

# Freedom in Islam

## The Abbasid era as a model

AbduLzahra Oudahluall-AL -swaledl

Shiite Waqf Department

### Abstract:

Freedom accompanies the right to life, human dignity and is even intertwined with the rest of human rights in independence, equality and justice, science, work, peace, stability, freedom of thought, development of reason, and enlightenment of opinion. And freedom is a tone that occupied the whole world, and it triggered the trigger of the ideas of philosophers, thinkers, scholars, and reformers, and there is no religion from the heavenly religions except that he cared for freedom. That is why I chose the topic of my research on freedom and its marking: freedom in Islam, the Abbasid era as a model, and freedom and related related terms that show us Freedom is described as one of the essential elements necessary for the individual as a social being or a member of a group. Rather, it is described as “part of a person’s life, and for its sake of life.” Freedom is defined as the choice of action from a vision with the ability not to choose it or the ability to choose against it.

### Introduction

Praise be to God, Lord of the worlds, and peace and blessings of Allah be upon the master of creatures and messengers, our master Muhammad Mustafa Al-Amin, the good and pure God and his companions.

Freedom is a word that a person adores after the belief in God Almighty, and freedom is like the rising sun spreading in the human soul the impulse, ecstasy, pride, and reassurance, and freedom is the permissible magic that takes into the souls of souls, revitalizes them, and makes them feel the beauty of the universe, life and man. Freedom accompanies the right to life, human dignity and is even intertwined with the rest of human rights in independence, equality and justice, science, work, peace, stability, freedom of thought, development of reason, and enlightenment of opinion. And freedom is a tone that occupied the whole world, and it triggered the trigger of the ideas of philosophers, thinkers, scholars and reformers, and there is no religion from the heavenly religions except that he took care of freedom.

My study was devoted to explaining the meaning of freedom in language and terminology and what came in it from the verses of the wise dhikr and the Sunnah of the Messenger of God, peace and blessings of God be upon him. Economic freedom

Then I made a conclusion in which I mentioned the most important results it reached through the research and a list of the sources and references that it depended on in writing this research.

### **The first topic: The concept of freedom**

#### **First: Defining freedom in language.**

Freedom: a free and free source: - by opening and tightening - a language: clearance, and freedom - by annexation - the same, and freedom by annexation: a language from free to open, and offset by: the slave. Freedom and freedom correspond to slavery. There are two origins in that, as Ibn Fares says: (H and R in the multiplier has two roots. The first: He does not violate slavery and is innocent of defect and imperfection. , And a hot day... ).

We are in this regard, but we are looking at the first principle, which is: He did not violate slavery.

This is the original principle that relates to man and his freedom. In that, linguists say: The free men are different from the slave, and it is called free because of his freedom from slavery, and it is taken from their saying: A man is free if he is saved from mixing with others, and the free collection: the free people, and the free unlike his mother, and the free - also -: the gracious, and its collection: silk Contrary to the analogy, such as a bitter tree and a bitter.

It is a metaphor for their saying: So and so, generosity and freedom. It is said: He is from the freedom of his people, that is, from their nobles. And there is no freedom for Arabs and Persians like him. Dhu al-Ramah said:

He became alive and applied after his fear for the wasting Arab freedom.

Second: Defining freedom in convention:

The term free in the terminology does not differ from its linguistic meaning, as the definitions of scholars in it were as follows:

- 1- In the terminology of jurists: whoever relieves himself of the impurity of slavery and the king, which is two plagues:

The first: a beating, the freedom has stabilized. That.

The second: a strike that governs its freedom, apparently like a foundling.

2 -Imam Al-Tahanwi defined it: "A judgmental redemption appears in the human being, because the right of others is interrupted".

3 -Al-Imran Al-Jurjani defined freedom in the convention of the people of the truth, and mentioned its ranks, and he said: It is a departure from the slavery of beings and cutting off the collection of relationships and others. It is on the ranks: freedom of the public from the slavery of desires, the freedom of the private from the slavery of the aspirants for the annihilation of their will in the will of the right, and a special freedom from slavery of fees and antiquities because they are bound to manifest the light of light. This definition, even though it relates to the terminology of the people of the truth, and for these subjects is different and what we are in connection with it, we mentioned it and we shed light on it, because it is related to the definition of the term freedom.

These definitions, and if their terms differ, they take on the meaning, which the self leans towards, that the first definition is the best and the most complete because it came from the tongue of jurists, and accordingly it is drawn from the Noble Qur'an and the pure prophetic Sunnah in which (the free) was mentioned in the two meanings that it showed in defining freedom in language and convention.

Third: Freedom in the Holy Quran.

He mentioned in the foregoing that (the free) language in Aslan is:

The first: He did not violate slavery and was acquitted of defect and deficiency.

