

The Book of Rabi` al-Abrar and the Texts of the News by al-Zamakhshari as a source for the study of social customs and traditions, generosity and generosity as a model

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Abstract:

Kindness and generosity are considered among the honorable morals, and among the best qualities that characterize a person, as they indicate the soundness of nature and the purity of hearts, through which social solidarity is achieved among the people of the nation, and they are also considered among the customs and good traditions inherited among the Arabs since the era before Islam and to this day. Many narrations were mentioned in the book Rabi` al-Abrar and the texts of the news that indicate the generosity and generosity of the Arabs, and how the Arabs used to glorify those who he possesses these qualities, and they disparage those who do not possess them.

Introduction:

Praise be to the Lord of the worlds, and prayers and peace be upon the one who was sent as a mercy to the worlds, our Prophet Muhammad, and upon his pure household...

The book Rabi` al-Abrar wa Nussuat al-Akhbar by (Mahmoud bin Omar al-Zamakhshari d. 467 AH / 1074 CE) is considered one of the most important books that contained all kinds of science, including poetry, history, literature and various topics. It is a repertoire of news as it covers all aspects of Arab social life, and this research sheds light on an aspect of Arab social life, and one of the most important customs and the traditions inherited by them is generosity.

First: the importance of research.

The importance of the research is summarized in the statement of the good social habits inherited among the Arabs, especially the qualities of kindness and generosity, as they are of different types and forms, as they indicate a great creation and a great good deed ordered by the Lord of the

Worlds, and urged by the Master of the Messengers, for kindness and generosity are great qualities encourage its owners to do what is required of the good without compensation or purpose.

Secondly: research sources.

Among the most important sources that I relied on in this research are (The Prophet's Biography) by Ibn Hisham (d. 213 AH / 828 CE), (The Book of the History of the Messengers and Kings) by al-Tabari (d. 310 AH / 923 CE), (The Book of the History of the City of Damascus) by Ibn Asaker (d. 571 AH / 1175 CE). And (Al-Kamil fi al-Tarikh) by Ibn al-Atheer (d. 630 AH / 1232 CE), and the book (The Beginning and the End) by Ibn Katheer (d. 774 AH / 1372 CE). and others.

Kindness and generosity:

Generosity is among the honorable morals, and they are among the best qualities soundness of nature, purity of hearts, and through them social solidarity is achieved among the sons of the nation, so souls are raised to do good and favor, and God Almighty recommended them to His Prophet (may God's prayers and peace be upon him and his family), and urged us to do them both in the Noble Qur'an, as the Almighty says: *((The example of those who spend their money in The way of God is like a grain that sprouts seven spikes, in each spike a thousand hundred grains, and God multiplies for whomever He wills, and God is Ample, Forbearing))* ⁽¹⁾

And as the Almighty says: *((For the poor who are constrained in the cause of God and cannot travel in the land. The ignorant thinks them to be rich of abstinence. You know them by their mark. They do not ask people to join them. Whatever good they spend, God is All-Knowing of it. Those who spend their money in the night and the day, secretly and openly, they will have their reward with their Lord, and there is no fear. them, nor shall they grieve.))* ⁽²⁾

And the Almighty said: *((Say, "Indeed, my Lord extends the sustenance for whomever He wills of His servants, and restricts it for it. And whatever you spend, He replaces it, and He is the Best of Providers. "))* ⁽³⁾

And the Almighty says: *((And they feed food, out of love for Him, the poor, the orphan, and the captive. We only feed you for the sake of God. We do not desire from you any recompense or thanks. Indeed, we fear from our Lord a grim and rainy day. So God protected them from the evil of that day, and met them with brilliance and joy, and rewarded them for their patience with paradise and silk.))* ⁽⁴⁾

Generosity in the language ((means heavy rain and a man gives his money then he is a generous ,)) ⁽⁵⁾and it was said that the generous is the one who gives without questioning to forbid this question ⁽⁶⁾, ((and the generous is also known for generosity)) ⁽⁷⁾And generosity, idiomatically, means giving what one should to whom one should ⁽⁸⁾.

