



**INTERNATIONAL JOURNAL OF DEVELOPMENT IN SOCIAL
SCIENCE AND HUMANITIES**

e-ISSN:2455-5142; p-ISSN: 2455-7730

**The Theory of Going Out with the Sword When Zaidi: Historical
Study**

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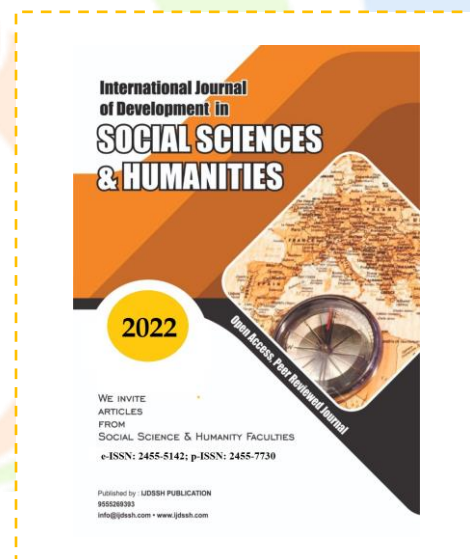
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Paper Received: 29th September, 2022; **Paper Accepted:** 01st November, 2022;

Paper Published: 26th November, 2022

How to cite the article:

Hanaa Saadoon Jabbar (2022), The Theory of Going Out with the Sword When Zaidi: Historical Study, IJSSH, July-December 2022, Vol 14, 125-146



ABSTRACT

This research deals with a study on the biography of the martyr Zaid Ali bin Al-Hussein (peace be upon them) and his revolution against the Umayyad state. The slogan "O Revenge of Al-Hussein" became a central slogan for that revolution, and the process of revenge constituted a primary goal of the revolution, but in a new way that suits the level of its leadership, the quality of its men, and its temporal circumstance. Therefore, we have shed light on the inputs of that revolution and what resulted from it. As for the leader of that revolution, he was famous for him, He was a pious, pious, jurist, generous, and brave, and he went out with the sword, enjoining good and forbidding evil. Regarding the circumstances of his revolution, when the matter came to Hisham ibn Abd al-Malik in 105 AH / 724 AD, the general situation in the Umayyad state foreshadowed revolution and explosion. And reforming the corruption that pervaded all aspects of the state, not to mention that Hisham himself was harsh, and his policy was an extension of the Umayyad policy, so he nourished Their mistakes were grave, and he added a new injustice to their oppression and tyranny to the policy of those who preceded him from the rulers of the Umayyad state. This policy and its repercussions on the sons of the Islamic nation, especially on the Shiites of Iraq, who quickly declared their support for the revolutionary martyr Zaid bin Ali (peace be upon him). The research should be an introduction, three chapters, and a conclusion.

Keywords: *Zaid Al-Shaheed -O Revenge of Al-Hussein, the Umayyad State - Hisham bin Abdul Malik – Kufa.*

INTRODUCTION

Abd al-Malik bin Marwan, the Umayyad caliph, died in 86 AH / 705 AD (1), and his son al-Walid took over the matter immediately after him, and al-Walid was ((mighty, stubborn, unjust and unjust...)) (2). who walked in the affairs of the country and the servants, the first biography of his father Al-Waleed relied on Al-Hajjaj bin Yusuf Al-Thaqafi (3) also in managing his state, and oppression, injustice and oppression continued until Al-Hajjaj perished in the year 95 AH / 713 AD, in which Al-Masudi said: his command over the people for twenty years, and the patience of those who killed him was counted, except for those who were killed in his military and wars. He found one

hundred and twenty thousand, and he died while in his custody fifty thousand men and thirty thousand women... and he was imprisoning women and men. In one place, imprisonment did not have a cover for people from the sun in the summer, nor from rain and cold in the winter, and it had another torment...)) (4) This description of the policy of the pilgrims, although it is not without exaggeration, it contains an expressive picture What was the situation in his days.

Suleiman bin Abd al-Malik took over the affairs of the country and after the death of his brother al-Walid in 96 AH / 714 AD (5), and his reign did not last more than three years, during which the affairs of the country were based on what was known about him during the era of his predecessor, and this is

what we conclude from the dialogue that took place between Sulayman and a bedouin, When the Arab man addressed Solomon, saying: ((O Commander of the Faithful Your wrath, so I will release my tongue with what you have silenced from your sermon, in fulfillment of the right of God and the right of your trust, O Commander of the Faithful, for you may be surrounded by men who made a wrong choice for themselves, and bought their world for their religion, and your satisfaction with the wrath of their Lord, they feared you in God and did not fear God in you, war for the hereafter and peace for the world, so do not trust them On that which God has entrusted to you, they did not do anything except that which involves wastage, and the nation is desolation and tyranny....)) (6).