The second: cold odds, it is said that this is a free day and a hot day.

And the one contemplating the verses of the wise dhikr and what came in the words of the Prophet ﷺ finds that this meaning is stated in its original form, and this can be explained according to the following:

**First:** In the Holy Quran:

- In exchange for slavery

And freedom for Imam Ragheb Al-Isfahani:()

The first: Whoever is not judged by something

**The second:** Whoever did not possess the reprehensible qualities, from keenness and voracity to worldly possessions, and to servitude that contradicts that, the Prophet, may God's prayers and peace be upon him, indicated by saying: "Unhappy Abd al-Durham, unhappy Abd al-Dinar.()" "

It was said: Abdul Shahwa is humiliated by Abdul Raqq. And liberation made man free

It was said that he made his son so that he would not benefit from this earthly use

The Imam who wanted this meaning combined the special and the general, the year is between the first and the special in the second meaning which calls the Muslim to asceticism and freedom from material, including the love of money referred to by the Holy Qur'an

The hot versus cold: This is the second linguistic origin that was mentioned in the Noble Qur'an.

We find this in many of the hadiths that were purified from the Prophet.

- 1- What came from the Messenger of God ﷺ on the authority of God Almighty when he says: "Three I deducted them on the Day of Resurrection, and whoever I deducted him was his opponent: a man gave me then treachery, and a man sold a free and ate his price, and a man hired a wage and he paid the work and did not give him his wages.
- 2 - His saying ﷺ: (Come back the sick, feed the hungry, and release the ani) (i.e. the captive
- 3 - His saying: (Whichever man emancipates a Muslim woman, God will exhaust each member of him from the fire)
- 4- His saying: (Whichever man he had a child, he taught her well-educated, well-mannered, and well-disciplined, then he emancipated her and married her, and he has two rewards), and to other noble prophetic sayings that call for freedom, and through which we know that the Holy Prophet ﷺ forbids slavery And eliminated it from its original sources.

And if we know that most of the sources of public slavery were from slavery of the free people, we realized that Islam came from its original roots from the rules, these hadiths and others we find that the Messenger, peace and blessings of God be upon him, called for freedom and urged Muslims to do so, and is in the world of ideals and honors the most wonderful, beautiful and better than this Kind care of freedom.

**Third:** Types of freedoms as determined by the Noble Qur'an and the Sunnah.

These types are the beginning of Islam and the revelation of the Noble Qur'an as follows

- 1- Freedom of belief
- 2- Freedom of opinion (It is the Shura to express opinions and approximate views,
- 3- Likewise, he says:
- 4- Freedom of residence

As for the Sunnah of the Prophet, we find this clear through the sayings of the Prophet ﷺ and his actions and his divine laws preserve freedoms. He finds that clearly, so he said it ﷺ in the farewell argument:

(Your blood and money are forbidden for you until you receive your Lord). In an account of his saying (Your blood and your wealth are forbidden to you as the sanctity of your day, in this month of yours, in this country of yours) and its meaning: its severe prohibition is confirmed, and this is evidence for striking proverbs and attaching the counterpart to the counterpart. This sanctity: the meaning of sanctity, preservation and sanctification. The prohibition of attacks on personal freedom and on the soul, the human being, because the attack is unjust and Islam absolutely prohibits injustice. This freedom stipulates that it is general and comprehensive for all spheres of life. The blood of a person, its supply and his money cannot be violated, and it includes the individual human right and the right of peoples to be free from colonialism and servitude, the right of man to life and the enjoyment of his rights, and to prevent self-infringement.

Likewise, in the Messenger of God's saying): (Every Muslim over a Muslim is forbidden: his blood, his money, and his offer).

The second topic: personal freedom in the Abbasid era

Personal freedom: The origin of fundamental freedoms, because they are attached to the same person and the heart of his dignity, and it is a natural originality, proven by legal and legal thought for every person from birth (). The meaning and concept of freedom has been advanced in Islam. And those who follow the history of Islam - from its first appearance - find that it has recognized the right of freedom for every human being and made it a duty of the human being, and it is not just a license, because a human being is born free, and he must live free, and he must preserve his freedom, and the contemplator in the verses of the remembrance of the Wise finds that God Almighty He prohibited self-risk.

To the other verses that show the freedom in Islam to act in words and deeds with will and choice, without coercion or coercion, and this is evidence of his rational freedom, as one of the most important indications of the recognition of human freedom in Islam: that God Almighty made him responsible for His sayings,

deeds and other civil and criminal actions, so he condemns his civil behavior deviant with corruption, nullity, or stopping, as he asks for his crimes and deviations and is punished for them to explode and repair, and the penalty is a deterrent to him and others, the responsibility is the most powerful. That is, every soul who mortgaged its work with God does not release its mortgage except the right-wingers, as they loosened their necks about it by what they obeyed from their work and earned them and from the pride of Islam in this: He made the responsibility individual or personal, so a person is not asked about the actions of others, soon or far, for human dignity and freedom.