As for generosity in language ((it is the opposite of meanness, generosity and dignity, and generosity is generous, and the generosity of so-and-so gave ease , and the generosity of a thing is self-esteem) ⁽⁹⁾.

Generosity is a word taken from the name of God (the Generous), and it means giving in everything, so He is more generous. Generous people, there is no generosity above his generosity, and there is no giving equivalent to his giving, and he gives whatever he wants to whomever he wants. He wills with asking or without asking⁽¹⁰⁾.

For generosity idiomatically, it is easy giving ⁽¹¹⁾, and Judge Ayyad mentioned in this sense. Saying: ((As for generosity, generosity, generosity, and forgiveness, their meanings are close, and some of them differentiated between them.

So generosity made spending with the kindness of one's soul in what magnifies his presence and benefit and is elevated, and he is against villainy))⁽¹²⁾.

Generosity is one of the ancient attributes of the Arabs, which they were famous for until it became a symbol an identity that distinguishes them from other nations, and this old adjective dates back to the time of our master Abraham (upon him be Peace), and the Holy Qur'an refers to how the Prophet of God Abraham (peace be upon him) honored his guest In the Almighty's saying: (*Did the story of Abraham's honorable guests come to you when they entered upon him and said, "Peace?" He said, "Peace, people who deny." So he went to his family, and came with a fat calf, so he brought it to them and said, "Don't you eat?"*)) ⁽¹³⁾

The Arabs took this honorable characteristic from their grandfather Abraham (peace be upon him), and for them, honoring the guest became an example in the Arabian Peninsula. The nature of the harsh climate, the scarcity of natural resources such as food and drink, the scarcity of obtaining water, and their lack of knowledge of its paths and the possibility of losing it is a reason for generosity.

The Arabian man was a generous person in order to be given and he was feeding in order to be fed, for the life in the desert is not safe, and he may be exposed to the same situation that the owner of the villages is exposed to) ⁽¹⁴⁾ Therefore, generosity became an Arab tradition and a human duty that the Arabs within the Arabian Peninsula were keen on, in addition to the fact that the Arab man was naturally inclined to honorable morals and to what raises his status in their circles and councils ⁽¹⁵⁾, and because the desert environment by its nature facilitates destruction in it, giving has become a duty in this Circumstances, and miserliness is a vice that society does not accept, hence the exaggeration of generosity prevailed as part of virtuous morals, so we see the Arab eager to show a high manner when honoring his guest, and his pride has returned to him and his tribe and among the manifestations of their honor for the guest is their joy in their guests and anticipation of their arrival, as they cared for the guest They took great care and considered neglecting the guest, or deceiving him, as a crime that contradicts the customs, traditions, and morals accepted in the desert, and that among the perfect hospitality among the Arabs is their welcoming the guest in the first stage of their generosity, and it came in the poetry of Hatim Al-Ta'i ⁽¹⁶⁾ about this

The meaning of saying:

I ask the very hungry, O Umm Munther,
if he comes to me between my fire and my butchery

Shall I simplify my face that he is the ruler of the towns,
and do my favor to him without denying me ⁽¹⁷⁾.

Hatem Al-Taie was one of the most famous people known to the Arabs before Islam for generosity and setting the example in generosity, when:)) a people raided the Tai tribe, Hatim rode his horse and took his spear, and called in his clan, and he met the people, so he defeated them and followed them. Their leader said, O Hatim, give me your spear, and he threw it at him, so the man persisted and did not turn around, so Hatim was told: You offered your people to eradicate if he turned to you and you are the leader ,then he said I knew it was damaging,but what can the man says about the word “say” ⁽¹⁸⁾.

And this narration shows the generosity of Hatim Al-Ta’i, who gave his spear to his adversary, even if this behavior endangered his life. When they asked him about his behavior, he said to them: What is the answer to those who say “give me”! That is, he never returns his liquid, even if he is harmed.

