

Tribal allegiance,

The Arab society during the Jahiliyah was a tribal society in the deserts and cities, governed by laws and customs that ensured the tribe's survival. Therefore, fanaticism spread among them in the sense of the pre-Islamic proverb, "Support your brother, whether he is right or wrong."

Islam took a hostile position towards it, and called for leaving it, and denounced the actions based on a tribal allegiance, and the Almighty said (When those who disbelieved harbored in their hearts (feelings of) disdain, the disdain of (the days of) ignorance,) (Al-Fath 26), and the Prophet (PBUH) criticized those who act based on tribal allegiance, who help their people's actions of injustice." He also says: "He is not one of us who promotes tribal allegiance, or fights based on tribal alliance." And on the path of the Prophet, the Rightly Guided Caliphs followed, so they gave precedence to those who were first in adopting Islam, and delayed those who delayed it, even if he was from the nobles of his people in the pre-Islamic era. They distributed the bounty of war to people based on their precedence in Islam, not on their family status or lineage. One of the good manifestations of tribal allegiance, was the competition between the Aws and the Khazraj in supporting Islam, such as the competition of the tribes in the good at times of the conquests. However, all this did not prevent some of the bad manifestations of tribal allegiance, from appearing through an act or saying confirming the power of passion in their souls like. The follower of Arab news after Islam does not fail to find something of that. The hypocrite Abdullah Ibn Ubai used to entice the Ansar against the Muhajereen . He said: "They have alienated us and slandered us in our country, by God it is like the elders first said:" Fatten your dog so that he will eat you."

When the Prophet died, the tribal allegiance, appeared in a number of situations, starting with the Saqifah of Bani Sa'idah, then it reappeared after the killing of Othman, and the large tribal groupings emerged when the Muslims were divided into two large armies fighting, one on the side of Ali and the other on the side of Muawiyah, were tribes from Nizar Al-Mudariya on the side of Ali, and Qahtan Al-Yamani on the side of Muawiyah.

The intensity of this tendency intensified in the Umayyad era, as its danger was in that it included the huge tribal blocs, and there were many incidents were the Qaisis tended to Abdullah bin Al-Zubayr, and the Yemenis tended to the Umayyads

The Era of the Rightly Guided Caliphs

The era of the Rightly Guided Caliphs was distinguished by several things:

- The caliph was elected by a council of first adopters of Islam called the Shura Council.
- Protecting non-Muslim citizens living within Muslim borders in return for them paying Jiziah.
- The caliphs were responsible for adopting the Islamic calendar, which dates back to the migration of the Prophet Muhammad From Mecca to Medina, establishing an authoritative reading of the Qur'an that strengthened the Muslim community and encouraged religious teachings.
- They ruled the lands of Islam on the footsteps of Prophet Muhammad, and their policies laid the foundations for the style of government for many future rulers.
- started of innovations such as the central government, management institutions, and public welfare projects, The protection of citizens' rights, and a general willingness to help people, made them very popular in Arab history.

The concept of Al-Jamaah:

The political concept of **Al-Jamaah** developed during the first Hijri century, and this concept did not have a clear image and roots. Rather, it is the movement of history that gave it its characteristics, and rooted it as a doctrine with its jurisprudential, intellectual and political vision. The concept of **Al-Jamaah** was used as a cover for legitimacy, based on what was mentioned in the Holy Qur'an calling on Muslims to adhere to the group. And this became clear in the Saqifah when Abu Bakr said: "O Ansar, you do not mention anything of your favors to Islam except that you are worthy of it. However, the Arabs recognize and consider Quraysh, as center of the Arabs in house and lineage..." . Abu Bakr presented himself as a follower and not an innovator, "If I am upright, follow me, and if I deviate, then correct me."

The Saqifah gathering confirmed the idea of the elite group to consist of the Ansar and the Muhajireen. However, the results of the Saqifah confirmed the "elite of the elites" and they are the Muhajireen..

It is noticeable that Abu Bakr and Umar did not rely on the hadith of the ten heralds of Paradise, -whereby all the ten were from Quraish- to show their virtue and the entitlement of the Quraishites to the caliphate. However, Omar bin Al-Khattab relied on this hadith in naming the Shura members. The Shura of Umar represented another confirmation of the Quraish status and thus the Quraish elite were the six living heralds of paradise.

The result of the Shura was the arrival of Othman bin Affan to the head of power; However, it bore signs of a split in the group and Uthman's policy had worked to root the division within the group that brought strong opposition to him. His selection policy for appointing to top positions was based on loyalty and family at the same time, which worked to put the Umayyad house in the first place. . Uthman relied to a great extent on his four main appointees, namely: Muawiyah bin Abi Sufyan, his governor over the Levant; Abdullah bin Abi Al-Sarah, his governor over Egypt and Africa; Ibn Amer, his governor over Basra; and Saeed bin Al-Aas, his governor over Kufa. These do not only belong to the Uthman family, but rather They were his closest confidants, who held the reins of actual power and influence within the state.

The Umayyad period

Muawiya Ibn Abi Sufyan

Muawiyah was born in Makkah fifteen years before the Hijrah, and his age on the day of the conquest was 23 years old.

The early scholars differed about the validity of the hadith of the Messenger (PBUH) regarding the people of Mecca at that time. The hadith was narrated on several texts, including:

It was mentioned in Sirat Ibn Hisham (2/412): At the time of victory and entering Macca, the Messenger of God, (PBUH), stood at the door of the Ka'bah and said: (There is no god. Except God alone, He has no partner, He fulfilled His promise, made His servant victorious, and defeated the parties alone. .. Until he said: O people of Quraysh, what do you think that I am doing to you? They said: Well, a generous brother, and a generous nephew. He said: Go, for you are free.