First: The population classes in the Abbasid era

In the Abbasid era, the Arabs mixed with the conquered peoples, then there were multiple wives, concubines, and the slave trade, so the Arab element lost its high position and was replaced by a new element of the sons of the daughters and the fairness of the hybrid Arabs. The situation, as some of them said:

The children of the Sarari multiplied, O Lord Vienna

Lord, introduce me to a country where I do not see hybrid

It is well known that the caliph was at the head of the high social classes in this era, followed by his family, then the senior officials, then the people of the Hashemite House, then all these followers. Then he recruited the state, guards, friends, regret, loyal, and servants, most of whom were slaves from non-Muslim peoples of Zinj, others from Turk, others eggs and most of them were from Greece.

In the Abbasid era, personal freedom has evolved clearly. In the sources we find male slave girls who take on divas, dancers and concubines, and some of them have great influence.

Some restrictions were imposed on the Christians, Jews and the Sabeans of Dhimma, but at the same time they enjoyed a great deal of freedom in this era and obtained a great deal of indulgence and kindness as witnessed by several incidents, for example, but not limited to the fact that scholars have translated the Torah into well-known Arabic languages and scholars have mentioned That Ahmed bin Abdullah bin Salam translated the Torah into Arabic since the mandate of Harun al-Rashid. And what indicates the extent of personal freedom that these people enjoyed was that the subjects of the Abbasid caliphs were Christians, and some of their penguins obtained the right to live in Baghdad and made it a seat for his seat.

The Jews also found - in this era of Muslims many advantages - most of them were bankers, scribes, and doctors, and during the era of the Caliph, the Jews

were important centers, and in Baghdad they had a large colony. This colony has been described as prosperous and has many schools. The Sabean-Mandaeans practiced their religious beliefs freely and safely.

All of this indicates the extent of freedom granted to these and others, such as the Barakah, who had a great deal in the Abbasid era.

### **Second: intellectual freedom**

As for intellectual freedom, which is a type of personal freedom, it was very broad, and the evidence for this is the emergence of scientists and various types of sciences and arts such as mathematics, geography, political books and sciences that cannot be counted. In this era, Jaber bin Hayyan was the father of chemistry as Al-Khwarizmi appeared the most prominent personality In the history of ancient mathematics among the Arabs, one of the most prominent Muslim thinkers who influenced the mathematical and al-Tabari thought of the historian and the like of Al-Masoudi and other poets and scholars is more than being limited.

**The third topic:** political freedom By looking at the linguistic dictionaries, it becomes clear to us that the meaning of politics in the language: it is, the measure, it is said: Sas increased the matter, the policy is manipulated by his mastermind and done by.

And politics: - by fracture and subjugation - the source of the parish of the ruler of the parish, i.e. their command and the end of them. The scholars - the heirs of the prophets - are within them only.

And politics are of two types:

The first type: a just policy that excludes the truth from the unjust, unjust, and it is from the Sharia

The second type: civil policy: from the sections of practical wisdom, and it is called political wisdom and political science, king's policy, and civil wisdom

A follower of the hadiths of the Prophet Muhammad (Peace be upon him) inds that he has urged the Muslim and instructed him to feel the issues of his ummah, and to interact with its events, and he should contribute as much as he could in achieving public interests, and ward off the harms and spoils of his ummah. Among these hadiths: The Messenger of God said: (Whoever becomes his illusion is the world, then he is not from God in anything, and he who does not care about Muslims is not one of them, and he who gives humiliation to himself is

an obedient, non-compulsion, and he is not from us). To other hadiths beyond the limit.

And one who meditates on the verses of the wise dhikr finds that the Holy Qur'an has clarified the basis of the work of the common good as the principle of loyalty and faith brotherhood, and that includes the Almighty saying

### **First: political freedom in the Abbasid era**

In the year (132 AH) the Abbasids took over the caliphate and Abu al-Abbas al-Saffah became the first Abbasid caliph and in his reign Marwan fled to Egypt after his army was broken and then killed and then behind the thug and Abu al-Ja`far alias al-Mansur (75 AH-754 AH) is the one who established the Abbasid state and all the caliphs Those who followed him were his offspring. In the year (158 AH), Al-Mahdi Ibn Al-Mansour came, and his son Al-Mahdi succeeded him in the year (196 AH). Then the caliph, Harun Al-Rashid in the year (170 AH), continued and the caliphate continued until he died in the year (193 AH). These are the Abbasid caliphs.

