The leaders of the Umayyad state between loyalty and rebellion, a historical study

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Abstract

The Umayyad state was established as a result of the efforts of its founder, Muawiyah bin Abi Sufyan, who was the ruler of the Levant since the era of Caliph Omar bin Al-Khattab when he assumed it for about seven years and remained in it during the caliphate of Othman bin Affan for about twelve more years. From the year 41 AH (662 AD) to 132 AH (650 AD), the Umayyad rule lasted for nearly 91 years, during which it witnessed a great geographical expansion and was the capital of the state in the city of Damascus. France in the west and managed to conquer Africa, Morocco, Andalusia, southern Gaul, Sindh and Transoxiana.

Introduction:

One of the most important countries that appeared in Islamic history is the state of Bani Umayyah, nicknamed the Umayyad state, which was attributed to them. That we bite the conditions of the world and see how they are traded between the hands of people, today in our hands and tomorrow in the hands of others, and this case applies to functions that ended and others came, and every state has reasons for advancement and factors for collapse and fall, and the era of the Umayyad state represents a link between the history of the two eras of prophecy and the rightly-guided caliphate and what followed. From the eras that witnessed the establishment of the Abbasid state, which continued to rule for five centuries, during which the Islamic nation experienced great victories and severe setbacks, during which Islamic civilization flourished, Islamic thought flourished, science was empowered and Muslim scholars excelled, and their activities extended influential in the East and the West. It formed a sprawling Islamic state on which multiple elements interacted, witnessed different social and national structures, and political, economic and social developments, which determined its path and approach. To most of the ancient and modern historians a mystery, and the Umayyad history remained neglected due to the position of hostility taken by most of the Umayyads towards the Islamic call at the beginning of its inception, as well as the political circumstances and the Umayyad’s intervention in a political and military conflict with the family of the House (upon them be Islam). This left a feeling of hatred for the Umayyads, which made the matter worse. This news kept repeating on people’s tongues until the era of blogging began. Historians wrote down all the narrations that came to their ears without criticism or analysis, and for that, they were subjected to violent campaigns to eliminate them, and after them, the powerful
campaigns were found. In the political arena, the research was divided into two sections. The first topic dealt with a quick overview of the emergence of the Umayyad state and the military achievements of some of its leaders. The second topic the rebellion that the leaders of the military commanders against the Umayyad state included multiple reasons that we dealt with in this topic

**First: The establishment of the Umayyad dynasty**

The Umayyad state was established as a result of the efforts of its founder, Muawiyah bin Abi Sufyan, who was the ruler of the Levant since the era of Caliph Omar bin Al-Khattab when he assumed it for about seven years and remained in it during the caliphate of Othman bin Affan for about twelve more years. From the year 41 AH (662 AD) to 132 AH (650 AD), the Umayyad rule lasted for nearly 91 years, during which it witnessed a great geographical expansion and was the capital of the state in the city of Damascus, France in the west and managed to conquer Africa, Morocco, Andalusia, southern Gaul, Sindh and Transoxiana (1).

The Umayyads trace their lineage back to Umayyah bin Abd Shams from the Quraish tribe and they played an important role during the pre-Islamic era during the Abbasid era. During the era of Caliph Omar Ibn Al-Khattab, then a dispute arose between him and Caliph Imam Ali Ibn Abi Talib (peace be upon him) after him, the sedition of Othman’s murder until his son Al-Hassan relinquished the caliphate to Mu’awiyah after the death of his father. Hereditary, as the Umayyad state was forced by virtue of its tendency to exist by adopting the principle of the hereditary individual rule (2).