Imam Ahmad (19215) narrated that Jarir said: (The Messenger of God, (PBUH), said: The Muhajideen and the Ansar are protectors and allies of one another,

and the Quraysh people and Thaqif people are protectors and allies of one another until the Day of Resurrection), and it was corrected by the investigators of Al-Musnad. It says in al-Nihaayah (3/136): The freed slaves are those who were forsaken on the day of the conquest of Makkah, and he let them go free and did not enslave them. Muawiah was one of the freed men who converted to Islam after the conquest of Mecca. He was one of those whose hearts were reconciled, as the Messenger (PBUH) gave him a hundred camels after the Battle of Hunayn, then he improved his conversion to Islam. Muawiyah was a tall, white, beautiful, majestic man. Omar Ibn Al-Khattab used to look at him and say: This is Kisra Al-Arab.

After the covenant that Muawiyah concluded with Al-Hassan bin Ali bin Abi Talib, the Muslims pledged allegiance to him in the year 41 AH, so that year was called the year of **Al-Jamaah**, for the gathering the Muslims' word in it, and Muawiyah bin Abi Sufyan became the caliph of all Muslims, unifying the Islamic countries and strengthening the bonds of the state, and he is the founder of the largest Islamic state in history, which is the Umayyad state.

His works in the caliphate of Abu Bakr

He took over the leadership of the support army for his brother Yazid bin Abi Sufyan in the succession of Abu Bakr, and took over the mandate of Jordan in Al-Sham in the year 21 AH during the era of Omar bin Al-Khattab. And after the death of his brother, Yazid bin Abi Sufyan, from the plague of Amwas, Omar appointed him the governorship of Damascus and the country that follows it, then the caliph Othman bin Affan gathered for him the governorship of the entire Sham region.

Islamic conquests during his reign

After the establishment of the Umayyad state with its capital in Damascus, the assumption of the caliphate by Muawiyah bin Abi Sufyan, and the strengthening of the Islamic state, he resumed the Islamic conquests. During the era of Muawiyah bin Abi Sufyan, the area of Muslim countries expanded towards the countries of the Romans, the countries of Sindh, Kabul, Al-Ahwaz, the countries beyond the river, and North Africa. Muawiyah established the first military fleet in the history of Islam and conquered the island of Cyprus, Sicily, and regions and islands in the Mediterranean.

When Muawiyah felt that his death time is approaching, he sought to ensure that the caliphate passed to his son Yazid during his lifetime. He invited the elite

of the Umayyad tribe asking them to accept Yazid's mandate in return for guaranteeing their privileges in governance, administration and the economy. This was already achieved when Muawiyah died. This was the first time in the history of the Islamic state that the principle of **Shura** was officially abolished and replaced by the principle of **inheritance**. The Islamic state has shifted from the stage of the Rightly Guided Caliphate to the stage of absolute monarchy.

Sheikh Al-Islam Ibn Taymiyyah said: The scholars agreed that Muawiyah is the best of the kings of this nation, for the four before him were successors to prophecy, and he was the first of the kings. In all of their writings, the Sunnis tried to defend Muawiyah and show the positive aspects while turning away from the negative aspects. And because the declaration of his conversion to Islam came after the conquest of Mecca, they tried to justify that he was a Muslim in secret before that, and that he was the companion of the Prophet (PBUH) after his conversion to Islam, and that he became one of the writers of Revelation. But the facts do not support what they went to.

The Prophet (PBUH), conquered Mecca in the eighth year of migration, then the Battle of Hunayn took place shortly thereafter, then the Battle of Taif, then the Battle of Tabuk took place in the ninth year of migration, which was the last of the Prophet's invasions. Muawiyah was not a companion of the Prophet (PBUH) during these battles. Was Muawiyah one of the scribes of the revelation? Knowing that the surahs that were revealed after the conquest of Makkah and Muawiyah's conversion to Islam are: Al-Fatihah, Al-Ra'd, Al-Rahman, Al-Saff, Al-Taghabun, Al-Mutaffifin, Al-Qadr, Al-Bayyinah, Al-Zalzalah, Al-Ikhlash, Al-Falaq, and Al-Nas, all of which are short surahs that do not need increasing the number of Revelation writers.!

Translations & Publications

The Arabization movement is considered one of the most important developments that paved the way for the scientific renaissance. During the era of Abd al-Malik ibn Marwan, Arabic was made an official language of the state. But the Umayyads did not tend to support the sciences, so their successors or their princes supported only the literary and narrative movements among all these scientific movements. They were mainly entertained and attracted by poetry, speeches and stories, and perhaps this was due to an Arab pre-Islamic tendency among them. Most of those who excelled in science during the Umayyad era as well as the Abbasid era were- of non-Arab origin. The Arabs at that period were still desert people and most of them were preoccupied with

conquests, and as for the non-Arabs, they were coming from more civilized countries, and this made them more capable of carrying sciences and practicing them than the Arabs, according to what was narrated by the historian Ibn Khaldun. It is even narrated in the book *Al-Aqd Al-Fareed* by Ibn Abd Rabbo. However, most of what was written, translated, and composed in the Umayyad era has been lost, and very little of it has reached the present time.

The headquarters of the religious scholarly movement during the Umayyad era were mainly located in the mosques, after which offices were established to memorize the Qur'an for young boys and teach them the principles of religion. During the Umayyad era, a number of books were written interpretation of Qurav verses. Among the most prominent scholars during this period were: Mujahid bin Jabr, Ata bin Abi Rabah, Ikrimah Mawla Ibn Abbas, Saeed bin Jubair, Saeed bin Al-Musayyib, Al-Hasan Al-Basri, and Muhammad bin Sirin, but all their books are lost.

In addition, among the most prominent scholars in the Umayyad era were Muhammad ibn Muslim al-Zuhri, Ibn Ishaq, Sufyan al-Thawri, Muhammad ibn Rashid al-Yamani, Ibn Jurayj al-Makki, and Malik ibn Anas. Despite this, the era of the main hadith scholars, in which scholars investigated hadiths, classified them and documented them according to their authenticity, did not come until the third century AH. Two of the four imams were born and lived during the Umayyad era, namely Abu Hanifa al-Numan and Malik bin Anas, the owners of the Hanafi and Maliki schools. The first school spread during the Umayyad era in Egypt, Iraq, Persia and Central Asia, while the other spread in Egypt.