If we followed the names of all the Abbasid caliphs until the end of their era, the standing would be prolonged, but we would have preferred to mention the most important caliphs.

### **Second: Shura during the Abbasids:**

From what the Abbasid state observes, the Umayyad state imitated the foundations of the rule and its methods. Their state was not based on the Shura, nor on the choice of the most suitable as it was during the reign of the adults. The Umayyad state, and while those hearts were caught - apparently hearts boil the flames of hatred, and the same applies to the Abbasid state because the hereditary rule was the cause of discord and many attempts aimed at overthrowing the regime. Zaid bin Ali bin Al Hussein came before Hisham and killed and crucified, in the year (122 AH) In the year (144 AH), Muhammad bin A.A erupted God had a good soul in Medina, then the brothers of Ibrahim bin Abdullah went out in Basra, and many scholars came out with him, including Haitham, Abu Khaled al-Ahmar, Abu Hanifa and others. Ibrahim was urging people to go out with his brother Muhammad and had prepared Al-Mansour for the first war Four thousand and killed him and sent his head to Mansour.

### **Third: The religious temptations caused by the political situation:**

There is no doubt that religious strife has a relationship with political strife and one of the results of what was mentioned above if religious groups emerged in the

early years of the Abbasid rule, including Rwandan in Khurasan, and they say the reincarnation of spirits and that their opinion that feeds them and water them Al-Mansur and that Al-Haytham bin Muawiya "Gabriel" and so on, so Al-Mansur fought them with Maan bin Trailing and put the sword in them()

In the year (150 AH), the people of Khorasan went out to Al-Mansur with one of the princes and took over more Khorasan, and there was a great strife in which seventy thousand were killed, and their prince was defeated in sect to camels. In the year (153 AH), the Kharijites gained control over Africa and defeated their soldiers and killed their leaders, and Al-Mansur commanded them, so he prepared an army in Fifty thousand Persia and agreed upon sixty three thousand and defeated them and killed their elders in the year (154 AH)The price of the events that occurred with Marwan bin Muhammad and then with Abdullah bin Ali bin Hisham. The sources said that the trade balance between the Arab countries and India in the Abbasid era was always inclined In favor of India, as the exports of India's goods were greater It does not import it from the commodities of the Arab countries, in addition to the fact that India's goods are more valuable and more expensive and these commodities were required in most regions of the world, especially spices, which indicates the economic freedom that was reflected on the phenomenon of society in the Abbasid era. Imported goods and materials such as spices, perfumes, precious stones, minerals and timber Textiles, and animals, as well as agricultural and industrial products. As India was short of some agricultural and industrial products, it was necessary for it to import these materials and products from the Arab countries such as oils, dates, grains, and cotton to other materials ( This is evidence of how economic freedom was in this era).

#### **Fourth: The development of political freedom during the Abbasid era**

Political freedom has evolved in this era, it has developed a great development, and this is not evidenced by the fact that the Abbasid state reached the peak of political and intellectual prosperity. The caliphate as a result of this freedom reached its height and splendor since its foundation at the hands of the butcher and Mansour until the succession of the confident and the days of Harun al-Rashid and his safe son A well-known piece, it is the most beautiful era in Islamic history.

#### **The fourth topic: Economic freedom in the Abbasid era**

Islam has given the individual the right to own property, and made it a basic basis for the Islamic economy, and this right has arranged its natural results in

preserving its owner, protecting it from looting and theft, embezzlement and the like and setting deterrent penalties for those who assaulted it, as a guarantee of this right, and a defense of what threatens the individual in his legitimate right. It prohibits all crimes of assaulting money such as theft, rape, robbery, looting, fraud, treason, and eating money unlawfully.

In this way, he preserved Islam with his immortal legislation and made assaulting people's money a serious crime, which requires the most severe types of penalties, for the slanderer on the ground, and the assault on the securitizes to steal their money, all of these crimes should be dealt with severely and severely, so that criminals on the ground do not wreak havoc, and there is no disruption to security. Individuals and societies. In addition to this formulation and the right to freedom of ownership, the Sharia guaranteed the right to private property. First: The development of economic freedom during the Abbasid era.

Economic freedom developed during the Abbasid era, as did the Umayyad state that preceded it. In the days of Al-Mansur, Muslim merchants executed and arrived in China to the east, and the basis of their silk trade was just as the Islam trade reached Marrakesh and Andalusia to the west. Al-Rashid considered the digging of the Suez Canal).

The evidence for the freedom of the economy in this era is very abundant. Historians have mentioned that Ibn al-Jassas al-Jawhari in Baghdad was wealthy despite the fact that al-Muqtadir in God confiscated all his money).