The Shiites did not move during the era of Abd al-Malik and his two sons, as they gained power from them, and as we have shown, what they gained, in addition to the death of a number of their leaders, including: Muhammad ibn al-Hanafiya in 81 AH / 700 AD (7), and Ali ibn al-Husayn ibn Ali ibn Abi Talib in 95 AH / 713 AD (8), and Abdullah bin Muhammad bin Ali bin Abi Talib, who died of poisoning at the hands of Suleiman's agents in 97 AH / 715 AD (9), but their opposition to the authority did not die down, as it helped the coup that the Umayyads witnessed during the reign of

Caliph Omar bin Abd Al-Aziz (99-101 AH / 717-719 AD) throughout their opposition movements until (10).

Omar bin Abdul Aziz assumed power after the death of Suleiman bin Abdul Malik in 99 AH / 717 AD (11). Omar set out in a policy from an intellectual base that was based on the Book of God and the Sunnah of His Prophet, and this is what becomes clear in his sermons, including those he delivered to the people when he assumed power, in which he said: A branch after its origin?, but the people in this world are objects in which the despairs struggle, and they are in it calamities with every eastern gulp, and in every savory meal, they do not obtain a blessing except by parting with another, and none of you will live a day of his life except by demolishing another for his sake.....)) (12), And another in which he said: ((O people, there is no book after the Qur'an, and there is no prophet after Muhammad ﷺ, except that I am not a judge, but an enforcer, except that I am not an innovator, but a follower. The man who flees from the unjust imam is not a sinner, but the unjust imam is the sinner. Except there is no obedience to a creature in disobedience to the Creator)) (13).

Omar bin Abdul Aziz came with a new approach to the matter of power during his reign, not similar to what it was upon his predecessors of rulers. The Umayyads have power in it. Umar bin Abdul-Aziz worked to

spread justice and affirm equality between people, so he did not prefer a Quraysh over anyone or an Arab over others in terms of livelihood, clothing, or giving (14).

Omar bin Abdul Aziz commanded the people to stop insulting Imam Ali bin Abi Talib and his two sons, and put him in his place: ((Our Lord, forgive us and our brothers who preceded us in faith, and do not place in our hearts any malice towards those who believe)) (15), ((God commands justice, benevolence, and giving to kin, and forbids indecency, wrongdoing, and oppression...)) (16), He gave the five Banu Hashim and returned Fadak to the heirs of Fatimah al-Zahra, and Muawiyah gave it to Marwan, who gave it to his son Abd al-Aziz, and Umar ibn Abd al-Aziz inherited it. Referred to Imam Muhammad al-Baqir (17).

The policy of Omar bin Abdul Aziz did not live up to the Umayyads, as it is clear that the privileges that they enjoyed during the days of his predecessor among the rulers were abolished, so they poisoned him for fear that the matter would come out of them, so he died in the year 101 AH / 719 AD (18).

The Umayyad authority returned to its previous era when Yazid ibn Abd al-Malik (101-105 AH / 719-723 AD) took over its command after the death of Umar ibn Abd al-Aziz. I have seen your letters to him regarding the breaking of tax and tax, so if this book of mine comes to you, leave what

you knew from his covenant, and return the people to their first class, whether they are fertile or fertile, love or hate, live or die(19), The tendency towards the king and a life of luxury is clear in what was included in Yazid's book, and this interacted with what was known about him for his amusement, debauchery, and the youth of women, to the extent that it was said of him that his heart was passionate about two slave girls, Salama and Habiba (20), and perhaps this was one of the most important reasons that prompted Yazid to give full powers to his workers to collect the largest amount of money. It can be collected from the Karaj money and take revenge on his opponents, so he was far from being a political man who understands the interests of the state and the results of his actions (21).

Yazid took a negative attitude towards the Alawites and their Shiites, and among the most prominent steps he took in this direction was the expropriation of Fadak () from the children of Fatimah al-Zahra and its annexation to his private property (22). This position interacted with Yazid's general policy, especially in the economic aspect, as the blackness was erased during his reign: ((So he put On palm trees and trees, and harmed the people of the tax... and returned the mockery and gifts...)) (23) Which contributed to the people's discontent with Yazid's policy and resentment against it,

including some Shiites who came to Muhammad bin Ali bin Abdullah bin Abdul Muttalib, and he used to live in Al-Sham in a place known as Al-Hamimah (24), so they offered him the pledge of allegiance to get rid of the authority of the Umayyads, as they said to him: ((Stretch out your hand to pledge allegiance to you at the request of this sultan*, perhaps God will revive justice through you and kill injustice through you, ((for this is the time and time of that, and what we have found has been narrated from your scholars)) (25), So he agreed with them, saying: ((Go, people, and pray for the people with ease and cover. I hope that God will complete your command, and manifest your call, and there is no power except with God)), (26) Then he laid out a plan for organizing the call and directed them towards Iraq and Khurasan.