And when Hatem Al-Ta’i was asked: ((O Hatem, did anyone beat you in generosity? He said: Yes, an orphan boy who came down in his yard and had ten heads of sheep. So I came to him and he offered me the meat of his one sheep’s head I liked it very much so I asked for it, then he got all of his cattle slaughtered one by one and ,so he and presented to the brain, and I do not know, so when I went out to leave, I looked around his house a lot of blood, then I asked him what did he do and he told me that he would not be stingy with his guest that is an ugly curse on the Arabs.Then Hatem was asked what was the compensation,Hatem answered that it was three hundred of camels and five hundred heads of sheep .It was said that you are more generous than him. He replied:No he is more generous than me because he has given all of what he got and I gave a little from many ⁽¹⁹⁾.

Among those who was famous for his generosity was Hashem bin Abd Manaf, the grandfather of the Prophet (may God bless him and his family and grant him peace). He was named after Hashem because he ate bread for the people of Makkah to make thareed, which is a soup of bread crumbs seasoned with broth. It was said: ((Hashim bin Abd Manaf... had come to the Levant, so he stood up He stayed with him for a while, then he returned to Makkah, and that was in a severe year in which people starved, and their money and lives perished.So he went to the camels that were carrying ⁽²⁰⁾ badgers, so he slaughtered them, and the cooks set up, so they cooked them, then brought out the broken bread He filled the stomachs with it, then ordered pots to be poured over them, so he fed the people, the people of Makkah and others ⁽²¹⁾, that is what Hazaqa bin Ghanem Al-Adawi says ⁽²²⁾:

Amr Al-Ula smashed the porridge for his people, and the men of Mecca are elderly and lean ⁽²³⁾.

Likewise, Abd al-Muttalib, the grandfather of the Prophet (may God bless him and his family and grant them peace), and he is the master of the Arabs and the master of the valley, the master of Quraysh, its scholar and its sage, he was very generous, as he was called overflowing , and the giver of the beast and the bird, and for his extreme generosity, the Arabs called him Ibrahim II ⁽²⁴⁾.

Among the generous Arabs is also Abdullah bin Jadaan ⁽²⁵⁾, who was counted among the generous people one of the men who fed people during the pre-Islamic period of ancient times , and Abdullah bin Jadaan wrote poetry showing his goodness and generosity, saying: Even if my money does not reach the extent of my morals, I will give what I have enough of money I do not withhold money except where I destroy it, and it does not change me in one state in another state ⁽²⁶⁾

And after the advent of Islam, it emphasized generosity, and considered it to represent a spiritual value and highest goals, and we find many clear Qur'anic verses in this regard, such as the Almighty's saying: ((You obtain righteousness until you spend of what you love, and whatever you spend of what you spend, God is All-Knowing.)) ⁽²⁷⁾.

And the Almighty says: ((*And hasten for forgiveness from your Lord and a garden as wide as the heavens and the earth. It has been prepared for the righteous, those who spend during good times and bad times, who repress anger and who pardon people. And God loves the doers of good*)) ⁽²⁸⁾, and the Almighty said: ((*Indeed, those who recite the Book of God and establish prayer and pay the zakat and spend out of what We have provided for them, secretly and openly, hope for a trade that will not perish*)) ⁽²⁹⁾, and the Almighty said: ((*The example of those who spend their money in the way of God is like a grain that sprouts seven spikes, in each spike a hundred grains, and God He multiplies for whomever He wills, and God is All-Encompassing, Forbearing*)) ⁽³⁰⁾, and the Almighty said: ((*The example of those who spend their money in the way of God is like a grain that sprouts seven spikes, in each spike a hundred grains, and God He multiplies for whomever He wills, and God is All-Encompassing, Forbearing*)) ⁽³¹⁾.