Muawiyah entrusted his son Yazid with the mandate of the covenant, took a throne and a guard, surrounded himself with the pomp of the king, and built for him a cabin near the mosque. He also established the office of the seal and the postal system. After Yazid’s death, things became turbulent, so Ibn al-Zubayr demanded the caliphate, then Abd al-Malik ibn Marwan ibn al-Hakam managed to defeat and kill him in Mecca in the year 73 AH. The state again took place the largest of the Umayyad conquests during the reign of Al-Walid bin Abdul-Malik, so the conquest of Morocco was completed, the whole of Andalusia was conquered and the Sind was opened under the leadership of Muhammad bin Al-Qasim Al-Thaqafi, and the country beyond the river led by Qutayba bin Muslim, succeeded by Suleiman bin Abdul-Malik, who died stationed in the meadow of Dabiq, not to besiege Constantinople. Then the ascetic Caliph Omar bin Abdul Aziz in his reign in southern France and it was a long era and a lot of stability and after his death the state entered a state of great turmoil until Marwan bin Muhammad took control of the caliphate and took him moving between the regions and suppressing revolutions and disturbances then met with the Abbasids in the battle of Al-Zahab, he was defeated and killed who is considered The best biography of the Umayyad caliphs was succeeded by his cousin Yazid and then Hisham, who conquered and the end of the Umayyad state (3).

**Second / the most prominent leaders of the Umayyad dynasty and their military efforts:**

The Umayyad state had many leaders who took over the affairs of the state throughout the history of the Umayyads, some of them worked to provide their services to the state and had
achievements on the military level in terms of conquests and in terms of construction is still prominent until now.

1- Abd al-Rahman ibn al-Ash’ath

Abd al-Rahman ibn al-Ash’ath was born in Kufa in the house of one of its nobles. His father, Muhammad ibn al-Ash’ath, one of the faces of Kinda, the Metwally Prince, Sijistan Abd al-Rahman ibn al-Ash’ath ibn Qays al-Kindi was an Umayyad military leader from the people of Kufa and its supervisors and the author of the most violent revolutions against the Umayyad state. illiteracy and annexation of a large number of countries in favor of the Umayyad state, and the reasons for his departure were not religious at all. (4)

2- Yazid bin Al-Muhallab

Ibn Saraq Ibn Sahih Ibn Kinda Ibn Amr Walad (35 A.H.-102 A.H./673-720 A.D.) was a leader and one of the bravest rulers of Khurasan after the death of his father Al-Muhallab Bin Abi Sufra in the year (83 A.H) and he stayed for about six years and then Abdul Malik Bin Marwan dismissed him according to Al-Hajjaj’s opinion. Al-Hajjaj was afraid When he was isolated, Al-Hajjaj imprisoned him, he remained in prison for a while, then he was able to escape to the Levant to take refuge next to Suleiman bin Abdul-Malik, the latter appointed him after the death of Al-Hajjaj, Iraq and then Khurasan. (5)

And when Abd al-Malik Khalid ibn Abdullah was removed from Basra, and his brother Bishr ibn Marwan used his place, he ordered the Egyptians to send al-Muhallab to the war of al-Azarqa among those who elected him from the people of Basra and leave him behind in the war, and to send an honorable man from the people of Kufa known for his valor and help in a dense army. To Al-Muhallab, so they would follow the Kharijites until they destroyed them. So Al-Muhallab sent Judai bin Saeed bin Qabisa to elect the people from the court. He called Abd al-Rahman bin Makhanf and taught him his position with him and said, “I will appoint you to the army of Kufa in the war of the Azraqa. To Al-Muhallab, they went down to Ramurmuz, and the Kharijites met her, so Miller of Al-Muhallab stared at him, where the two soldiers can be seen. Through God, he threatens them and warns them of the punishment of Abd al-Malik if they do not return to al-Muhallab, so they do not turn to him, proceed to Kufa, and seek permission from Omar bin Harith to enter, but he did not give them permission, so they entered and attacked his permission (6).
Bakhawi and Samarkand, and they had broken and apostate, then he conquered Ferghana and the country of the Turks in the year sixty-five, and Khurasan ruled for ten years.\(^{(8)}\)

The war action began in 86 AH when Al-Hajjaj bin Yusuf Al-Thaqafi appointed him the Wilayat of Kharian, a vast and sprawling province, after which the Muslims had not continued the conquest. Al-Muhallab bin Abi Sufra was governor of Khurasan from the year 78 until 86 AH. The successive rapid strikes on the enemies did not leave them time to assemble or plan to respond to the attack on the Muslims, but he was distinguished from Al Muhallab in that he set up for each campaign a fixed plan with a specific goal and destination, then confronted all his forces to reach his goal \(^{(9)}\).