The matter of power was transferred to Hisham ibn Abd al-Malik after the death of his brother Yazid in 105 AH / 724 AD (27), and the general situation in the state foreshadowed revolution and explosion. Conditions and reforming corruption. Rather, Hisham was ((rough, rude, harsh, collecting money....)) (28).

He fed the mistakes of the Umayyads and added injustice to their oppression and tyranny to their tyranny. This policy has been applied to the Shiites in particular, and from what is mentioned in this aspect, Hisham

hated Imam Ali and his family, and this is what prompted him to imprison Imam Muhammad bin Ali al-Baqir after he summoned him to Sham to stand on his position of authority, then Hisham ordered to carry the Imam over mail to Medina, after the Imam's order frightened him while he was in The prison, as he began to gather prisoners to draw from his knowledge, and subjected him in the city to what we might call, house arrest, and prevented him from food and drink (29). The miserable intellectual and social reality of the people had pushed Imam al-Baqir and his followers towards a movement that knows no tires and boredom to change this reality and to advance the reformist role in the face of this deviation. Imam al-Baqir this authority with an influential intellectual opposition that expressed itself in the school that he opened to draw from his knowledge hundreds of scholars (30), which contributed to arousing people's enthusiasm and emotions, stirring their feelings and directing them in a revolutionary direction towards power, and this was what came to fruition after the death of Imam al-Baqir in 117 AH / 732 AD during the reign of Hisham (31), with the revolution of Zaid bin Ali in 122 AH / 739 AD (32).

THE FIRST TOPIC***Zaid bin Ali - his life - his upbringing***

Zaid bin Ali grew up in the city, and the political events and social changes that the Umayyad state witnessed in general, and those that the state witnessed during the era of Abdul Malik bin Marwan and his successors to power in particular, affected Zaid's life and thought, as he generated a feeling in himself that change and the situation of matters in its rightful place, as well as the justifications for the revolution as a method of the opposition in the face of power, has returned to be a prominent feature of the era of Hisham bin Abdul Malik. At this stage, I pointed out that the requirements for change require two basic things, first: sound religious awareness whose roots are based on the message of Muhammad, and second: leadership with which the objective conditions of the revolution are integrated, and these requirements found its purpose in Zaid bin Ali the scholar, worshiper and ascetic (33).

Historians differed in mentioning the reason for Zaid's move, some of them mentioned that Zaid came to Hisham bin Abdul Malik asking him to fulfill some of his needs, but Hisham did not fulfill them for him and I heard him harsh words, so Zaid came out angry, wanting Kufa and repeating what he loves life except humiliation (34) And some

of them mentioned that Khalid al-Qasri (35), whom Hisham dismissed from Iraq for corruption in his financial management (36), He claimed that he deposited money with Zaid and others, so the new governor of Iraq, Yusuf bin Omar bin Muhammad Al-Thaqafi (37) wrote to Hisham bin Abdul Malik, after he Yusuf arrested Khalid when he took his place in the Wilayat of Iraq, and Zaid was at that time in Syria quarreling with the sons of Imam Hassan over the endowments of Imam Ali bin Abi Talib, so Hisham sent them to Yusuf in Kufa (38), and it was said that Zaid came to Hisham to raise his dispute with the sons of the Imam Al-Hassan, who was exploited by the Emir of the city to provoke a dispute between the Alawites, as the Emir of the city's harm to Zaid intensified, so Zaid went to Damascus to ask to meet Hisham bin Abdul-Malik, to complain to him about the injustice of his worker, and sent him a paper requesting permission, Hisham did not allow him, as he wrote on the paper ordering him to return to the governor of the city or to his house, which prompted Zaid to insist on meeting Hisham, who finally allowed him to meet him. And it is not suitable for her, because you are the son of a nation." He said: "Zayd was Ismail son of Abraham the son of a nation, and Isaac the son of Hurra, so God brought forth from the loins of Ismael the best son of Adam. Then he said to him: Rise." He said: "Then you do not see me

except where you hate.” ...)) (39), so Zaid went out in anger and decided to go out to Kufa (40).

Zaid found the conditions appropriate in the face of the Umayyad authority, ((so he called for his revolution, which attracted many people, regardless of their tendencies. With blackness, restitution of grievances... and victory for the Ahl al-Bayt...)) (41), Perhaps we find in the previous narrations that Zaid planned the revolution before he met with Hisham, motivated by the hardship, hardship, and calamity that afflicted the Alawites and their Shiites as a result of the policy of the Umayyad authority. The accusation, but rather confirmed his right and his eligibility in it, and that was at a time when Kufa was preparing for revolution due to the policy of the Umayyad authority that angered the Kufics most Indignation (42), they were, as their denunciations were, among the fiercest opponents of the authority, and they reached the point of expressing that opposition even in their clothes. At the time when the tee cloth became a duty in the parish, during the era of Hisham, the Kufic wore mystical clothes contrary to what the authority ordered. expressing that opposition (43).