Domestic trade has witnessed a development in this era, in which there are many factories that produce the finest types of carpets, carvings with pictures of the types of birds (), and which indicates the economic freedom that people generally enjoyed during the Abbasid era that agriculture had been active and flourished a great prosperity because Baghdad was fertile. The Abbasids realized this, and they worked on plowing and exploiting the land in order to generate resources for the state. The caliphs drew great attention in the Tigris and Euphrates, so they split the water from the Euphrates channels until the land became a disorganized, black lattice.

Second: Foreign trade in the Abbasid era

All historical sources agree that the trade balance between the Arab countries and India in the Abbasid era was always tilted in favor of India, as what is exported from India's goods was more than what it imported from the Arab countries' goods, in addition to the fact that India's goods were more valuable and more expensive, and those goods were Required in most regions of the world, especially spices.

The most important commodities exported from India to the Arab countries were spices, perfumes, gemstones, minerals, woods, textiles, and animals, as well as some agricultural and industrial products, and since the countries of India lacked some agricultural and industrial products, it was necessary for them to import those products from the Arab countries, and these products include dates, vegetable oils, grains (wheat and barley), and cotton textiles, as well as animals for which the Arab countries are famous, such as horses and camels, and to show the nature of the goods exchanged between the Arab countries and India, we should show these goods in some detail, in terms of the nature of the composition, type, importance, and motives that were behind the increase or decrease in demand for it, as well as the areas of its production.

**Third: Agricultural and industrial products in the Abbasid era:**

Arab traders imported some agricultural and industrial products that were in demand in the Arab markets. Among the imported agricultural products were honey, sugar cane, vanilla (plant sugar), rice, bananas, grapes, pomegranate, oranges, and mangoes. And lemon and other products, and these products were from what comes from northern India (Sindh), which is close to the Arab countries as fruits, and from it comes from the central and southern countries of India, such as rice and non-perishable products. As for industrial products imported from India, they include shoes, camel leather, livestock, snakes, and vitreous Rugs and carpets and silk fabrics, cotton and woolen of feather, as well as pottery and Alsaqi, silver and gold.

Among the imported industrial products are also the beds, chairs, and tables made of excellent wood like oud wood, and it was for the Arab princes, princes and dignitaries, types of rough and rough pens and wood that can make pens, such as pepper wood and other types of reeds, and from weapons, swords, spears, daggers and other light weapons. Popularity among Arabs.

**Fourth: Slaves in the Abbasid era:**

The slave trade is a social phenomenon that the Islamic community suffered from for a long time, because Islam, although it urged the slaves to be slaughtered \*, but it permitted their possession \*\*, which encouraged bringing them until they were filled with palaces of the caliphs, princes and wealthy people, and Baghdad's herds were filled with them, and markets spread to sell them in Baghdad and other areas.

Although Islam was approved by him, it is a humanistic view of slavery, with a portion of the charity funds allocated to buying slaves from their masters and

freeing their freedom, in addition to that Islam gave the slave rights to protect him from the mistreatment of his masters, and because the slaves had been used in all acts such as serving in homes or work In industry and trade, as it was possible to use them with the Islamic armies in the fighting, so their presence in the Islamic regions became of great importance, as it enabled the Arabs to devote to acts of jihad and work in politics and literature without wasting their time in the work of the house and crafts to earn their strength, and accordingly I practiced trade The R. Cluck.

It appears that most of the slave shipments were coming from African beaches, especially the black slave, but there are indications that some slaves were brought in from the countries of India, as Bazark bin Shahryar mentioned in one of his accounts the method of obtaining slaves from the countries of India, He says: "We did not descend from the village and steal their children and buy each other with towels, dates, and a little thing, until about a hundred heads of slaves became young or old with us". In another narration, Ibn Shahryar says: "So we bought from them iron, copper and kohl. And beads, falling and clothes, and we have indicated you have goods that we buy from you? However, the slave is better than ours, so we filled it with our boats." (Ibn Al-Wardi mentioned: " Merchants enter the condom (Philippines) with the boat and buy their children with dates and sell them in the country. " In addition to these indications that bring slaves from the country of India To the Arab countries, there are other indications indicating the presence of the Indian slave on the southern shores of the Arabs, it is mentioned that Ibn Battuta met the judge of Aden "Salem bin Abdullah Al-Hindi" and his father was a porter of slaves and his son worked in science with a head and a cushion. Historical texts indicated that The boys of India were famous for their wits, especially on the banking side, and for this he was the trustee There are many who use them, and they are also well-known for their beauty, according to Ibn Rastah: "In the land of India there is a slave of beauty that no one else can share". It is worth noting that the arrival of the Indian slave to the Arab countries has created a fabric in social life in terms of Intermarriage between them and their masters, and they were treated gently, as was the case with their Arab masters, and sometimes one is unable to distinguish them from their masters, as the Arabs allow them to imitate them in dress and in other affairs of life.