And among the most generous people in the Islamic era, is the Prophet Muhammad, may God bless him and grant him peace. the best prayer and peace, it was narrated that Imam Ali (peace be upon him) said: "He was the most generous of people sufficient, and the most rewarding of people, the most truthful in tone, the most fulfilling of their covenant, and the most honorable of them, and whoever sees him as a stranger, he is afraid, and whoever lives with him knows him, I have not seen the like of him before or after him)) ⁽³²⁾, as it came from the Messenger Muhammad (may God bless him and his family and grant him peace) that he (He commanded his wife to cut a sheep, and she said: O Prophet of God, there is nothing left of it except its neck. He (peace and blessings of God be upon him and his family) said: (All of it remains except its neck) ⁽³³⁾. This is evidence of the generosity of the Prophet Muhammad (peace be upon him and his family), in giving especially for the poor, needy and destitute.

The family of the Prophet Muhammad (may God bless him and his family and grant them peace) represented the highest ideal and a good example In generosity, and they, may blessings and peace be upon them, reached the rank of human perfection in their love for giving, and Imam Ali (peace be upon him) was the most generous of people, and he was generous about himself in order to defend Islamic values and principles, and as we know that generosity with oneself is the highest goal of generosity, so God has revealed Glory be to him in his right: ((*And among the people are those who buy themselves in order to please God*)) ⁽³⁴⁾

He who is famous for his generosity, Karim Ahl al-Bayt, Imam Hassan bin Ali (peace be upon him), it was mentioned that he, peace be upon him, ((bought a garden from some of the Ansar for four hundred thousand, and when he heard that they needed what people have got, so he returned it to them)) (35), and it was narrated from him (peace be upon him) that he heard a man asking his Lord to provide him with ten thousand dirhams, so the Imam (peace be upon him) went to his place and sent it to him)) (36), and on his authority (peace be upon him) that he commanded his neighbors two thousand dirhams, and he said: May God reward you with good, O son of the Messenger of God...) (37). When Muawiyah bin Abi Sufyan asked Imam Hassan (peace be upon him) about chivalry and generosity? He said) Peace be upon him (peace be upon him): As for generosity, it is donating what is good and giving before asking and feeding at once hosting a guest, performing rights, and spreading peace)) (38)

As it was known about Imam Hussein (peace be upon him) generosity, he was overflowing with the guest, and gives to the requester, and gives clothes to the naked men and satisfies the hungry, and it is said that if money reaches him, he will divide the needy (39), and it is narrated that ((an Arab came to Imam Al-Hussain (peace be upon him) He said: O son of the Messenger of God, I have guaranteed a full blood-money and was unable to pay it, so I said to myself, I ask: The most generous of people, and I have not seen more generous than the family of the Messenger of God (may God bless him and his family and grant him peace). Imam Al-Hussein (peace be upon him) said: O brother of the Arabs, I ask you about three questions. If you answer one, I will give you one-third of the money. If you answer two, I will give you two-thirds of the money. You answered everything, I gave you all, so the Bedouin said: O son of the Messenger of God, is someone like you asks someone like me, and you are one of the people of knowledge and honor. Ask what appears to you, and if you answer, or else I will learn from you, and there is no power except with God, then he (peace be upon him) said: Which deeds are better? The Bedouin said: Faith in God, and he said (peace be upon him): What is salvation from destruction? The bedouin said: Trust in God, and he said (upon him be). Peace be upon him: So what adorns a man? The Bedouin said: He has knowledge with forbearance, and he said: If that errs him? If he missed it, the Bedouin said: A thunderbolt descends from the sky and burns him, for he is worthy of that, so Imam Al-Hussein (peace be upon him) laughed, threw him a sachel containing a thousand dinars and gave him a ring with a lobe worth two hundred dirhams, and said: O Bedouin, give the gold to your fines and spend the ring at your expense So the Bedouin took it and said: God knows where he places his message (40).

And Imam Zain al-Abidin Ali ibn al-Hussein (peace be upon him), who was also known for his generosity it is narrated that ((when he washed, they saw something on his back, and they did not know what it was, so one of his servants said to him: He used to carry food on his back to the people of the hidden households at night, so if I told him: Let me serve you he said: I do not like that someone else undertakes this (41).