Two other great faqihs also lived during this era, namely Al-Awza'i - the imam of the Levant - and Al-Laith bin Saad - the imam of Egypt. Both of them had two schools of jurisprudence, but their schools of thought disappeared because there were no students for them to spread the schools.

Political Islam

Most of the commentators interpreted the Almighty's saying in verses 104 and 105 of Surat Al-Baqarah: "And let there be a nation among you": a group set up to carry out God's command in calling to goodness and enjoining what is right and forbidding what is wrong". And the Almighty saying: {On the Day when faces will be whitened and faces will be blackened}: Early interpreters said it means:

On the Day of Resurrection, the faces of the people of Sunnah and Jamaah will be whitened, and the faces of the people of heresy and division will be blackened. Similarly, Muawiyah narrates a hadith, he said: "I heard the Messenger of God (PBUH) say when he finished praying: (O God, there is no objection to what You have given, nor a giver to what You have prevented, and the earnest will not benefit from you.)"

And it was narrated that Muawiyah was urging his governor in Kufa, Al-Mughirah bin Shu'bah Al-Thaqafi, to narrate this hadith on the pulpit of the Kufa mosque on Fridays, for God is the giver of the Umayyads and the one who prevents others from doing so. Thus, the opponent of the Umayyad rule is opposed to God's destiny, and if God wanted to give to non-Umayyads, it was His command, and that was what was. And in another hadith on the authority of Ibn Abbas on the authority of the Prophet said: "Whoever sees something from his ruler that he hates, let him be patient with it, for whoever separates from AlJamaah by an inch and dies, he will die the death of Aljahiliah." This hadith is an essential component of the legitimacy of governance and a justification for the debate that continues to this day about absolute obedience to the ruler, until later they agreed with him and relied on his rule even if he was immoral.

The division that afflicted the Islamic group is an authoritarian and human division that necessarily wore a religious guise. It expresses a natural state of human society whose essential feature is difference. However, AlJamah mind did not tolerate such a difference and did not recognize it. Those groups started by claiming to represent the truth and the others to represent falsehood.

The equation that Muawiyah put in place was in combining the opinion of Sunnah and Jamahah and the mandate for governance in an inseparable way, which means that every departure from the second is a departure from the first and thus a return to fueling the fire of sedition and conflict with swords and tribes.

Conclusion:

- In my studies, I relied on what came in the books of the Sunnis on the grounds that other sources may present biased news that contradicts the heritage of the Sunnis.
- During the era of the Messenger (PBUH), there were stories and fictions circulating among people about previous nations. So, the Holy Revelation clarified the facts and corrected the concepts. And for us in this era, the history

and news of the ages after the completion of the Holy Revelation are from the unseen. We are not waiting for a prophet, messenger, or revelation to explain to us the truth of what happened, and since the writing was not developed in calligraphy and composition, most of what was written down in the era of the Rightly Guided Caliphs and in the Umayyad era has been lost and did not reach those after them. Those who wrote later on this news did not witness the events of early Islam. They relied on narratives that were conflicting in many cases. There is the possibility of interpreting events in line with the author's affiliation or their loyalties to the rulers of their time. We now only have to use the mind and logic and compare the sources with each other and reach conclusions that could be right or wrong.

- The Arab society during the Jahiliyyah was a tribal society in the deserts and urban areas, governed by laws and customs that ensured the survival of the tribe. Therefore, fanaticism spread among them in the sense of the pre-Islamic proverb: "Help your brother, whether he is unjust or the oppressed."

- In the era of the Prophet (PBUH), the principle of equality was established, and that the measure of one person's superiority over another is piety, as in the Almighty's saying: "O people, indeed We created you from male and female, and made you into peoples and tribes so that you may know one another." The most honorable of you in the sight of God is the most righteous of you. Indeed, God is All-Knowing, All-Aware." Al-Hujurat 13).

- The concept of the entitlement of the Quraishites to the caliphate was consolidated.

- Caliph Uthman bin Affan singled out the Umayyads from among the Quraishites with priority in appointing governors over sensitive cities and centers and state property, which led to sedition.

- Ali bin Abi Talib redistributed positions on the basis of priority in Islam, and returned property to the ownership of the Muslim treasury. Which led to an increase in tribal intolerance.

- Accordingly, and as Ibn Khaldun mentions in his introduction: "A violent struggle broke out between **idealism** (Ali ibn Abi Talib), and his supporters later focused on collecting hadiths, and **realism** (Muawiyah), as the Umayyad rulers and their supporters indulged in politics completely

- After the covenant that Muawiyah concluded with Al-Hassan bin Ali bin Abi Talib, the Muslims pledged allegiance to him in the year 41 AH, so that year was

called the Year of the **Jamaah**, because the word of the Muslims gathered in it, and Muawiyah bin Abi Sufyan became the caliph of all Muslims. In addition to being a strong Umayyad Quraishite, he relied on the sayings of some jurists in Jabriya and on some hadith narrators that God had decreed from eternity that the state is for the Umayyads. He also considered that the unanimity of Muslims to pledge allegiance to him is a legitimate basis for governance. Thus, the concept of **Jamaah** was established.

- From the concept of **Jamaah**, Muawiyah took the pledge of allegiance to his son Yazid from among the influential people of the Umayyads, and established the foundations of ownership and inheritance in power.

- The concept of absolute monarchy was rooted in the rest of the Umayyad kings, and when Muawiyah the second bin Yazid tried to restore matters to their original position by adopting Shura as a way to choose the ruler, his rule did not last more than two months, and he died of poisoning (and God knows best) at the age of 21 years. The same happened with the just Umayyad Caliph Umar bin Abdul Aziz, whose succession was characterized by a number of advantages, including: justice and equality, restitution of the injustices that his ancestors from the Umayyads had committed, and the isolation and punishment of all unjust rulers. Among what he said in his sermon on his assumption of the caliphate: (And this nation did not differ regarding its God, the Mighty, nor about its Prophet (PBUH), nor about its book, but rather they differed over the dinar and the dirham, and by God I do not give to anyone falsely, and I do not withhold anyone's right.). This did not please the notables of the Umayyads, so he died of poisoning (and God knows best), and his caliphate lasted two years and five months.