Qutayba Khurasan was presented as a prince on behalf of Hajjaj in the year eighty-six, so he offered the soldiers and urged jihad and marched as an invader. So he called him to his country and handed it over to him. Qutayba walked to others and Shoman, who is from Tokharatan, and their king reconciled with him over a ransom that he paid him and took it. Then he went to Merv and appointed his brother Salih bin Muslim as successor to the army. Left and right in this invader, and it was said that Qutayba came to Khurasan in the year eighty-five, and that captivity was a woman in Barmak. Salih Qutayba, the king of Shuman, wrote to Tarkhan, the owner of Badghis, about whom he had of the Muslim prisoners, who threatened them. In the river in the year eighty-seven, when he came down with them, they were angry with them in Sogd and those around them from the Turks. They marched to him in great crowds, and they took the roads on him, and the news was cut off and the Messenger was between him and the Muslims two months, then he defeated some days and thickened them with killing and captivity and came to the wall to demolish it, so they asked for peace, and he reconciled them \(^{(10)}\).

5- Muhammed bin al-Qasim

He is the son of Muhammad ibn al-Hakam ibn Abi Aqil al-Thaqafi, the conqueror of Sindh and its ruler, one of the great leaders, and one of the men of time in the Marwani era. His father was the governor of Basra for pilgrims, and the pilgrims Muhammad took over the bonds in the days of al-Walid ibn Abd al-Malik, and he was at that time residing in Persia. He ordered him to walk to Al-Rayy, led by Abu Al-Aswad Jahm bin Zahr Al-Ja’fi, and equipped Al-Hajjaj with him six thousand fighters from Jund Al-Sham, and many other groups besides them. The pilgrims used ginned cotton, so it was soaked in virgin vinegar, then dried in the shade, and he ordered them to soak it in water and use it for cooking and dyeing \(^{(11)}\).

Muhammad ibn al-Qasim stayed in Shiraz for six months, according to the plan, then crawled until Makran came and stayed there for a month and the like, then he crawled to Finzpur and its people had gathered crowds to fight him, so he fought them for months, then opened it, captivated and sheep, then crawled to Armael and opened it after days, then crawled to Dibble. It was the greatest of their cities, and with him was Jahm bin Zahr al-Ja’fi and he mobilized the armies, and there he passed away ships sent by the pilgrims, which were full of men, weapons and numbers. And he set up a catapult known as the bride, and he fought them for several months, and they had a great desire to worship him. of Muslims, and built its mosque. He continued his march to Al-Nayron and reconciled with them, and wrote to Al-Hajjaj asking him for permission to come forward, so he wrote to him that you are a prince over what you
have opened, and he wrote to Qutayba bin Muslim Al-Bahili, governor of Khurasan, whichever of you previously went to China, he is a worker on it, and on its owner, so Muhammad bin Al-Qasim went, and made no country except He overcame him, and there is no city but he conquered it by peace or force, so he crossed the Indus River, while he was below Mahran. Then he walked towards the Shatt of Mahran, and when Daher reached his place, the king of Sindh sent a great army to him. Muhammad ibn al-Qasim met that army and defeated them. Daher crawled to him while he was on an elephant and surrounded by elephants, so the war intensified between them, so they fought fiercely. So he fought in the land until he was killed in the evening, and his army was defeated, and the Muslims conquered the country and the woman of Daher was defeated to the city of Rawar, so he walked to her, and she frightened him and burned herself and her concubines, then he seized the cities of Sindh one by one, then cut the Byas River to Multan and besieged it, and cut off the water from it, so they came down on his rule So he killed the female fighter, enslaved the offspring, and killed the six thousand of the country’s wardens, and they struck a great deal of gold, so that money was collected in a house ten cubits long and eight cubits wide. In him is the prophet Job. Then he was appointed in it, and he proceeded to cross the country, and conquer the cities one by one, then he wrote to the pilgrims informing him of that conquest. The pilgrims looked and saw that he had spent on Muhammad Ibn al-Qasim sixty thousand and found what he had brought to him twenty and one hundred thousand, so he said: We healed our anger and realized our revenge and increased sixty thousand Dirham, and the head of Daher, and Muhammad had sent the head of Daher to him.