Correspondence took place between Zaid and the people of Kufa (44), in which the people of Kufa took the initiative to call Zaid to come out of power (45), and this is what called Zaid to reside in Iraq for ten

months, most of which he spent in Kufa, to organize his call, moving from one place to another, because he knew the authority is following him, and this is what becomes clear in the letter that Hisham bin Abdul Malik sent to Yusuf bin Omar, in which he stated: ((If Zaid bin Ali comes to you... and they do not stay one hour before you, I saw him as a man with a sweet tongue, strong in eloquence, worthy of camouflaging speech, and the people of Iraq are the quickest thing to like him)) (46).

Hisham knew about Zaid’s movements in Kufa, so he started sending letters to Yusuf bin Omar, warning him of Zaid’s order sometimes, and reprimanding him for his neglect of him on another occasion, including what was stated in it: ((A man from the Umayyads wrote to me about the meeting of the people of Kufa against Zaid, and I was astonished by it. Whoever is your negligence and your ignorance, and Zayd is committing his sin in Kufa, he will be pledged allegiance to him, so send his request and give him security, and if he does not accept, then fight him)) (47), Therefore, Yusuf took to the movement, seeking Zaid, but he was unable to identify his location, which forced him to use a trick from the Umayyad authority to find Zaid’s place. For the love of Ahl al-Bayt, and he had money with which he wanted to strengthen them, and he kept

telling them about the money until they brought it to Zaid, then he left him, so he informed Yusuf bin Omar was in Zaid's place (48), but Zaid was a good maneuver in moving, it seems, as he missed the opportunity for the authority to arrest him, and it happened that a man told Yusuf bin Omar about two men who disagreed with Zaid and he pledged allegiance to him, so Yusuf sent a request for Zaid in their house, but he did not find him. So, he took the two men and learned from them about Zaid and his companions, then he struck their necks (49).

Zaid was known to seek authority for himself and follow his followers, and he was informed of the order of the two men who were killed in it, so he was afraid that he would be taken, so he hurried out with the revolution. And he decided to inflict punishment on those who did not attend and put them on the guard of a group of the Shami soldiers, then he built the doors of the mosque and ordered the horses to roam the alleys of Kufa, so the people remained for three days and three nights while they were in this condition (50), Perhaps these repressive methods practiced by the authority, such as killing, siege, and follow-up, were the ones that stood behind restraining the people of Kufa and preventing them from inclination to the revolution that Zaid called for. O Mansour, die, despite the

small number of those who went out with him from the people of Kufa, whose number did not exceed two hundred and eighteen men, because of these circumstances, and because of what Zaid said about Abu Bakr Al-Siddiq and Omar bin Al-Khattab when asked by those who pledged allegiance to him about them, he said: ((Both of them were my grandfather Ali, and he said about them, Hosanna))(51), Zaid and his forces clashed in battles that included the streets and alleys of Kufa, which resulted in the steadfastness of those forces and their control over most of the streets and alleys of the city (52).

The revolutionaries, despite their small number, were able, as we said, to stand up to the attacks of the forces of the authority that was sent by Yusuf bin Omar from the confusion, which took him a new position after the fall of Kufa at the hands of the revolutionaries. The Shami fighters, but Yusuf changed the method of attacking the rebels, by sending a force, mostly of archers, who took their places besieging

Zaid's forces. Kufa, and when he grabbed the arrow, Zaid died as a martyr (53). And when Yusuf bin

Omar reached the news of Zaid's killing, he returned to Kufa and addressed its people, saying: "O people of the evil generation, I swear to God, do not associate with me the difficult... To destroy your country and your

role and deprive you of your money...)) (54), which shows the extent to which Yusuf bin Omar dealt with the people of Kufa, despite their negative attitude towards the revolution. And when Yusuf bin Omar reached the news of Zaid's killing, he returned to Kufa and addressed its people, saying: "O people of the evil generation, I swear to God, do not associate with me the difficult... To destroy your country and your role and deprive you of your money...)) (55), And when Yusuf bin Omar entered Kufa ,(56) he wanted the place of his burial, and he prepared a prize for someone who would tell him about the place(57).

The body of Zaid bin Ali was extracted and beheaded and sent to Hisham. Hisham ordered Yusuf to crucify the body, so he crucified it in Kufa and ordered that the body be guarded so that it would not descend. The body remained crucified until the days of Al-Walid bin Yazid 125-126 AH / 742-743 AD, who wrote to Yusuf bin Ali Omar: ((If this letter of mine comes to you, then see the hurry of the people of Iraq, burn it and blow it up in the sea))(58), Joseph ordered the body to be burned and threw its ashes into the Euphrates River, and it is narrated that he said after that: ((By God, people of Kufa, I will let you eat it in your food and drink it in your water)) (59), As for the head, Hisham ordered it to be erected at the gate of the city of Damascus, then ordered to send it to the

city, where it was erected at the tomb of the Messenger for a day and a night, then he was sent to Egypt and he was circulated in the streets and then ordered to hang it, and it is said that the people of Egypt stole the head and buried it (60).