Sources of historical information

introduction

When a researcher studies a historical subject, he must investigate and verify the sources of information and the extent of trust in these sources. Here are some definitions in this regard:

What is reliable information?

Reliable information should come from reliable sources. The authoritative source will provide “a comprehensive, justified theory and argument based on solid evidence.”

The most reliable sources of information are

1. Primary sources, including taking information:

(a) directly from the source (b) from original documents or materials that provide direct evidence of an event. Such as diaries and manuscripts written by the original source himself (C) inscriptions and manuscripts written by those who had a close relationship with the source enabling him to know his thoughts, actions and intentions (D) deeds and sayings that were transmitted from generation to generation in succession

. Secondary sources:

(a) Governmental papers, manuscripts, inscriptions and writings made by those who were contemporaries of the original source without having a direct connection to the source.

(b) Actions and sayings whose news was transmitted by hearing from one person to another or more, and it is called oral history

Is oral history reliable as a source for historical narrative?

- Since oral accounts depend on the memory of individuals, they are less reliable sources than written documents.
- Oral transmission can be misused to justify positions or allegations, often resulting in distortions and defamations.
- Another notable problem is the problem of chronology. While written sources may be accurate on dates, oral traditions do not provide absolute dates.

- One of the criticisms of oral history approaches is the potential for biases based on conflicting beliefs.

In this research, we discuss in a rational and logical manner the degree of credibility and trust in the sources on which researchers relied in what was written about Islamic heritage. It is a discussion between Muslims who believe in the existence of the Creator, the One, the Eternal, and believe that Muhammad (PBUH) is the last of the Prophets and Messengers, and in the revelations that God sent down to him.

Sources of information according to the extent of credibility

1. The first source is the Holy Revelation, including the verses of Prophecy and the verses of the Message. Praise be to God that all Muslims, regardless of their sects and creeds, are unanimous that this wise revelation from God was revealed by our Master Gabriel, in an audio form, in an Eloquent Arabic tongue, to the Messenger (PBUH), and that God pledged to preserve it until the Day of Judgment. And God fulfilled His promise, for more than 1400 years it has been recited by Muslims in the same way it was revealed, despite the different languages of Muslims.

2. **The second source:** the practical Sunnah of the Prophet, which God commanded us to practice, just as the Prophet (PBUH) practiced it. For example: God imposed prayer in His wise revelation and explained its general features and requirements, then the Messenger (PBUH) practiced it, and the early Muslims prayed with him and continued to practice it in the same way, and they practiced it in the same way after his death, and those who came after them practiced it generation after generation and Muslims around the world still practice it .

3. **Mutawatir Prophetic Hadiths:** which is what the narrators agreed on in its wording and meaning, such as his saying, may God's prayers and peace be upon him: Whoever deliberately lies about me, let him take his place in the Fire. It was narrated on the authority of the Prophet, may God bless him and grant him peace, by more than sixty companions, including the ten who were given the glad tidings of Paradise, and he narrated it on the authority of many of them in the same form and with the same meaning. The frequency indicates the definitiveness of the validity of the news, and the indication may be definitive if it bears only one meaning, and the significance may be presumptive if it bears

more than one meaning. The scholars differed in counting its number. Some said that the number of mutawatir hadiths is only eighty, including verbal mutawatir, and some of them have brought it to three hundred and twenty hadiths at most.

4. **Manuscripts** written by the trusted companions who were contemporary with the Messenger (PBUH) and passed intact to subsequent generations

5. **Oral narrations:** Researchers, jurists and sects differed in the degree of reliance on them. They said:

a. Everyone agreed on a principle: Hadiths that do not contradict what was mentioned in the wise revelation and that are related to values, morals, good dealings between people and brotherhood among Muslims are to be taken into account....

b. They differed as to whether legislative provisions should be taken from them or not. Some of them permitted this, and some of them objected to that, given that all the rulings were contained in clear verses and were explained in detail within the Qur'an itself.

c. There is a fear that its oral narrative might be inaccurate due to its reliance on memory, and the possibility that it was designed for political and sectarian purposes.

d. There is a difference in the text of one narration from several ways of attribution

e. The large number of hadiths that were collected, but were rejected and not included in the Two Sahihs, as stated in most Islamic heritage books:

Al-Bukhari spent years traveling to collect hadiths, so he collected 600,000 hadiths, of which 7,275 hadiths were included in a book in his handwriting, i.e. 1.2% of what he collected. His original copy **was lost**, as was the original copy of Muslim bin Al-Hajjaj. What is in our hands is neither Sahih al-Bukhari nor Sahih Muslim, but rather what their students wrote after their death, and in recognition of their merit, their names were given to the books.

As for the narrators, the following has also been mentioned in the heritage books:

The number of hadiths attributed to the Companions:

- Abu Hurairah 5374, 326 hadiths were mentioned in Sahih al-Bukhari and Muslim, or 6%
- Abdullah bin Omar 2630 It was mentioned in Sahih and Muslim 168 hadiths, of which 6.4%
- Anas bin Malik 2286 It was mentioned in Sahih al-Bukhari and Muslim 180 hadiths, of which i.e. 7.9%
- Abdullah bin Abbas 1660 It was mentioned in Sahih al-Bukhari and Muslim 75 hadiths, of which 4.5%

I leave the reader to estimate the extent of trust in such sources, and can they be adopted to derive legislative provisions?

Who is Abu Hurairah?

The biography of Abu Hurairah was mentioned in many historical and hadith sources considered by the Sunnis and in the Islamic heritage, including, for example, Sahih Al-Bukhari and Muslim, Musnad Ahmed bin Hanbal, "Al-Tabaqat Al-Kubra" by Ibn Saad. These sources agree that the origins of Abu Hurairah go back to the Yemeni tribe of Daws, and that he came to the Messenger to announce his conversion to Islam after the Battle of Khaybar, in the seventh year of migration. But they differ in defining the name of Abu Hurairah. Ibn Hajar mentions in "Al-Isaba" more than twenty sayings in this regard. These names are mentioned in Wikipedia for those who want to see them:

Abu Hurairah Abd al-Rahman bin Sakhr al-Dawsi 21 BC - 59 AH. Many companions and followers of the hadith students gathered around him, whose number Bukhari estimated exceeded 800 who narrated on the authority of Abu Hurairah.