The rebellion of the leaders of the Umayyad dynasty:

1- Abd al-Rahman ibn al-Ash’ath

Al-Hajjaj prepared the armies from Basra, Kufa and other places to fight the Turkic dynasty in order to eliminate from it the killing of the army of Ubayd Allah bin Abi Bakr in the past year. Forty thousand of all Egyptians were prepared, twenty thousand were ordered by Abd al-Rahman bin al-Ash’ath.

Al-Hajjaj came to his uncle Ismael bin Al-Ash’ath and said: Do not send him to him, for I fear a caliphate. By God, the Euphrates Bridge never passed. He saw that if only he had to obey and have authority. Al-Hajjaj said: There is no one for me that I fear and I wish not to disobey my command or leave my obedience. Sajistan in the year eighty, so her family gathered when he presented her. The army of Abd al-Rahman al-Ash’ath was called the Army of the Peacocks, and it is said that the people named them that because of their integrity, promise, nobility and courage.

Although al-Hajjaj hated him so much that he said, “I never saw him. I was interested in killing him.” The reason for this sedition was that Ibn al-Ash’ath hated him, and he understood that and wished him bad luck and the demise of the king from him. When al-Hajjaj ordered him against that the aforementioned army and ordered him to enter the land of Ratbil, the king of Turks.
So he went, and Ratbil wrote to Abd al-Rahman if he marched with the soldiers to him until he entered his first country and took a ritebil to join his soldiers and leave the land for him as a stable and a fortress. Then he used to write to the pilgrims what God had conquered from the enemy’s country.

In addition, in Al-Hajjaj’s response to Ibn Al-Ash’ath (mentioned to him, then, then go. I commanded you to avoid the trespassers in their land, and he wrote in all of that: “Oh Ibn Al-Ha’ik, the treacherous, apostate who robbed Othman of his clothes and fought him, and his grandfather Al-Ash’ath, who apostatized from Islam.” Ibn Al-Ash’ath became angry and said: He writes to me Like this, and it does not reach to become from some soldier or from some servants because of his weakness and weakness. Ibn Al-Ash’ath led an Iraqi revolution in which Iraqis from different sects participated, with the goal of getting rid of the rule of Hajjaj and his oppression and getting rid of the Umayyads and establishing a separate Iraqi rule over the rule of the Umayyads in Damascus. The movement of Ibn Al-Ash’ath received support and participation of scholars.

And the people of Kufa, the people of Basra, the people of the frontiers and the armed forces gathered in the monastery of Al-Jajam, so they all gathered to fight the Hajjaj and gather them against him, with their hatred and hatred for him. Thus, they are one hundred thousand fighters, and the Hajjaj came to be supplied by Abd al-Malik before he came to the monastery of Qurra.

Then they started flocking every day and fighting, and the people of Iraq came to them from their materials from Kufa and its blackness as they wished, and from Basra and the people of Syria in great distress, for prices had gone up on they and they were as if they were under siege. In addition, that was in the year eighty-two, and it was on Abu al-Ash’ath, so he went to the kings of India, and al-Hajjaj continued to trick himself into killing him until he was killed and beheaded.

The accounts differ about the end of Ibn Al-Ash’ath, as some went to say that King Ratbil killed him, and some mentioned that he died in his bed. The Umayyad state had it not been for the firmness and steadfastness of Hajjaj and the weakness of Abd al-Rahman and his flight, for the fitnah of Ibn al-Ash’ath went into which the nobles of the people of Iraq and their leaders went.