The importance of Zaid bin Ali's revolution was evident in that it was, as it turns out, the first time in the history of Shi'ism in the Umayyad era in which a leader from the family of the house took direct supervision of the process of preparing for the revolution that he would lead against the authority, and its importance also lies in the fact that the revolution was the cover The politician who distracted the Umayyads from the other opponents of the Alawites who went out to Iraq and Khurasan after their intimate meeting, So they were able to work very quietly and discreetly, in addition to the fact that the results of the revolution of Zaid bin Ali gave these opponents a moral impetus and a broader space to move, as the people's resentment and resentment of the authority of the Umayyads and their position on the family of the house, and its importance was also manifested, in that it prepared the project of an upper leadership that continues The march of the opposition against the Umayyad authority, in the post-revolution phase, and this was represented by Zaid's advice to his son Yahya not to stop after him in the struggle of the Umayyads, and indeed,

Yahya led an opposition to the authority in Khorasan during the reign of Al-Walid bin Yazid bin Abdul Malik 125-126 AH / 742-743 AD, but his opposition soon ended with his death also, in 125 AH / 742 AD (61).

The revolution of Zaid bin Ali marked a dangerous turning point in the history of the opposition of the Alawites and their Shiites to the authority of the Umayyads.

The movement of Abdullah bin Muawiyah 127 AH / 744 AD

The revolution of Zaid bin Ali fed the spirit of rebellion and change among the people, and the impact of this was reflected in the conditions of the Umayyad state during the era of Al-Waleed bin Yazid bin Abdul Malik (125-126 AH / 742-743 AD), so its conditions became turbulent and worsened. Drinking, playing, mirth, and listening to singing, and he was the first to bring singers from countries to him, and he sat with those who were entertained, and he showed drinking, amusement and playing...)) (62), The people's resentment and anger over the authority intensified. Indeed, Al-Waleed, who had not been in power for more than a year and three months, fell victim to this discontent and resentment (63).

Yazid ibn al-Walid ibn Abd al-Malik assumed power after al-Walid's murder, without taking a step to reform the state of the state. Rather, he made it worse when

he reduced people's gifts, so he called Yazid al-Naqassi (64), and this name indicates the extent of the people's grumbling about authority. The states and regions were disturbed, as the governors of Homs, Qansreen, Jordan, and Palestine (65), and it is said that his brother Ibrahim had poisoned him while he did not last more than five months in power, and he died in the year 126 AH / 743 AD (66).

Ibrahim ibn al-Walid ibn Abd al-Malik 126-127 AH / 744-745 AD took charge of the state (67), and it was in a state of turmoil and instability. The struggle for power and the people's anger and resentment had taken from it, as we noted, every outlet, so Marwan bin Muhammad bin Marwan took advantage of it. Ibn al-Hakam came under these circumstances to take overpower in the year 127 AH / 745 AD, as he was able to depose Ibrahim ibn al-Walid, whose rule did not last more than four months (68).

The repercussions of these accelerating developments that the Umayyad state went through cast a shadow over all the states of the state, including Kufa (69), Even when the people's gifts were returned after Yazid's incomplete death, the parties of the authority were not willing to return the gifts to the people of this city, as those parties reprimanded the governor of the city at that time, Abdullah bin Omar bin Abdul Aziz

126-128 AH / 743-745 AD, for his position on the issue Returning gifts and increasing them by saying: ((It is divided among us and they are our enemy)) (70).

The position of the Umayyad authority towards Kufa, and this interacted with the state of discontent that pervaded most of the Levantine cities, Egypt, Hijaz, Jazira and Yemen (71), the people of Kufa to plan a new move against the Umayyad authority, announced by the pledge of allegiance to Abdullah bin Muawiyah bin Abdullah bin Jaafar Al-Tayyar, who came to Kufa Since the days of Yazid bin Al-Waleed (72), they expelled the deputy governor of Kufa, Asim bin Omar bin Abdul Aziz, who is the brother of the governor of Kufa Abdullah bin Omar bin Abdul Aziz, in 127 AH / 744 AD (73).

The Umayyad authority confronted Abdullah bin Muawiyah, with a military procedure in which Abdullah bin Omar, the governor of Kufa, who used Al-Hira as his hall, used the method of material temptations (rewards) to urge his army to inflict the greatest losses on the army of Abdullah bin Muawiyah (74), and it succeeded This plan is to differentiate between the base of the Kufic opposition and its leadership, which led to the withdrawal of Abdullah bin Muawiyah and his departure to Persia (75), And in it, Abdullah bin Muawiyah was active in obtaining quite a few pledges of allegiance, but that did not prevent the Umayyad authority from

pursuing Abdullah bin Muawiyah and his followers, so he moved to Khurasan, hoping for Abu Muslim al-Khorasani (76), The one who was calling for contentment from the family of the Messenger ﷺ, and he had taken over Khurasan, and when Abdullah bin Muawiyah arrived there, his emir, Abu Nasr Malik bin Al-Haytham (77) sent one of his assistants to inquire from Abdullah about the reason for his coming. From the family of Muhammad and I came to you, then he asked him to tell him about his name and lineage, so he told him, so Malik wrote to Abu Muslim al-Khorasani about Abdullah's order (78).