Hadiths of Abu Hurairah about himself:

- In Sahih Al-Bukhari [Part 5 - 2048] (Umar bin Hafs told us, my father told us, Al-A'mash told us, Abu Salih told us, he said Abu Hurairah, said: The Prophet, (PBUH), said: "The best charity is what leaves one who is rich, and the upper hand is better than the lower hand, and start with under your responsibility. A woman would say: Either you feed me or you divorce me, and the slave says: Feed me and employ me, and the son

says: Feed me until you leave me, and they said: O Abu Huraira, did you hear this from the Messenger of God? Abu Hurairah said: No this is from my bag!

- Similar narrative is quoted in Musnad Ahmad bin Hanbal [Part 2 - 252]
- In a hadith by Khalid bin Saeed bin Amr bin Saeed bin Al-Aas, on the authority of his father, on the authority of Aisha, that she called Abu Huraira, and she said to him: (O Abu Huraira, what are these hadiths that you tell us that you speak on the authority of the Prophet, (PBUH)? Have you only heard What we heard? And did you see anything other than what we saw? He said: O mother, you used to be distracted from the Messenger of God (PBUH) with the mirror, the kohl eyeliner, and busy making yourself presentable to the Messenger of God” This hadith was authenticated by Al-Hakim.
- Another Hadith in Al-Bukhari, narrated by Abu Hurairah: (I heard from the Messenger of God(PBUH), two types of Hadith, but only one of them I narrated, if I have also narrated the other type, my throat would have been cut.
- In (Sahih al-Bukhari, vol. 3, p313 .Abu Hurairah said: They say that Abu Hurairah narrates too much, and they say, “Why do the Muhajireen and Ansar not narrate the same as his hadiths? In response, I say: The Muhajireen and Ansar were busy with their trade increasing their wealth, While I was in the company of the profit. I am only a simple man go where I find food to my belly. So, I be present when they are absent, and aware when they forget.”
- Al-Dhahabi mentioned in his translation of Abu Hurairah in his book “Siyar A’lam al-Nubala” that the hadiths of Abu Hurairah amounted to 5374 hadiths in the Musnad of Baqi bin Mukhallad.
- In his book "Sheikh Al-Mudaira", the researcher Mahmoud Abu Rayyah doubts the validity of these sayings, and goes to the fact that the period of Abu Hurairah's accompaniment to the Prophet was less than two years, and he relied in that on the fact that the Messenger sent him to Bahrain in the company of Al-Ala bin Al-Hadrami, in the month of Dhul-Qa'dah of the year Eighth Hijrah, and remained residing there until the death of the Prophet in the year 11 AH.

- In this regard, note that the narrations of the four Rightly Guided Caliphs, that the two imams Bukhari and Muslim agreed upon in the two Sahihs are:

Hadiths attributed to Abu Bakr Abdullah bin Abi Qahafa 6, Omar bin Al-Khattab 10, Othman Ibn Affan 3, Ali Ibn Abi Talib 20

The time of Omar bin Al-Khattab:

- Muslim narrated in his Sahih, that Umar ibn al-Khattab struck Abu Huraira when he heard him narrate the Hadith attributed to the Messenger of God (PBUH) which says: (Whoever says there is no god but God will enter Paradise).
- Ibn Abd al-Barr narrated on the authority of Abu Huraira himself, he said: (I told you hadiths that if I told them in time Omar bin Al-Khattab, Omar would hit me with a big stick) Sahih Muslim, vol. 1, p. 201.

The time of Othman bin Affan

When Caliph Omar Ibn Al-Khattab died, Abu Hurairah was freed from his chains, and he started to narrate plenty Hadiths again. And after Othman bin Affan ascended the seat of the caliphate, He found in the new caliph a source of wealth and power, and thus he defended him with his prophetic narratives. Among those narrations are:

- Ahmad bin Hanbal reported in his Musnad, that Abu Hurairah heard from the Messenger that: “ Muslims will encounter Fitna and disagreement after him, so when he asked him about those who stayed steadfast with him at the time, he said to him, “You have the prince and his companions,” and then pointed to Othman. In another situation mentioned by Al-Suyuti in his book “The Great Characteristics”, Abu Hurairah praised Othman, after he wrote the Qur’ans, and mentioned to him that he heard from the Messenger, “My nation most loves me, people who come after me, who believe in me and have not seen me, they work with what is in the hanging paper.” When Othman heard that from him, he was happy and ordered ten thousand dirhams for him

The time of Muawiyah bin Abi Sufyan

After the killing of Uthman, Abu Hurairah 21 BC - 59 AH moved to the support of Muawiya bin Abi Sufyan, 15 BC - 60 AH

He supported him in his call for revenge against the killers of Uthman, and he narrated some hadiths that elevate his religious status, including what was mentioned in the book "Sharia" by Al-Ajuri, that the Messenger gave an arrow to Muawiyah in some of the invasions, and said to him: "O Muawiyah, take this arrow until you meet me with it." In Paradise". Abu Hurairah used every opportunity to praise Muawiyah, including that when he saw Aisha bint Talha, and she was known for her beauty and beauty, he said to her: "Glory be to God! God," according to what Ibn Abd Rabbo mentions in his book "The Unique Contract."

Ibn al-Imad al-Hanbali also mentioned in his book "Nuggets of Gold in Akhbar Min Dahab" that Abu Huraira said during the Battle of Siffin: "Praying behind Ali is more complete, Muawiya's blanket is more generous, and leaving fighting is safer."

Abu Hurairah's great services to Muawiya were answered by the latter with gifts and endowments, as he granted him a palace and estates in the Al-Aqiq Valley in Medina, and married him to his former maidservant, Surrah Bint Ghazwan, according to what Ibn Hajar mentions.