#### **Fifth: Agricultural and industrial products in the Abbasid era:**

In addition to the commodities mentioned above, Arab merchants carried some Arab and other agricultural products that lacked their types of countries of India.

Among the agricultural products exported were fruits such as apples, pears, and quince from the Arab countries and other countries to Sindh, wheat and barley From Iraq to countries

India, olive and its oil from the Levant to Sindh (), oil and almonds from Khurasan to India, the veins of roses that were loved by the people of India from Persia to the land of India, and good vinegar from Baghdad to Sindh And wine from Iraq, Egypt and Persia to the countries of India and Ceylon (Sri Lanka), and the yellow musk from southern Arabia to India, which is of the highest kind that never dries up, as it was brought from southern Arabia to the lands of India, the locomotive, and the locomotive Red fruit dyed with it and included in the composition of some medicines, and among its names are the blood of the two brothers and the remorse, and balsam, which is an Arabic product for its plant Its fruit may fall out in the summer and has commercial value, as it was used as a medicine that the wealthy buy at high prices, and betel leaves were a popular market in the countries of India. In the soul if chewed soft

Among the industrial products exporting fabrics, there were good types of Egyptian and Iraqi cotton fabrics exported to the countries of Sindh, and it is worth noting that Iraq was famous for some of the clothes produced from the cotton fabrics at that time, including the Plato's Baghdad, the goats' turbans, and the Baghdad block, the koshi and the Kufic puzzle. Al-Maqdisi explains this by saying: "Did you not hear the prick of Basra and its dressing, and in the camel the fine linen garments and the kufa are the work of the grave and then the ceramics are of very good quality, and in the city of peace, the funny and the colors of the silk clothes and so on", as they Silk fabrics and their products are imported from a country To Rome (Europe) to the countries of India by the Arab merchants, as well as the linen and wool garments from the Levant, and the fur came from the Roman countries to India for the great families, and they also carried in their trade types of fine golden embroideries as well. Besides the Arab fabrics exported to the countries of India and their products, Arab merchants carried some types of Roman swords, and gilded rings with emerald cloves from the Roman countries and Egypt to the countries of India, and these goods came in beautiful expensive boxes, as the Arab merchants carried to India coral and pearl , Which was extracted in commercial quantities from the Arabian Gulf coast, and Oman specialized in The good type of these stones, as Arab merchants carried some commodities that are unparalleled in India. These commodities were used in jewelry, jewelry, and royal crowns, such as sisters (rhinoceros) and ivory from

Abyssinia, mercury and red sulfur from Andalusia. , In addition to tinted and opaque glass, snails, mother of pearl, yellow wax, red agate, glassware, and other products.

Conclusion

**And in it the most important results that I reached through the research, which can be summarized as follows:**

- 1- By defining freedom in language, convention, and related terms, it is clear to us that freedom is described as one of the basic elements necessary for the individual as a social being or a member of a group but rather described as “part of a person’s life, and for its sake of life.” Freedom is defined as The choice of action from a vision with the ability to not choose it or the ability to choose against it and distinguish between two types of freedom

Freedom of implementation: means the ability to work or refrain from work without submitting to any external pressure, and freedom of design: which means "the ability to achieve action without submitting to the influence of inner powers" and by studying the concept of freedom according to Islam, this concept has been affected by two basic things:

A- Religious Doctrines: The old texts did not talk about freedom in the political sense of the concept but rather elaborated the talk about choice versus algebra and talk about freedom came as a contradiction to slavery, but that does not mean the absence of a feeling of freedom in resisting the manifestations of tyranny as expressed by the social uprisings led by the public class in The history of Arab and Islamic civilization is bright and Moroccan.

B-Slavery phenomenon: It is a phenomenon that is rooted in ancient civilizations and in Arab society before Islam. The new call sought to limit the phenomenon, but it was not historically possible to prevent and eliminate it, especially after the urban development experienced by the Islamic community in the first six centuries of migration (7- 12 A.D.), the emergence of giant Arab cities and the dynamism behind the socio-economic dynamics that made the Arab-Islamic community represent the heart of the global economic cycle at that time, and the slave became the great productive force of the era’s goods at that time.

- 2- Freedom is the basis of any human existence, and deprivation of liberty is a deprivation of humanity and its evidence for that is that God created our master Adam on instinct, and his breaking of freedom and freedom to disobey to

remain responsible for his choice. Adam had worshiped his Lord as a choice and ate from his forbidden tree as a choice. With that freedom that God granted it, and Abd al-Fattah connects the principles of freedom and justice, since freedom without justice from his point of view may turn into chaos. The individual needs freedom through his need for justice and the law that imposes justice and equality between the parish. Justice and law constitute a deterrent for the same person, his struggles, and for himself. As bad as he is, at the same time preserves his freedom from any aggression or injustice by others.