THE SECOND TOPIC

Zaydi beliefs

Zayd the martyr was not the owner of a theological or jurisprudential approach, and as for his statement of justice and monotheism and the fight against reparation and analogy, because he inherited them from his forefathers, peace be upon them, and if he was issuing fatwas on a resource or resources, it was based on the hadith that he narrated from his forefathers. A doctrine in the name of the Zaydi school of thought, often compatible in principles and beliefs with the Mu'tazila, and jurisprudence and how to derive with the Hanafis, but the link between what Zayd the martyr was upon in the principles and branches and what they

established in the fields of belief and Sharia is broken except for a few of them (79).

The Zaydi sect is a sect mixed and extracted from different sects in the fields of creed and Sharia, which led them to that of the prevailing circumstances over them, and it became imprinted with the character of the madhhab of Zayd, although it had nothing to do with Zayd except in a small section (80).

Then the Zaydis met in justice and monotheism with all the Shiites of the Ahl al-Bayt, as their motto in all circumstances and roles is the rejection of reparation and analogy, and everyone in religiosity with those two origins is children of Imam Ali bin Abi Talib, peace be upon him, just as they met in the three principles: 1. A promise and a threat. 2. The place between the two places. 3. Enjoining good and forbidding evil. With the Mu'tazilah, where they incorporated these principles into their creed and arranged it (81).

A - The immortality of the perpetrator in the fire if he dies without repentance, and deprivation of intercession, because it is for repentance rather than immortality.

B - Intercession in the sense of raising one's rank, not degrading sins.

C - The immoral person is in a position between the two levels, for they are neither a believer nor an unbeliever, but a sinner.

So, they deduced the first two things from the first origin, and the third from the second

origin. As for the third principle, it is not one of the characteristics of Mu'tazil or the Zaydis, but rather it is shared by the Imamiyyah. These are their beliefs in the assets (82).

As for the branches, the Zaidis turned around analogy, approval, and consensus, and they made the third, i.e., consensus with what is an argument, as they said with the authority of the words and actions of the Companion, and thus they became the Shiite sects most in agreement with the Sunnis (83).

But the distinguishing mark and the defining point that distinguishes this sect from other sects, and leads them to convergence with the Imamis and the Ismailis, is the assertion of the Imamate of Ali and the Hassans, peace be upon them, with the clear or hidden text of the Prophet, may God bless him and his family (84), and grant them peace, and to say that others had preceded them over them was wrong and false and here we come to the heads of their beliefs, in some of which they meet with the Mu'tazilah and the Imami(85).

- 1 . His attributes, Glory be to Him, are the same as Himself, unlike the Ash'aris
2. God, Glory be to Him, is not seen and it is not permissible for Him to see.
3. The mind perceives the good and the bad
4. God, Glory be to Him, wants an accidental will.

5. He, Glory be to Him, speaks with words, and His words, Glory be to Him, are His actions: letters and sounds.

6 . The actions of people are not created by God Almighty.

7. Assigning something unbearable is ugly, in contrast to al-Majbrah and al-Ash'ari.

8. Sins are not decreed by God.

9. The imamate is obligatory by law, not by reason, in contrast to the imamate .

10 .The text on the Imamate of Zayd and al-Hasanin according to the majority.

11. The error of those who preceded Imam Ali, peace be upon him, regarding the caliphate is definitive

12. The error of Talha, al-Zubayr, and Aisha is definitive.

13. The repentance of the transgressors is valid.

14. Muawiyah bin Abi Sufyan is a sinner who commits a transgression, and his repentance has not been proven(86).

Zaidi teams

The historians of beliefs mentioned to the Zaydiyyah a difference, and they are limited to three(87), and Mufaid to six, and eight of them: Al-Jarudiyah, Sulaymaniyah, Al-Batrirah, Al-Nuaimiyah, and so on, and since all these sects have perished and gone into the wind with the Zaydis remaining in Yemen, and there is no today In Yemen, there is only one concept of Zaydism that is

attributed to the sects, such as al-Jarudiyah, al-Sulaymaniyah, al-Batrirah, or al-Salihyya, which is the general concept that you are familiar with(88), It is the saying of Zaid's imamate and rebellion against darkness and the merit of the imamate by demand and merit, not by heredity, with the saying that Ali, peace be upon him, is preferred and his primacy in the imamate and its limitation after him in the two bellies of Hassan and Hussein(89).

As for the names of those sects and the beliefs attributed to them, they do not exist today except in the wombs of books and publications in the Islamic sects, such as al-Milal and al-Nahl and the like between their teams (90).