Ka'b al-Ahbar's relationship with Abu Huraira

Abu Hurairah (21 BC - 59 AH) Abu Hurairah came from Yemen to Medina in the year 7 AH

Ka'b al-Ahbar (born around 70 BC - 34 AH) came from Yemen to Medina in the year 17 AH. He was one of the rabbis of the Jews, and the Sunnis considered him among the followers. and the Cave, then Surat Al-A'raf. While he was in Medina, Abu Hurairah used to attend most of his councils and transmit many narrations from him.

Some of those who objected to the validity of Abu Hurairah's narrations said that he used to attribute Ka'b al-Ahbar's sayings to the Prophet (PBUH) to confuse people. Imam Muslim said: "...on the authority of Al-Layth bin Saad, Bakir bin Al-Ashaj told me, he said, Busr bin Saeed told us: Fear Allah, and memorize the hadith, for by Allah, you saw us sitting with Abu Huraira, and he narrated from the Messenger of Allah, and he narrated to us from Ka'b, Then he got up, so I heard some of those who were with us make the hadeeth of the Messenger of God, may God's prayers and peace be upon him, on the authority of Ka'b, and the hadith of Ka'b on the authority of the Messenger of God, may God's prayers and peace be upon him.

Definition of the Companions of the Messenger of God (PBUH)

Al-Bukhari says, as in his Sahih: A companion is one who accompanied the Prophet, (PBUH), or saw him among the Muslims, so he is one of his companions. Imam Ahmad says in al-Sahabi: It is applied to the one who accompanied the Prophet (PBUH), for a year, a month, a day, an hour, or just saw him. Ibn Taymiyyah says in the book Al-Lamiyyah: The love of the Companions is all for me. And the methodology of Ahl al-Sunnah wal-Jama'ah regarding the companions of the Messenger of God, (PBUH), is love, and that we must love the companions of the Messenger of God(PBUH). The reason for their love is for several things: 1. That these people were divinely chosen by God, 2. That God honored them with the company of Muhammad Peace and blessings of God be upon him, and congratulations to a people who saw Muhammad in one vision, even for a moment, 3. Their support for the religion of God Almighty, 4. Their patience over the harm of the polytheists, 5. Their abandonment of their homelands and leaving them 6. Preferring the love of God and His Messenger over everything 7. Their precedence to Islam,

I agree with the approach of loving the Companions one hundred percent, but I wonder who are the Companions?

- If everyone who saw the Messenger, even for a moment, is considered a Companion, then are Abu Jahl, Abu Lahab, and the infidels of Quraish who saw the Messenger throughout his life are among the Companions, and it is our duty to love them and trust their sayings?
- Were those who tried to assassinate the Prophet in Mecca among the Companions because they had seen him for many years?
- Are those who tried to assassinate the Messenger after the Battle of Bani Al-Mustaliq and whom you mentioned in the books of the Sunnis (Abdullah bin Ubayy, Saad bin Abi Sarh, Abu Khater Al-Arabi, Abu Aamer Al-Fasiq, Al-Hallas bin Suwaid bin Al-Samit, Majma' bin Haritha, Malih Al-Taymi, Hisn bin Nimir, And Taima bin Abirak, Abdullah bin Uyaynah, and Murrah bin Al-Rabee, are among the Companions?
 - Are the hypocrites whom God warned the Messenger about and revealed the verses below in Surat **Al-Munafiqun** from among the Companions?

{73}” O Prophet, struggle with the disbelievers and the hypocrites, and be harsh with them, and their abode is Hell, and wretched is the destination.”

{80} “It is all the same for them whether you ask forgiveness for them or do not ask forgiveness for them; never will Allah forgive them. Indeed, Allah {84} And do not pray for any one of them who dies at all, and do not stand at his grave.”

{3} “That is because they believed, then disbelieved, so their hearts are sealed, so they do not understand.”

- “Are those who believed, then disbelieved, then returned to Islam among the Companions?”
- Are those who abandoned the Messenger (PBUH) three hundred of the fighters, headed by Abdullah bin Salul, from among the companions?
- Those who left the Messenger to bleed in the Battle of Uhud and the Battle of Hunayn and turned away, are they from the trusted Companions?
- Is someone who showed his infidelity during the battle of Hunain, after pretending to be a Muslim, such as Kalda bin Al-Hanbal, then later converted back to Islam, is he from the companions to be trusted and loved? This man said at that time: Isn't magic invalid today? He accuses the Messenger of witchcraft, even though he went out with the Muslims as a Muslim. And among them those who tried to kill the Messenger, like Shaybah bin Othman, then converted to Islam after that are they companions to be trusted? And among them were those who showed gloating, such as Abu Sufyan, the leader of Mecca, who said: Their defeat does not end without the sea. Are these companions?

Fear God and do not go to extremes in your religion, and follow the words of the Messenger of God (PBUH) on the authority of Umar bin Al-Khattab, may God be pleased with him, who said: I heard the Prophet, (PBUH), say: “Do not praise me as the Christians extolled the son of Mary; I am only His servant, so say: God’s servant and His Messenger.” Narrated by Al-Bukhari. And take heed of Allah’s saying: Say, “O People of the Book, do not go to extremes in your religion other than the truth, and do not follow the desires of people who have gone astray before, and they have led many astray.”

Wow !! If the Christians exaggerated in glorifying Christ, then you are exaggerating in glorifying those who saw the Messenger even once.

Return to the Book of God and see who the Companions are:

In Al-Tawbah (100) the Almighty said: {And the first forerunners among the Muhajireen and the Ansar, and those who followed them in righteousness, may God be pleased with them and they are pleased with Him....”

And in Al-Fath (18) the Almighty said: “Allah was pleased with the believers when they pledged allegiance to you under the tree.”

The Companions whom we must trust and follow, and from whom narrations could be taken, are those whom God has described. And not everyone who just saw the Messenger (PBUH) or lived in his time. It is not surprising, then, that in your books there are those sayings that you took from what wrongly you called companions.