2- Yazid bin Muhallab

Al-Hajjaj dismissed Yazid bin Al-Muhallab from Khurasan, and when he entrusted Omar bin Abdul Aziz, he removed Yazid bin Al-Muhallab from Iraq and replaced Uday bin Artist Al-Fazari with him. He loved like them, and Yazid ibn al-Muhallab hated Umar. He dismissed Umar ibn Abd al-Aziz al-Jarrah ibn Abdullah al-Hakami from the wife of Khorasan after a year and five months. Rather, he removed him because he used to take the tax from the infidels who converted to Islam, and he says, “You convert to Islam as an escape from them. Omar wrote to him that God only sent Muhammad, may God’s prayers and peace be upon him and his family, as a preacher, and he did not send him as a collector, and he dismissed him and replaced him.
with Abd al-Rahman ibn Naim al-Qushayri for war and Abd al-Rahman ibn Abdullah for taxation (24)

Yazid bin Al-Halb escaped from prison when Omar bin Abdul-Aziz became ill, so he promised his servants that they would be eaten in some places. He seeks him and receives him and writes to Uday bin Artah informing him of his escape and instructing him to prepare to meet him and to take away from his household whom he saw with his sight (25) Uday bin Artah gathered the people of Basra and trenched it and sent on the horses of Basra, Al-Mughirah bin Abdullah bin Abi Aqil Al-Thaqafi. and took over Basra (26)

The reason for the departure of Yazid bin Al-Muhallab is the bad relationship between him and Yazid bin Abdul-Malik, who was threatening him with killing, and the evidence for this is that he did not come out during the caliphate of Suleiman bin Abdul-Malik and his succession Omar bin Abdul-Aziz. Al-Basra and his brother Marwan bin Al-Muhallab, and when the news reached Yazid bin Al-Muhallab Al-Khalifa’ Yazid bin Abdul-Malik prepared his nephew Al-Abbas bin Al-Walid bin Abdul-Malik in the four thousandth presented in the presence of his uncle Maslamah bin Abdul-Malik while he was among the soldiers of the Levant, going to Basra to fight him. When Yazid bin Al-Muhallab reached the exit of the armies to him, he left Basra and took his brother Marwan on the advice. He came until Wasit came down and consulted with those with him from the princes about what he relied on. They differed over him in opinion. Some of them advised him to go to Ahvas to fortify at the tops of the mountain. Muslim bin Abd al-Malik with al-Muhallab, because he rode from Wasit and his son Muawiyah succeeded him and marched with him in an army with his brother Abd al-Malik in his hand until he reached a place called al-Aql. (27) And those who remained from the Muhallab family, their followers, and the ships rode until they reached Qandabin from the land of Sindh, so Maslamah Hilal bin Ahuz al-Mazni sent his followers to follow them, so he joined them, killing a group of them and capturing the rest (28).

3-Qutayba bin Muslim Al-Bahili 96AH-715AD

Qutayba ibn Muslim, as mentioned, was one of the leaders of al-Hajjaj ibn Yusuf al-Thaqafi. He knew the extent of Suleiman ibn Abd al-Malik’s hatred for al-Hajjaj. When he became the caliph, Qutayba feared his revenge because he stood by al-Waleed ibn Abd al-Malik until he wanted to remove his brother Suleiman from the mandate of the covenant and make it to his son, so he resolved Qutayba revolted against Suleiman and gathered crowds for that on behalf of his men and his family, but his movement failed and ended with his killing in Ferghana at the hands of Waki’ bin Hassan al-Tamimi. Then Yazid bin Al-Muhallab went out from the Levant as Emir of Khurasan, but he came to Basra to gather people from his brothers, his cousins and his loyalists. (29) Qutaiba entered the journey, and his brothers, his family, Bani Bakr bin Wael, who were your supporters, Bani Tamim, then Azad came to him. Katheer bin Qutayba advanced and was killed. Then Mughalas bin Abd al-Rahman bin Muslim, the nephew of Qutayba, killed Hajib Qutaybah Shrek bin al-Samit. Qutaybah was patient with his brother, and Qastalania raged among them, and the Azad and the builders of Bakr cut off the lines of the pavilions. (30)
4 - Yusuf bin Omar Al-Thaqafi