Among the Umayyad rulers who were known for giving is Muawiyah bin Abi Sufyan, he spent huge amounts of money to reconcile the hearts of leaders and supervision, and to consolidate the pillars of the Umayyad state (42), as he used to spend huge amounts of money and give gifts and

money to delegations and well-known personalities in the Hijaz and elsewhere to win them over to his side And along with his son Yazid after him, and it was narrated that he referred to al-Mughirah bin Shu'bah ⁽⁴³⁾ to send a delegation to him from Kufa, asking him to pledge allegiance to Yazid and pledge allegiance to him. Orators, they said: ((O Commander of the Faithful! You are old, and we are afraid after you O Commander of the Faithful, teach us knowledge and define a limit for us to reach. He said: Point to me, they said: Point to you Yazid Ibn Amir al-Mu'minin, he said: Have you satisfied him? They said: Yes, he said: And that is your opinion? They said: Yes, and a keeper after us, so he lined up to his crotch, and he was the closest of the people to him in a council, so he said: Your father! with you Did your father buy their religion from these? He said: By four hundred of them. He said: He found their religion cheap with them)) ⁽⁴⁴⁾.

It is narrated that Muawiyah went on Hajj, so he asked for a woman called Dramiyah al-Jahuniyyah from the Shiites of Imam Ali (peace be upon him), and she was black and huge, so he said: How are you, O daughter of Ham? Do you know why I called you? She said: Fine ,but I'm not from Ham ,yet from Kinana .He said:do you know why you're y?then she said:Oh, Glory be to God! And she said how do I even know ? He said: No, I asked you why did you love Ali and hate me? And his guardianship and enmity with me? She said: Or will you forgive me? He said: no ,she said:if you refuse, I loved him for his justice and judgment and I swore to him by settlement, and I hate you for fighting those who are more deserving of authority than you, and asking for what is not yours, and his guardianship according to what the Messenger of God contracted for him of loyalty, and his love for the poor, and his greatness for the people of religion, and your enmity for your bloodshed, and the splitting of the stick... So he asked her about Ali's words) Peace be upon him), and she said: His words used to clear hearts from blindness as oil boils a basin, so he said: Is there a need? She said: Or do you do if I ask? He said :you have my fulfilment,then she said:give me one hundred red camels with their stallions and shepherds . "What do you do with them?" He asked ."I get my respect with them and repair the clansmen also" she answered. "And then I would be just like Ali to you?" he asked. "Wow Praise God! Or without him, or without him, or without him", so he said:

If I do not find by dreaming from me to you, then who is after me to hope for dreaming? Take it with pleasure and remember what Majed Habak did despite the length of enmity and sternness

As for God, if it was Ali, he would not have given you! She said: No, by God, not a single needle of money,then Muawiya laughed and ordered her to do what she asked)) ⁽⁴⁵⁾.

Among the Umayyad rulers who were known for generosity , Abdul Aziz bin Marwan ⁽⁴⁶⁾,it is narrated from him that he was a hospitable man, and a Bedouin would dine with him, and when he came from the next day he saw the people

He was at his door as he saw them yesterday, so he said: Do you feed the prince every day? chant: Every day is like the day of Eid al-Adha with Abdul Aziz, the day of Eid al-Fitr And he has a thousand eyelids that grow every day, and he supplies them with a thousand pots." ⁽⁴⁷⁾

Likewise, one of the Umayyad rulers was Al-Walid bin Yazid, so he mentions: “Al-Walid bin Yazid bin Abd al-Malik went out hunting, and he was alone with al-Hussein bin Ubaid al-Kilabi ⁽⁴⁸⁾, and he was hungry, so Nabateans offered him barley bread, leeks, and rubbish oil. Al-Hussein said:

Whoever feeds something along with oil with barley bread and leeks will be rewarded with a punch or two for the ugliness of work or three.