THE THIRD TOPIC

The theory of going out with the sword when Zaidi

1. The first requirement

Political Theory and Existing Imbalance

After the death of the Prophet, there was a well-known political dispute between the Companions on the issue of guardianship of the matter, and although this dispute was of a peaceful and civilized nature, it did not come out with a fundamental rule that could be dispensed with in the aftermath of that period of events

and the four secret stories passed after the martyrdom of Imam Ali (peace be upon him). The caliphate of Muawiyah bin Abi Sufyan using subterfuge and dominance, and he turned the caliphate and the leadership of the Muslims into a king who was devastated and tyrannized by the matter, and he was the first to establish political corruption and the succession of power, The Abbasid state came and the Buyids, the Seljuks, the Fatimids, the Mamluks, the Ayyubids, the Ottomans and other countries and governments came through. With all the events and vicissitudes that those countries and governments went through, the Islamic political theory continued to suffer from the loss of the legislative origin for most sects, and the legislative defect was reflected in the reality of the situation that imposed The extent of the misguidance of the official religion practiced by the rulers, sultans, and princes through their jurists and the scholars of their court were greater than what one can imagine by reading the pages of history, There were only a few Islamic currents that presented a contractual political theory between the ruler and his subjects(91) and believed in revolutionary political ideas that were not compromised, that did not accept injustice, and were not subject to the status quo, The imams of the revolution and the enlightenment who rejected corruption and tyranny were subjected to the worst forms of

torture and abuse, and the imams of Ahl al-Bayt (peace be upon him) were the ones who shouldered the burden of self-sacrifice, precious wealth, money and children to establish the true principles of Islam, correct concepts and correct the deviations that pervaded the reality of the nation in most of its periods.

Appointment of the ruler and methods of access to power:

If we go beyond the disputes of the jurists on issues of Imamate, succession, and political theory and jump to the part of the method of appointing the ruler according to the jurists, we will find that they talk about several methods that differed in the legality of some of them or not and the most important of these methods

The text - as the Twelver Shiites say, although they have developed the concepts of the state for them with the emergence of the theory of Wilayat al-Faqih(92).

The mandate of the covenant and from it the succession of the rule stems, which is what is happening in many monarchical and semi-royal states, and the jurists spoke about this form and considered the era of Abu Bakr to Omar and the reign of Omar to the six as evidence of the legitimacy of this characteristic.

Subjugation and domination, which is taking power by force, and all Sunni

subjects. Collecting alms and..and..and..it is not possible to talk about the political theory formulated by Muslim jurists apart from addressing the limits of the ruler's powers, duties, and responsibilities towards his subjects. Collecting alms and..and..and...etc., However, we rarely find talk or talk about holding the ruler accountable for any behavioral deviations that may occur in him.

Researcher Dr. Bilal Safi Al-Din confirms this in his comparative research "People of Solution and Contract in the Islamic Governance System" by saying: "The researcher who searches for the words of scholars has no desire to monitor the actions of the imam. The Rightly Guided Caliphs of this system taught us the scarcity of their talk about censoring the actions of the imam." His words ended... And it was not limited to neglecting a matter of great importance such as this one, but the matter reached some jurists to classify in their book's chapters and issues with titles far from the spirit of Islam, its justice, and its revolution, such as the chapter In :

- The necessity of patience for the oppression of the rulers and their exclusivity.

Obedience to princes even if they are denied rights. -

- The obligation to adhere to the congregation of the Muslims and their clouds at the emergence of temptation and in every situation. And so on.

2. The second requirement

The functions of the ruler at the Zaidi

As for the jurists of the Zaydi sect, they have another rooting for this issue, as they enumerate many of the ruler's functions and responsibilities, which if he exceeds them or does not perform them, the situation is ripe for his accountability and his removal or removal (95). The Zaidi imam Ahmed bin Isa mentions some of the subjects' rights over its imam, including: "Establishing the Book of God and the Sunnah of His Prophet, justice in its rulings, equalizing between them in their division, taking the oppressed from the oppressor, the weak from the strong, the lowly from their honorable, and their right from their nullifier.." to that said: "If he opposes that to others in terms of tyranny and arrogance over them, then he prevents them from their right and takes over them with their trust, then there is no obedience to him in disobeying their Creator, and their leadership and guardianship are forbidden to him, and obedience and assistance are forbidden to them. Guardianship of the one who does not judge by what God has revealed" from the book Al-Jami' Al-Kafi (96).

Also, the contemplator in the messages of the Zaidi imams and scholars will find a complete framework for political programs that preceded their era and touch

on the most controversial political issues in this era. He mentioned many examples, including the researcher Abdullah bin Muhammad bin Ismail Hamid al-Din in his book "The Zaydiyyah, a reading in the project and a search in the components". Even the books of Zaydi jurisprudence talk about the details of what the ruler is required to do, and the issues related to organizing the secretariat of entry and no exit to it, so the explanation of flowers states that he and he - i.e., the ruler -: "facilitate the veil" so that the weak, the poor and the oppressed contact him to meet their needs...