- 3 - The principle of equality as a contiguous principle of freedom and what is meant by equality here is legal equality and not economic or equality of opportunity and not in circumstances and reality, and this confirms the meaning of freedom as individuals owning fixed rights that cannot be violated and that they enjoy equal imposition before the law but not necessarily with equal results.
- 4- Community Islam, in determining freedom, is based on considering it the instinct of God, which people broke the fast, whether as a matter of divine justice for human beings, or from the door that God gave man the ability to choose, if he wished for good or evil.
- 5- Personal freedom: It falls within the first rights that a person should enjoy, as it is the basis on which other aspects of freedom are based. It is possible to put freedom of movement, tomorrow, or spirituality and maintain security and personal safety within this framework. What is the value of the right to property or work if a person is forbidden to do so? From the movement losing its security, and the preservation of security can be included in the human right to life, which was approved according to the Almighty saying: □ And do not kill the soul that God has forbidden except by the right
- 6- And Islam made the crime of "taking the breath away" one of the most serious crimes, and most of them is a punishment from God Almighty. The Almighty said: Whoever kills a soul without a soul or corruption on earth is as if he killed all people.
- 7- Personal freedom is that it is the "right of the individual to go and go and move freely within the country and leave it if he so desires" as well as his right to security, which means not arresting him or his body except in accordance with the law and within the limits determined by him and other aspects of this type of freedom that does not compel a person To be exiled from his country, just as Islam has guaranteed the human right to movement, the Exalted, the Majestic, says: "So walk in its positions and eat of its sustenance and to it the publication"

8 -Because the dwelling has rights and rights, it is not permissible to storm it without the permission of its owner, unless there is a legal or legal justification and under the supervision of the competent authorities. The Almighty says: □ O you who have secured, do not enter houses other than your own until you have become familiar with and give salutations to their people, so it is better for you to remember \* if you do not You will find someone in it, so do not enter it until you are authorized. And if it is said to you, go back, so go back, I commend you, and God knows what you know.()

9- -It became clear to us through research that political freedom is a fixed Islamic principle that no creature is obedient in the disobedience of the Creator even if he is a ruler or governor. This form of freedom is related to the state, that is, the freedom of the individual towards his state. This type of freedom is defined as the vital field in which all Freedoms, where political freedom reaches its senses and exerts its influence, freedoms sparkle, and life turns into a great festival

10 -That the decision-maker in the Kingdom or the state resorts to it in the event that there is an issue that concerns the entire nation. There are several, among them the Almighty saying: □ So forgive him and ask forgiveness for them and consult them about the matter □. And God Almighty said □ And those who answered to their Lord and performed the prayers and ordered them to consult among them and from what we have provided for them spend()

11-The basis of economic freedom in Islam is that every commercial, industrial, agricultural, or similar business is considered true and legitimate and its owner is protected and respected in the eyes of the law as long as it achieves a legitimate interest and does not harm others, and therefore Islam prohibits monopoly, fraud, usury, and the taboo trade, cultivation, or manufacture of whatever those Forbidden to ensure the interests of people and society in this trade, industry, or agriculture, and these freedoms mean the human right to life in the Islamic and humanitarian community without restrictions that undermine its value and status as a human being.

12 -The system of freedoms according to the Islamic model was comprehensive in the sense that it was not limited to one side without another, but rather it included various aspects of life, including personal, political, economic, etc.

13 -During the Abbasid era, people enjoyed absolute freedom, except from some restrictions imposed by some caliphs, according to the nature of the case. For example: (The custom took place in Baghdad, the guard in every path comes up early and writes reading to the caliph, as renewed in his path of meeting some

friends with some on a picnic or Hear or otherwise, and write anything other than that from the small and the large, so the people were of this in a great stone).