After Yazid bin Al-Walid killed his cousin Al-Waleed bin Yazid and assumed the caliphate, Mansour bin Jamhour Al-Kalbi sent a new governor of Iraq and Khurasan instead of Yusuf bin Omar. Abdullah Al-Qasry, and when Yusuf bin Omar reached the death of Al-Walid bin Yazid, he was afraid of Yazid bin Al-Walid and imprisoned the heads of the Yemeni tribes until they gathered together, and he did not see what he liked, so he fired the Yemeni chiefs. And Mansour bin Jamhour came and wrote from the site of Ain Al-Baqar to the commanders of Al-Sham in Al-Hira by taking Yusuf and his workers, and Yusuf showed obedience. And when Mansour approached, Yusuf entered the house of Omar bin Muhammad bin Saeed bin Al-Aas and fled from it to the Levant, and Yazid bin Al-Walid sent fifty horsemen to receive him. When he sensed them, he fled and hid and was found among the women, so they took him and brought him to Yazid, so he imprisoned him with my two sons, Al-Walid bin Yazid Othman, and Al-Hakam in Damascus. Ibn Omar and that was in the year 127 AH and he was 60-odd years old. It was said: They threw him dead, so the boys tied a rope to his leg and dragged him in the alleys of Damascus. He was short in stature and had a large beard that reached his navel. If Yazid bin Al-Walid killed his cousin Al-Walid bin Yazid and assumed the caliphate, Mansour bin Jamhour Al-Kalbi sent a new governor of Iraq and Khurasan instead of Yusuf bin Omar, and Mansour bin Jamhour was not from the people of religion but became with Yazid His opinion of Ghailaniyah and his anger at Yusuf for killing Khalid bin Abdullah Al-Qasri. When Yusuf bin Omar reached the death of Al-Waleed bin Yazid, he was afraid of Yazid bin Al-Walid and imprisoned the heads of the Yemeni tribes until they met harmful to him, so he did not see what he liked, so he fired the Yemeni chiefs. In addition, Mansour bin Jamhour came and wrote from the site of Ain Al-Baqar to the commanders of Al-Sham in Al-Hira by taking Yusuf and his workers, and Yusuf showed obedience. Moreover, when Mansour approached, Yusuf entered the house of Omar bin Muhammad bin Saeed bin Al-Aas and fled from it to the Levant, and Yazid bin Al-Walid sent fifty equestrians to receive him. When he sensed them, he fled, hid, and was found among the women, so they took him and brought him to Yazid, so he imprisoned him with my two sons, Al-Walid bin Yazid Othman, and Al-Hakam in Damascus. Ibn Omar was in the year 127 AH and he was 60-odd years old. Moreover, it was said: They threw him dead, so the boys tied a rope to his leg and dragged him in the alleys of Damascus (31)

5 - Muhammad bin al-Qasim al-Thaqafi

When the Caliph Al-Walid bin Abdul-Malik died in the year 96 AH, his brother Suleiman bin Abdul-Malik took over the caliphate in his place, and Suleiman hated Al-Hajjaj bin Yusuf al-Thaqafi a lot; Because of his heinous deeds, his crimes, and his love for bloodshed, he appointed Saleh bin Abdul Rahman as Emir of Iraq, and he is the fiercest enemy of Hajjaj. Saleh dismissed all the men of al-Hajjaj from their positions, and among them was Muhammad ibn al-Qasim, the prince of Sindh and its conqueror, and replaced him with Yazid ibn Abi Kabsha al-Sikski (32). Safer than Sindh and India. Muhammad bin al-Qasim was one of the rare leaders who were not interested in positions. He worked to serve Islam and was keen on the cohesion of the nation and the non-disruption of Muslims. He agreed to the decision to isolate despite his ability to resist and be isolated. The narrations mention that Daher’s daughter, Seeta,
when she learned of the dismissal of the leader Muhammad ibn al-Qasim, wanted to heal her feelings of frustration and was affected by what happened to her; She was a queen, but she fell into captivity after her father was killed, and her mother committed suicide after that, and her king and her pride were lost. And because the accusation is very big, Yazid bin Abi Kabsha decided to arrest him and send him to Saleh bin Abdul Rahman while he was in shackles, and the scene of his exit while he was shackled was a very severe and difficult scene for the people of Sindh, Saleh bin Abdul Rahman imprisoned Muhammad bin Al Qasim in Wasit city prison, and he was This prison is used by al-Hajjaj to imprison everyone who suspected him, so Saleh ordered that Muhammad be tortured with the same instruments that al-Hajjaj used to torture, until he confessed to the heinous crime of which he was accused, and kept swearing that he was innocent and insisted on words until he died (33)

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