Rebellion against the unjust ruler:

Most of the jurists went to extremes in the issue of revolting against the unjust ruler, and this was a natural result of the rulers' interference in the formulation of religious life and enabling bad scholars to spread concepts far from the spirit of Islam, and fiqh books were filled with talk about the virtue of patience on the ruler and His wrongdoing, and the speech has passed through samples of the titles of the chapters and sections of those books, to the extent that he said to them poetically: It is forbidden for us to split the stick against an imam, and if he spreads disobedience, then it is more

He came to us with this text of the hadith corrected, so don't be from the Prophet's approach lately (97):

It is forbidden for us to slash the stick on An imam and if he divulges more sins,
He brought us this text of the hadith, corrected

Don't forget the Prophet's approach recently

This is the nuclear sign (98) It is narrated from him that the consensus is that it is not permissible to revolt against the unjust imam, but the evidence of this alleged unanimity does not stand up to the established Qur'anic texts that do not accept the oppression and weakness of the believers and the spread of sins at the hands of those who belong to them, rather he is their role model and imam. For evil and establish truth and justice and not to rely on the unjust?

Likewise, the claim of unanimity fails, as for the convictions that exist among other sects that are at the core of Islamic currents, such as the Zaydi school, which has preserved its privacy, and which emphasizes the necessity of revolting against the unjust ruler. Similar opinion (99).

The problem of the jurists in the matter of appointing the ruler automatically extends to the process of transferring power and the absence of a specific mechanism for managing political disputes and conflicts After the death of the ruler or his dismissal for any reason, and if all sects share that they have not established institutional references that can issue independent decisions, the

jurists and scholars of some sects have passed on to us sophisticated mechanisms and models in dealing with a problem that is still one of the most complexes in our time. political problems that usually lead to bloodshed and the ruin of homes, To lead the leadership, or someone else nominated him, or the invitation of two imams coincided, and they were equal or close in terms of perfection and precedence, then they are both called to meet and debate in front of senior scholars and people of solution and contract. From him, the text of the explanation of Al-Azhar confirms: “The first Qa’im must step down from the second, in front of the same body that installed the first” and in the footnote to Al-Azhar “If he does not step down, this is a wound in his justice” (100).

History has mentioned many debates that took place between the imams of Zaydism, especially the imams of Yemen, in which the debaters complied with the rule of scholars and the people of solution and contract, and even though the style of the debate is a distinctive civilized style, it has become common to apply in our present time regarding political competition now many researchers - especially Yemenis - avoid addressing For such advantages, She carried the experience of ruling on the Zaidi (101).

Talking about the jurisprudential vision of this or that sect about the details of political theory is not intended

to return to those issues and preferences and to take them to impose them on our contemporary reality. The lack of his followers and the enmity of enemies against him from all sides, Rather, the aim of such research approaches is to restore trust and consideration to our rich Islamic jurisprudential and intellectual heritage, which until now we have not given it its right to study, research, debate and analysis, and we have not benefited from its positives or abandon its negatives that we have been sticking to, although Muslims can if they are stripped of the selective view Fanatic and petrified to present to the world new visions and ideas that draw inspiration from the past, accompany the present, and think and plan for the prosperity of the coming future, The problem now is not in the ability or inability of Islamic researchers and thinkers to find an independent contemporary Islamic formula that constitutes the details of political theory for Muslims, nor in forming a theory closer to Western formulas, but the problem lies in the inability of the jurists to overcome some of the negative, defeatist heritage issues that had a direct impact. On the spirituality of the elite Muslims as well as the common people, It is necessary to prepare for serious discussions and deep and bold critical franks through which we can dust off some of the dust that gives the greatest concepts and principles of Islam. It is necessary to stop the

political exploitation of fake religion that is being adapted to justify the domination of unjust rulers and justify their corruption, corruption, and crimes against their people.

CONCLUSION

In the aforementioned research, I ask God Almighty to obtain the reader's satisfaction, and I ask researchers to make efforts to add things that the researcher has overlooked to reach the coverage of the topic from all its aspects.

The revolution of Zaid bin Ali had a clear impact in destroying the religious framework adopted by the Umayyads to support their authority. And reverence in the hearts of Muslims.

The method of confronting the regime and seeking to overthrow it through a revolution in one of the cities of the Islamic world, and then expanding its scope to overthrow the Umayyad rule, this method was carried out by Zaid bin Ali (peace be upon them), as his movement aimed to avenge Imam Hussein (peace be upon him) and to enjoin good and forbid evil Through the overthrow of the Umayyad regime, and this culminated in the hands of the Abbasids who used the martyrdom of Imam Hussein (peace be upon him) and Zaid bin Ali (peace be upon them) as a pretext to declare their revolution.

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