Al-Walid said: “Mh, may God make you ugly, for generosity has made effort.” I said:

“It is true that one or two full gifts are for good deeds, or three.”
And he commanded him to take three gifts ⁽⁴⁹⁾

Conclusion:

And after a quick review, generosity show us that they are among the best qualities that can be characterized by a person. Through them, souls are raised to do good and favor. God Almighty has recommended them and urged us to do them in the Holy Qur’an, and several people have been known for their generosity since the pre-Islamic era. And when Islam came, he emphasized them because they represent a spiritual value and lofty goals.

Margins :

- (1) Surat Al-Baqara: Verse 261.
- (2) Surat Al-Baqara: Verse 274-273.
- (3) Surat Saba: Verse 39.
- (4) Surat Al-Insan: Verse 8-12.
- (5) Al-Jawahiri: Al-Sahih fi Al-Langujah, 2 / 461; Al-Fayrouzabadi: Al-Qamous Al-Muheet, p. 1489
- (6) Ibn Manzoor: Lisan al-Arab, 3/136; al-Zubaidi: Taj al-Arous, 7/527.
- (7) al-Farahidi: al-Ayn, 1/169; Ibn Faris: Lexicon of Maqais al-Lughah, 3/147.
- (8) Al-Zubaidi: Taj Al-Arous, 7/527.
- (9) Ibn Duraid: Jamharat Al-Lughah, 2/798.
- (10) Ibn Faris: Maqais Al-Lughah, 5/172; Al-Jurjani: Definitions, p. 184; Al- Zubaidi: Crown of the Bride, 17/606.
- (11) Al-Jurjani: Definitions, p. 184
- (12) Al-Shifa bi Tareef Huqooq Al-Mustafa, 1/230.
- (13) Surah Al-Dhariyat: Verse 26-24.
- (14) Al-Qura: When food and the like is presented to the guest. See: Ibn Manzoor: The Lisan of the Arabs, 178/15.

- (15) Fayyad, Abd al-Aziz Khalil: Peace among the Arabs before Islam 157; Kurd Ali, Muhammad bin Abd al-Razzaq: Islam and Arab Civilization, p. 134.
- (16) He is Hatim bin Abdullah bin Saad bin Al Fadl bin Imru' al-Qais bin Uday bin Akhzam bin Rabi'ah. Bin Jarul bin Thaal bin Amr bin Al-Ghawth bin Tai' al-Ta'i, who was nicknamed Abu Safana and Abu Uday, a poet and prince of the Tai tribe. He lived in the pre-Islamic period, and he was famous for his generosity and the quality of his poetry. See: Al-Shintamry: Poems of the Six Pre-Islamic Poets, p. 142.
- (17) Ibn Al-Maird: Ithaf al-Nubala' bi Akhbar and Poetry of the Generous and the Miserly, pg. 51.
- (18) Al-Zamakhshari: Rabi' Al-Abrar, 240/4.
- (19) Al-Tanukhi: Al-Mustajad min Al-Ajwad, p.53; Harfosh, Abd-Alqadir ; Fayyad ; Tai clan in Islam and ancient time .p.20
- (20) Al-Ghara'ir: It is a sack of burlap and the like in which grains are placed. See: Ibn Nazar: Lisan Al-Arab, 5/18; Al-Zubaidi: Taj Al-Arous, 3/316.
- (21) Ibn Hisham: The Prophet's Biography, 89/1; Al-Tabari: The History of Al-Tabari, 12/2; Ibn Al-Jawzi: Al-Mountiz in the History of Kings and Nations, 2/210.
- (22) Hudhafa bin Ghanem Al-Adawi: I did not find a translation of it.
- (23) Ibn Hisham: The Prophet's Biography, 1/136; Ibn Asaker: The Great History, 1/279; Al-Nuwayri: The End of the Arb, 15/26.
- (24) Al-Yaqoubi: The History of Al-Yaqoubi, 11/2; Ibn Abd al-Barr: The Absorption in Knowledge of the Companions, 1/27; Al-Majlisi: Bihar Al-Anwar, 128/15.
- (25) He is Abdullah bin Amr bin Ka'b bin Saad bin Tamim bin Murra, the master of Bani Tamim, and he is the cousin of Abu Bakr's father. The masters of Quraish, one of the most generous and generous in pre-Islamic times. See: Ibn Hazm: Jamharat Ansab al-Arab, 159/10; Al-Qalqashandi: The End of the Lord in Knowing the Genealogy of the Arabs, p. 89.
- (26) Al-Zamakhshari: Rabi' Al-Abrar, 4/240; Ibn Al-Jawzi: Al-Mountiz in the History of Kings and Nations, 7/180.
- (27) Surah Al-Imran: Verse 92.
- (28) Surah Al-Imran: Verse 133-134.
- (29) Surah Fater: Verse 209.
- (30) Surah Al-Baqara: Verse 261.
- (31) Surah Al-Baqara: Verse 272.
- (32) Al-Baladhuri: Ansab Al-Ashraf, 332/1; Al-Tabarsi: Makarim Al-Akhlaq, 18/1; Al-Majlisi: Bihar Al-Anwar, 231/16.
- (33) Al-Zamakhshari: Rabi' Al-Abrar, 288-2/287.
- (34) Surat Al-Baqara: Verse 207.
- (35) Baslum, Majdi Muhammad: Encyclopedia of the Prophet's Family (may God bless him and his family and grant them peace), 10/2; Moayad, Ali Haidar: Educating the Ummah through the