Examples of the trusted Companions are:

- Those who pledged allegiance to the Messenger under the tree
- Those who swore allegiance to the Messenger in the first and second allegiance
- Those who remained steadfast with the Messenger at the time of hardship in the Battle of Uhud: Abu Bakr Al-Siddiq. Omar bin Al-Khattab. Abdul-Rahman bin Awf. Saad bin Abi Waqqas. Talha bin Ubaid Allah. Al-Zubair bin Al-Awam. Abu Ubaidah bin Al-Jarrah. Ali bin Abi Talib: Abu Dujana. Al-Habab bin Al-Mundhir. Asim bin Thabit. Al-Harith bin Al-Samma. Sahl bin Hanif, Saad bin Moaz, Usaid bin Hudair, and the ones who are true believers like them.
- those who were steadfast with the Messenger at the time of hardship in the battle of Hunayn: Abu Bakr Al-Siddiq, Umar bin Al-Khattab, Abdullah bin Masoud, Al-Abbas bin Abd Al-Muttalib, Al-Fadl bin Al-Abbas, Ali bin Abi Talib, Abu Sufyan bin Al-Harith, Rabia bin Al-Harith, Osama bin Zaid, Ayman bin Umm Ayman

The Companions whom we love and imitate are the likes of Anas bin Al-Nadr, the uncle of Anas bin Malik, may God be pleased with them both, who said when the rumor of the death of the Prophet in battle was shouted aloud by the disbelievers: (O my people, if Muhammad was killed, then the Lord of Muhammad was not killed, so fight for him).

Such are the believers, the people of truth and certainty, in whose hearts faith is established.

The Abbasid Era

In the year 127 AH / 744 AD, and while the Umayyad state was living its last days after its wounds were deepened by the successive revolutions in Syria, Jordan, Homs and northern Iraq, Makkah Al-Mukarramah hosted a conference held by branching branches of the Hashemites that included the Abbasids (descendants of Abbas), the Alawites (descendants of Ali bin Abi Talib) and the Jaafaris (descendants of Jaafar bin Abi Talib) and the Aqilites (descendants of Aqil bin Abi Talib), in order to discuss how to exploit the miserable state of their enemies to achieve the long-awaited dream of restoring power to the Prophet's family.

The Abbasids were represented in this conference by Abu al-Abbas Abdullah al-Saffah (the first of the caliphs) and his brother to his father Abu Jaafar al-Mansur (the second of the caliphs). As for the Alawites from the descendants of Al-Hassan, Abdullah bin Al-Hassan bin Al-Hassan bin Ali bin Abi Talib, and his two sons Muhammad Al-Nafs Al-Zakia and Ibrahim, represented them. Among the decisions was that the call against the Umayyads be "Hashemite", not Alawite or Abbasid, with its slogan being "contentment from Ahl al-Bayt", and that if it bears fruit and eliminates the enemies, then the caliphate will belong to Muhammad al-Nafs al-Zakiyyah.

The second caliph, Abu Jaafar al-Mansur, focused most of his attention on liquidating any potential danger that might come from the leader of the Alawites, Muhammad al-Nafs al-Zakiya (whom Abu Jaafar had pledged allegiance to in the past at the Mecca conference) and his brother Ibrahim, who had gone into hiding, so he led a relentless campaign to find them, but he failed.

Who is the most powerful heir? The daughter's son or the cousin's son?

The Abbasids invoke the honor of their grandfather and accuse the Talibis of the infidelity of Abu Talib, and the invalidity of inheritance from women. As for the Alawites, they see that they are the most deserving of the lineage of Fatima. The answer of Abu Jaafar al-Mansur in his discussion with Muhammad al-Nafs al-Zakiyya was that the children of the girl have nothing from their grandfather, their father, their mother, as long as he has an heir from the clan. Since Al-Abbas was the uncle of the Prophet (PBUH) alive, he is from the clan, and accordingly, neither Fatima nor her children have the right to inherit the Prophet (PBUH). And between the two, the words began to go and come without end to the dispute, until the Abbasids settled it with their swords and cut off the head of the pure soul, so they silenced it forever.

The Abbasid state was a vast empire, and it included peoples with ancient civilizations and many religions:

- In the Abbasid era, Scholars began translating Greek philosophies and learning about the cultures of other nations, especially Persian and Zoroastrian, and Christian and Jewish books appeared in Arabic. Interaction increased between Arab Muslims and other denominations, especially Christianity, and non-Arab Muslims had a major role in shaping thought and culture.

- The Abbasids inherited from the Umayyad state a wide-ranging state; Its borders extended from the outskirts of China in the east to southern France in the west, and it was able to conquer Africa, Morocco, Andalusia, southern Gaul, Sindh, and beyond the river.

- The Abbasid era witnessed a boom in the economic movement of the state, as a result of the resources of zakat, kharaj, tribute, one-fifths of the metal, foreign trade fees, and others. These resources helped cover the expenses of the military and security fields, construction, reconstruction, and the establishment of cities.

- Education developed in the Abbasid era in an unparalleled way, as various disciplines, translation, and creativity appeared in this era, just as the Islamic cognitive mind shone in the first Abbasid era, and the sciences of Islamic jurisprudence, Quranic sciences, Arabic and human sciences, and other sciences such as medicine and astronomy flourished. , physics, chemistry, mathematics, plants, drugs, medicines and others. Scientific schools appeared in this era, and universities, science councils, and libraries were established. In it, many books on mathematics, astronomy, medicine, and Greek philosophy were translated from Greek and Persian and Syriac into Arabic. The translation movement took place in Baghdad from the middle of the eighth century to the end of the tenth century AD. During the reign of the fifth caliph, Harun al-Rashid, the House of Wisdom was established as a library of many translated books. The House of Wisdom later became a translation center.

The intellectual movement in the Abbasid era

They translated the Bible. And she translated from the Greek “the rule of Socrates, Plato and Aristotle, and from the Persian, he translated the book “Kalila wa Dimna” and the book of One Thousand and One Nights, some of which show the impact of the ideas of the Indians on souls and their reincarnation.

