Are you to say this? If only my hair, which is the fouam for Khanna, son of Salama? Fatimah bint Muhammad (v) The lady of the women of the worlds, the mother of Fatima bint al-Hussein, the martyr (v) the mother of Fatima, the bint of Asad, the grandmother of Abi, the mother of Fatima, the daughter of Amr, the son of Aadh, bin Imran, the Makhzum, the grandmother of my grandmother? Abu Jaafar said: Not one of these people carried him (71) and he brought him confusion, so he imprisoned him with his family until they died and it was said that they were found hanging on the wall with nails (72) From this narration it becomes clear to us

The extent of cruelty, oppression and representation in captivity that falls in captivity at the time of Al-Mansour, especially from Alawites, in addition to Mansour's assault on the people of the Prophet's house (p) by describing them

as “allukhana” and this word is considered a disgrace to the Arabs because it means stinking, dirty, or ugly (73) and no one One of us accepts that a word like this is said to a woman from the household of the Messenger of God (p) because that is considered a transgression against all Muslims, so how can someone who wateres himself as the caliph of the Muslims and he is the most keen of people to honor the reputation of his prophet (p) and the people of his household, but that is a natural thing for Mansur and his associates who They controlled the reins of government with cunning and deceit. And Muhammad bin Abdullah bin al-Hassan wrote to his father, when he reached the severity of the imprisonment and torment he was being subjected to, he asks him to appear until he puts his hand in theirs, so his father Abdullah sent him saying: Your back, O son, will kill you, and do not revive me, so stay with your iron until God releases it (74) and this means that They have no pledge, no security, and they do not abide by the words or promise they give to anyone, which made confidence in them weak among all Muslims, especially Al Mansur, as he is a man who did not abide by a promise he made to himself, especially with regard to threatening his queen and his authority, and he does not hesitate to kill even his son if his authority disputes him. After the death of Abu al-Abbas al-Saffah and the arrival of the matter to Abu Jaafar al-Mansur, he ordered to inform his uncle Abdullah bin Ali bin Abdullah bin Abbas about the matter, so the latter got angry because the butcher had promised him that after him, but he was asBut, as we said, they do not keep a promise or a covenant, so Al-Mansour ordered to kill him. Fortunately for Abdullah bin Ali, he escaped from the grip of Abu Muslim al-Khurasani, the commander of al-Mansur’s army, and went to Basra with his brother, but al-Mansur conquered him and imprisoned him and then killed him in prison, suffocating us and strangling a maid and placing her next to him Until his brother Abdullah deluded it, and it is said that he commanded the house, and he demolished them. When the brothers of Abdullah bin Ali protested against this, Al-Mansur said to them that he is with Abu Al-Azhar Al-Muhallab bin Abi Issa, the governor of Basra. He killed my uncle, so he ordered him to be killed, and by this he would get rid of the two in one blow (75) and from this narration it becomes clear to us the extent of deception and deceit that Mansour used to get rid of everyone who opposes or disagrees with him in opinion and on this method Mansour gets rid of all the men of the Abbasid revolution starting from AbuSalaam al-Khalal, Abdullah bin Ali, Abu Muslim al-Khurasani and many others delivered him. Al-Mansur also killed and imprisoned scholars and jurists, so the great scholar Sufyan al-Thawri and Ubada ibn Katheer imprisoned, and that was in the year 158 Ha, after he had ordered his deputy in Makkah to imprison them, and the people thought that he would kill them if the Hajj came, but God did not bring him to Mecca Salem, but he came sick and died on the road and God cured them his evil (76) These are some of the narratives, events and conspiracies in the era of Al-Mansour that show the cruelty of Al-Mansour and the brutality of everyone who opposes the wisdom of or stands in a way without distinguishing between a small and a great scholar and an ignorant near or far who is important to him to impose control over the country. The hypocrites, poets and ambushes, had a great role in igniting the spirit of barbarism and arrogance in the souls of the Abbasid rulers. This poet Marwan bin Abi Hafis praised the Al-Mahdi al-Abbasi:

O son who inherited the prophet Muhammad without the relative with kinship

Revelation between the girls and you the discontinuity of the strife fell while an argument

To be and not that to be for the sons of the daughters, the inheritance of uncles

(77)

If we look at the words of this poem, we find that it is provocative, adding to the stirring of sedition instead of helping to eliminate it. And what is important for the poet is to win the love of the ruler in order to obtain the grand prize from him, and he does not care to falsify the fact and turn them upside down and touch his words. We denied their rights. By praising the Abbasids, this poet took the role of defending their policy and promoting their right to the caliphate, in order to be opposed to their Alawite opponents, and in this manner of his praising the Umayyad and Abbasid rulers (because he was a veteran poet who lived in the time of the Umayyads and the Abbasids) and his birth with the dove in 105 AH, he was the first poet to obtain One hundred thousand dirhams from the Mahdi in return for his poem above (78):

#### **The most prominent events in the time of Harun al-Rashid:**

He is Harun al-Rashid bin Muhammad al-Mahdi bin Abu Jaafar al-Mansur, and his mother, Umm al-Hadi, and his mother umm hadi, was called al-khayzaran was born in al-Ray in the year 145 AH. He was firm, intelligent and strong-willed, which made his father nominate him for succession after his brother al-Hadi (79).

Its degrees of power, wealth, knowledge and literature, in which the state's scientific, literary and material civilization rose to the highest possible level.

The Alawites were the preoccupation of the sons of al-Abbas, for they were and are still looking forward to the realization of their right that was buried by the Abbasids in the caliphate. As a result of the cruelty, oppression and torture that he was facing at the hands of Jalawza al-Rasheed, and at his order, he fled to Khurasan from the severity of that injustice and injustice, and entered the land of Daylam, so Harun al-Rashid wrote to the owner of al-Daylam seeking and threatening him. But Al-Rasheed, as usual, did not keep a covenant and he was trusted to give him, so Yahya was imprisoned in Tamura until he died in it, and some accounts mention that the prison owner forbade food from him and died of starvation (80) and he was not strange for Rasheed to kill by poisoning or by other means to get rid of his opponents, although the opponents who were killed by Rasheed were in prisons and around. They have no power to get rid of the traps of prisons. What is meant here is the opponents of the Alawites only. Imam Musa bin Jaafar al-Kadhim bin Muhammad bin Ali bin Al-Hussein bin Ali bin Abi Talib (v) and his mother, a son, is called Hamda, in the year 183 AH and in the year fifty-eight years. In Baghdad, Rasheed was held in custody, and he had brought him to Baghdad so that he would be under his eye and he might have been forced into house arrest, then he imprisoned him and

saw his verses, released him and gave him thirty thousand dirhams (81) Then Harun returned to prison in the year 179 AH in Basra prison for a year and then transferred him to Baghdad and kept him Four years in house arrest and prisons until the killers with poison in the year 183 AH (82) from this narration it becomes clear to us that Imam Musa Ibn Jaafar (v) spent a long period of his life in prisons and detention centers, he is a contemporary of Mansour, Al-Mahdi, Al-Hadi and Al-Rasheed, but what he suffered most of injustice It was by Al-Rasheed, although we did not find a novel or historian K. It is stated that Imam Musa Ibn Jaafar al-Kadhimi (v) incited or opposed the rule of al-Rasheed, although he was not satisfied with the state's policy and governance, but he devoted himself to guiding and directing people, and he mentions that al-Rashid upon the arrival of the news of al-Kadhimi's death (v) He was ordered to collect codices, writers, Hashemites, judges, and whoever was in Baghdad from the Talibis to the funeral ceremonies of Imam Musa bin Jaafar (v) Then he revealed his face, and said to them: Do you know this? They said: Yes, the right to know him, this is Musa bin Jaafar, and Aaron said: Do you see that he has an effect and what is evidence of an assassination? They said: No! Then he was washed, shrouded, brought out and buried in the Quraysh cemeteries on the western side of Baghdad (83) and this indicates that Al-Rashid was accused of killing Imam Musa bin Jaafar al-Kadhimi (v) since the imam was martyred and he was not accused now or at the present time. If he was not among them, why did he do that? In order for him to clear his part of the accusation of killing Imam Musa bin Jaafar (v) on the one hand, and on the other side, can one of the attendees say that Imam Musa bin Jaafar al-Kadhimi (v) died killed by poison or something else. Concerning the subject, or asking him to scrutinize and focus on the circumstances of death, especially since he was young and the effects of poison, strangulation, or starvation did not appear on the face of the human being usually, the important thing of all this is that there are many historians pointing out that Imam Musa bin Jaafar (v) died poisoned