Lives of the Children of the Imams, p. 123. (36) Al-Majlisi: Bihar Al-Anwar, 43/ 347; Reda, Muhammad: Al-Hassan and Al-Hussein, the masters of the youth of Paradise, p. 17.

(37) Al-Zamakhshari: Rabi' Al-Abrar, 16/3.

(38) Ibn Asaker: The History of the City of Damascus, 258/13; Al-Zubaidi: The Pious Gentlemen's Alliance to Explain the Secrets of Religious Sciences, 5/8.

(39) Mousavi, Mohsen Al-Nouri: Honorable Mentions Infallible, p. 251; Hakim, Mahdi: The Path of the Righteous the Noble Prophet, p.213

(40) Al-Majlisi: Bihar Al-Anwar, 44/196; Al-Ameen, Mohsen: Notables of the Shiites, 2/389-391.

(41) Al-Zamakhshari: Rabi' Al-Abrar, 305/1; Al-Majlisi: Bihar Al-Anwar, 46/90. (42) Ibn Abd Rabbo: The Unique Contract, 47/1; Al-Sallabi, Ali Muhammad: The Umayyad State, Factors of Prosperity and the Repercussions of Collapse, p. 264; Al-Khazraji Abd al-Wahhab: Muqatil al-Hussain (PBUH), pg. 212.

(43) He is al-Mughir bin Shu'bah bin Aamer bin Masoud from the Thaqaf tribe, nicknamed Abu Issa and Abu Abdullah, and he was hostile to Imam Ali (PBUH), especially after Muawiyah appointed him as ruler of Kufa Where he used to insult Imam Ali and his Shiites, he died in the year (50 AH / 670 AD).

(44) Ibn al-Atheer: Al-Kamil fi al-Tarikh, 3/350; see: Ibn Asaker: The History of the City of Damascus, 298/40.

(45) Al-Zamakhshari: Rabi' al-Abrar, 152/3; Ibn Tayfur: Communications of Women, pg. 72.

(46) He is Abd al-Aziz bin Marwan bin al-Hakam bin Abi al-Aas bin Umayyah bin Abd Shams bin Abd Manaf, and he is the Emir of Egypt, and the Crown Prince ruled Egypt for more than twenty years. He died in the year (86 AH / 705 AD). See: Ibn Saad: Tabaqat, 5/36 Al-Baladhuri: Ansab Al-Ashraf, 123/8.

(47) Al-Zamakhshari: Rabi' Al-Abrar, 263-262/3.

(48) Al-Hussein bin Ubaid Al-Kilabi: I did not find a translation of it.

(49) Al-Zamakhshari: Rabi' Al-Abrar, 4/372; see: Ibn Asaker: The History of the City of Damascus, 100/14.

Primary sources:

**** The Holy Quran***

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