Books of Arabic literature appeared, such as The Eyes of News by Ibn Qutayba, Al-Bayan and Al-Tabyeen by Al-Jahiz., The History of the Messengers, Nations, and Kings by Al-Tabari (d. 310 AH), and the book "Mourouj Al-Dahab" - "Al-Tanbih and Al-Ashraf" by Al-Masoudi (d. 346 AH), books of tracts and kingdoms, and the book "Al-Aghani" "Abu Al-Faraj Al-Isfahani (d. 355 AH)", and jurisprudential schools appeared in the era of the Abbasid state, and Baghdad occupied the forefront of these jurisprudential studies, and several jurisprudential trends appeared. He fit in between them and took a middle school like Shafi'i.

And after the melody spread in the speech of the Muslims, as a result of their mixing with non-Arabs in the conquered countries. These scholars collected and codified the words and poems of the Arabic language from its pure sources in Najd, in the heart of the Arabian Peninsula. They also set grammatical rules for the Arabic language, and invented dots and shapes on the letters to know the correct pronunciation of words, especially the Holy Qur'an, so that it is not exposed to distortion. This is in addition to the classification of linguistic dictionaries, and the development of the science of prosody in order to know the weights, rulings and themes of poetry. Among the most famous pioneers who made these scientific innovations at the beginning of the Abbasid era was the Arab visual scholar,

Al-Khalil bin Ahmed Al-Farahidi (d. 175 AH / 79 AD) ", and his student, the Persian scholar "Abu Bishr Amr bin Othman, nicknamed Seiweh (d. 177 AH / 793 AD)". The capital, Baghdad, soon participated in this scientific renaissance, as he moved to it A number of scholars of Kufa and Basra, such as "Abu Hanifa", "Al-Mufaddal Al-Dhabi", "Al-Kisa'i" Al-Farra', and "Ibn Al-Sakit", so that Baghdad became the scene of heated scientific debates between the most famous scholars of the era.

Music also flourished and its instruments developed, especially in the city of Baghdad, which became a center of excellence and fame in this art.

All the previous changes greatly affected the political role of the nation. After it used to express its views with utmost freedom in the Prophetic and Rashidi eras, that freedom became restricted in the Umayyad era, and the nation lost its right to choose its political leadership. And the situation continued in this way in the Abbasid era.

Challenges during the Abbasid era

Not distinguishing between the clear Arabic tongue and the commonly used Arabic language:

Sibawayh compiled Arabic speech and tabulated and included similar topics with each other, so he concluded after that all of the rules under which (most) Arabic speech falls, and when applying these rules to the Qur'an, some of its texts remained outside the rules. It would have been more appropriate to take the Qur'an as the primary source and derive rules from it, then apply them to the collected uses of the Arabic language, and not the other way around. As a result of this confusion between the concept of the tongue and the concept of language, some considered that the manuscripts and printed books are the Qur'an, even though the Qur'an was revealed as an audio remembrance to the Messenger Muhammad (PBUH) and he recited it to the people with his voice and memorized it as a recitation and transferred it as they heard it as an animated vocal remembrance, so pronunciation is not without movements.

Adopting the idea of synonymy in the Holy Qur'an: Depending on the uses of eloquent Arabs for synonymy in poetry, prose, and rhetoric, many commentators and jurists adopted the existence of synonymous words in the texts of the Qur'an, with the existence of one meaning for two or several words, ignoring the basic rule that says: {If the building differs in terms of The word or sentence, the meaning necessarily differs, and any addition, deletion, introduction or delay in the structure affects the meaning, and if they agree in the structure, then the meaning is determined according to the context in which it was mentioned and according to what the speaker intended in the discourse that is compatible with reality.

The Qur'an is very precise and precise in its use, and it does not use two words with exactly one meaning, even if they are synonymous or interchangeable, and even if they are from two languages, it pertains to each of them with its own meaning.

Adoption of the idea abrogation in the Qur'an:

This concept of abrogation led them to consider a single verse that abrogates dozens of verses, and some jurists said that the hadith can abrogate a verse from the Qur'an. This misinterpretation gave way to question the universality of the message, which is a mercy to the worlds. There is no transcriber and

abrogated between the two covers of the Holy Qur'an. Every verse has a field, and every rule has a field in which it operates.

Equality of Hadith and Sunnah with the Qur'an:

The Abbasid state became an empire that included different nations, sects, and sects, and it was in a state of constant wars, so it needed laws and legislation that dealt with matters of life, so they relied on the interpretations of the jurists who made it easy to derive them from the hadiths instead of the Qur'an.

Expanding the definition of prohibitions: They are mentioned in the Qur'an clearly and explicitly in the verses of Quran as precise divine rulings, and it is not permissible to ijihad about them, neither by increasing nor deleting. But the Early Scholars of Sunni considered all the not-do verses as prohibitions, and all modern inventions as prohibitions until their number increased to hundreds. This is contrary to the mercy of the message and to what is mentioned in the Qur'an regarding the facilitation of lifting the burden and shackles from the Islamic nation.

The phenomenon of venerating the predecessors

Venerating the Companions, venerating the hadiths, the two Sahihs and Bukhari, venerating the virtues of the early Muslims and those who followed, minimizing their shortcomings and finding justifications for their mistakes. And maximizing transportation on the mind and fighting the use of the mind and science is in contemplating the verses of the Qur'an, and accusing those who think in this way of heresy, imprisonment and murder.

Not distinguishing between religion and Creed

Religion with God is Islam since the creation of the universe, and that God Almighty will judge between religions on the Day of Resurrection.

Failure to understand the verses of prophecy and the miracle of the Qur'an:

Since the verses of prophecy relate to the creation of the universe and man and the unseen, whose meanings it was difficult for people in that era to interpret due to the lack of development of knowledge and science, the jurists and clerics found themselves deficient in answering many questions, so they searched for narratives and occasions or invented events for what could give them Evidence of answers and events similar to the sensory miracles of the previous prophets, so heritage books were filled with legends transmitted from previous nations.