The case of Alawites during the era of al-Mutawakkil al-Abbasi:

al-Mutawakkil was distinguished from other Abbasid rulers in his hatred of Ali Ibn Abi Talib (v) and the people of his house, meaning that he hated and hatred the most of the Prophet's family (p)What is known as the monument is against Shi'a (84). And it is seated by a group of people known for their swindling and hate Ali Ibn Abi Talib(v)

so they wereThey feared him from the Alawites and referred to him for their distancing, symptoms and offense to them, then they improved the status of their ancestors, who people believed their high status in the religion (85) and al-Mutawakkil hated an offering from the Abbasid rulers such as al-Ma'mun, al-Mu'tasim and al-Wathiq because he believed that they cooperated and tolerated the Alawites (86) and because of the severity of his hatred for the Alawites (86) Ali Ibn Abi Talib (v) ordered one of his sitters, called Al-Terrej, to walk to the tomb of Imam Al-Hussein (v) and demolish it, wipe his land and remove its traces, and to punish those who were found in it. The grave is in his own hand, and then the oldest of the deeds in it, leveling the dirt, scattering the seeds, and watering the plants (87) and ordering that all neighboring houses be demolished and that all farms be made and people prevented from reaching and

visiting the grave, which the Muslims have suffered greatly. From what was said about that:

By god if an illiterate has come the son of the daughter of her prophet was wrongfully killed

The sons of his father have brought something similar this is for my life his grave destroyed

Sorry not to have participated in killing him, then he was followed restoration(88)

This indicates that the hatred and hatred of the Abbasids, and most of them the one that trusts this for the Alawites far exceeds the hatred of the Umayyads until the poet said

Among the many situations that show the hatred of the trustworthy Ali Ibn Abi Talib (v) he used to give to those who obtained from Ali and his children (v) so much money that one of his sits was called the worship of the effeminate, and the bald head was tied under his clothes a pillow, exposing his head, dancing, and the suppressed one (may Accept the bald Bateen caliph of the Muslims) and by that they mean Imam, Commander of the Faithful, Ali Ibn Abi Talib (v) and al-Mutawakkil drinks alcohol

Among the many situations that show the hatred of the trustworthy Ali Ibn Abi Talib (v) he used to give to those who obtained from Ali and his children (v) so much money that one of his sits was called the worship of the effeminate, and the bald head was tied under his clothes a pillow, exposing his head, dancing, and the suppressed one (may Accept the bald Bateen caliph of the Muslims) and by that they mean Imam, Commander of the Faithful, Ali Ibn Abi Talib (v) and al-Mutawakkil drinks alcohol And he laughs, and his son, the victor, saw him, and he got angry at that and said: O Commander of the Faithful - that this one who talks about this dog (and is intended as a worship) and people laugh about him is your cousin and the sheikh of the people of your house and your pride is in it. To the righteous they sang stubbornness to the victor (90) and for this position the victor accepted the killing of al-Mutawakkil (91). Indeed, the victor promised the Turks and conspired with them to kill his father al-Mutawakkil. Many matters including that al-Mutawakkil tampered with the victor, once he insults him, once he gives him alcohol by force beyond his power and once slaps him, so that it is a command to worship the effeminate. The victor was slapped in one of his sessions while drunk, and al-Mutawakkil often threatened the victor with death, so the victor carried out before him and killed him in cooperation with the Turks (92). These narrations confirm the severity of tension between the Alawites and the Abbasids, and there are many positions that are not enough space for us to discuss all of them, so our choice fell on three of the most hated Abbasid rulers of Ali Ibn Abi Talib (v) and they are Al-Mansour, Al-Rasheed and Al-Mutawakkil. Talib (v) and his sons, thus hatred and hatred for the house of the Prophet Muhammad (p).

## Conclusion

We had talked in the pages of this research about one of the most important historical topics, which is the topic (the silence about it in the historical novel). (P) So I searched in this regard for the most important narratives that did not obtain their abundant share in research and scrutiny, so that future generations could see them so that they could get acquainted with the most Islamic figures who offended the Arab Islamic civilization and distorted the image of the Islamic religion and the approach of Islam that the Holy Prophet (P) and the Rightly Guided Caliphs followed. t) after him.

It has become clear to us that there are a group of factors that combined to conceal these historical narratives and events offensive to the reputation of Islam and Muslims, the most important of which was.

1 . Most historians wrote their history in the Umayyad and Abbasid moderns from the years 40 - 656 AH, the period of rule of the Umayyad and Abbasid states, and this period that exceeded the six centuries of time was conceived with events and historical narratives and strife at the hands of the rulers who led the Arab Islamic state in this period and certainly when historians wrote their history They did not enjoy complete freedom in writing history and narrating historical events as they were, fearing rulers and sometimes wanting money.

2 . The discord that was sparked by the ruler of the Levant, Muawiya bin Abi Sufyan, after the martyrdom of the third caliph, Othman bin Affan (t), is the biggest blow to the Arab Islamic state, as it affected the unity of Muslims and dispersed their ranks and divisions, thus Muslims became between supporters and opponents of the Islamic caliphate, especially the people of Levant who have common interests with Muawiyah. So they supported him over truth and falsehood, not to mention the people of Iraq, Medina and Makkah who support the Islamic caliphate and who pledge allegiance to the legitimate caliph of a fundamentalist and legitimate pledge, but their position is weak in the event of severe matters and the outbreak of war and the caliph's failure in his attempts to eliminate the strife and rebellion of the outlaws.

3 . The great transgressions and bloodshed that the Umayyad and Abbasid rulers alike committed in killing and plundering the money of most of the companions of the Messenger of God (m) and the people of his household, which made a barrier of fear and terror in the hearts of Muslims, which led them to remain silent about the transgressions of these rulers and not confront them to return matters to Its quorum, which it was at the time of the Rightly Guided Caliphs (t).

4 . The Umayyad and Abbasid rulers deviate from the provisions of Islamic law in practicing incest and drinking alcohol, and bypassing the red lines in all that the Islamic religion forbids such as killing unlawful or their addiction to gatherings of amusement, play and alcohol, and leaving state matters in dishonest hands at times, especially in the Abbasid era.

5. The rise of some revolutions by some Islamic personalities from among the Companions and the sons of the Companions whose aim is to stop the rebellion of these rulers and restore the rule in the Arab Islamic state to the era of the

Rightly Guided Caliphs (t), but these revolutions did not succeed in most of them because they depend on the moral and spiritual factor and the love of the Islamic faith and sacrifice. It is for its sake, and it lacks the most important aspects and motives for achieving victory, which is the material aspect and the most important for the success of such revolution.

In line with the area of our discussion, we dealt with some of the Umayyad rulers, such as Muawiya bin Abi Sufyan, who is considered the founder of the Umayyad state, and the most important transgressions that this ruler committed against Islam and Muslims and his transformation of the policy of the Arab Islamic state into an approach that guarantees his interests and those of his supporters, as well as his son Yazid and his role in distorting the image of Islam. The truth is, as for the Abbasids, we chose the bloodiest of the three Abbasid rulers, and they were Al-Mansur, Al-Rashed and Al-Mutawakel as a model for Abbasid rule.

We ask God that we have succeeded in covering this information of our research, and may God grant us success.

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