### Margins

- 1- al thawny , Muhammad Ali bin Ali bin Muhammad (d. 1158 AH), Scout of Art Conventions, investigation: Ahmed Hassan Basaj, 1st edition, Dar Al-Kutub Al-Alami - Beirut, 1998 AD, Part 1, pp. 397-398.
- 2- Ibn Faris, A Dictionary of Language Standards, reviewed and commented on: Anas Muhammad Al-Shami, (Dar Al-Hadith Cairo, D-T), p. 189 (parchment article).
- 3- Ibn Manzoor, Muhammad bin Makram bin Manzoor al-Afriqi (d. 711 AH), Lisan Al-Arab, Dar Sader, (Beirut, Bla. T), vol. 12, p. 530. (Label article); Al-Fayoumi, Ahmad bin Muhammad bin Ali al-Maqri (d. 770 AH), the enlightening lamp in Gharib al-Sharh al-Kabir al-Rafa'i, publisher: The Scientific Library, (Beirut, Bl. T.), p. 86.
- 4- Dhul-Ramah: Ghaylan bin Aqabah bin Masoud Ibn Haritha bin Amr bin Rabia bin Malakan bin Adi Ibn Abd Mannah bin Ad Ibn Toukhah bin Ilias bin Mudhar bin Nizar known as Dhi al-Ramah the famous poet is said to have been so called because he brought his friend and accompanied him on his shoulder a piece of rope And she is the ramah, so he drew it, and she said: Drink, oh, the ramah, so he called it. Ibn Asaker, Abu Al-Qasim Ali bin Al-Hassan bin Hebat Allah (d. 571 AH), History of Damascus, investigation: Amr bin Fakhra Al-Amrawi, Dar Al-Fikr for printing, publishing and distribution - Damascus, 1415 AH-1995AD, c 48, p. 142.
- 5- Al-Zamakhshari, Abu al-Qasim Muhammad ibn Umar (d. 528 AH), the basis of rhetoric, Cairo, 1960 AD, Part 1, pp. 81-82
- 6- Al-Kasani, Ala Al-Din Abi Bakr Bin Masoud Al-Kasani Al-Hanafi (d. 587 AH). Al-Mawsali Al-Hanafi (d. 683 AH), The choice to explain the Mukhtar, (Dar Al-Maarefa - Beirut - Lebanon, Bla. T., Vol. 4, p. 17); Al-Azhari, Salih Abdul-Sami Al-Abi. T.), Vol. 2, pp. 219-220.
- 7- Al-Tahouni, The Exploration of Art Conventions, vol. 1, pp. 397-398.
- 8- Al-Jurjani: It is Ali ibn Muhammad ibn Ali, known as al-Sharif, Abu al-Hasan, al-Jirjani, al-Husayni al-Hanafi. Scientist, sage, participant in

types of science. His era is unique. Sultan of the working scholars. Pride of the greatest interpreters. With good manners and humility with the poor. He was born in Taco (near Estrabad), studied in Shiraz and died there. Its classifications include: "Definitions", "Explanation of the positions of Ijji", "Explanation of the Sirajiyah", and "A Message in the Art of the Origins of Hadith. Al-Sakhawi, Shams al-Din Abu al-Khair Muhammad Ibn Abd al-Rahman ibn Muhammad ibn Abi Bakr (d. 902 AH), the brilliant light of the people 9th century, Dar Al-Hayat Al-Hayat - Beirut (Bla-T) publications, volume 5, p. 328.

- 9- Al-Jarjani, Sharif Ali bin Muhammad (d. 816 AH), Book of Tariffs, Scientific Books House - Beirut, 1416 AH, p. 52.
- 10- Surah An-Nisa, verse 92.
- 11- Surat Al-Baqara, from verse 178.
- 12- Ragheb Al-Isfahani, Al-Hussein Bin Muhammad (d. 425 AH), Vocabulary of the Qur'an, Verification: Safwan Adnan Daoudi, Dar Al-Qalam Damascus, Dar Al-Shamiya, Beirut, 1992 AD, p. 125.
- 13- Surat Al-Baqara, part of verse 187.
- 14- Al-Bukhari, Abu Abdullah Muhammad bin Ismail (d. 256 AH), the short correct Al-Jami ', an investigation by: Dr. Mustafa Deeb Al-Bagha, Dar Ibn Katheer, Al-Yamamah - Beirut, 3rd floor, 1407 AH-1987AD, C3, p. 1057; Ibn Majah Muhammad bin Yazid Abu Abdullah Al-Qazwini (d. 270 AH), Sunan, investigation: Muhammad Fouad Abdel Baqi, Dar Al-Fikr - Beirut (d. T), vol. 4, p. 167.
- 15- Surah An-Nisa, part of verse 92.
- 16- Surah Al-Imran, part of verse 35.
- 17- Surat Al-Nahl, is part of verse 72.
- 18- Ragheb Al-Isfahani, Vocabulary, p. 125.
- 19- Surat Al-Fajr, verse 20.
- 20- Surat al-Tawbah, verse 81.
- 21- Al-Bukhari, The Right Mosque, Vol. 2, p. 776; Ibn Majah, Sunan, Vol. 3, p. 96.

- 22- Abu Dawood, Suleiman bin Al-Ash'ath Al-Sijistani (d. 275 AH), Sunan, investigation: Muhammad Muhyiddin Abd al-Hamid, Beirut, House of the Arab Heritage Revival, (Bla. T.), part 3, p. 129.
- 23- Al-Nasa'i, Ahmed bin Shuaib Abu Abd al-Rahman al-Nasa'i (d. 303 AH), Sunan al-Nasa'i al-Kubra, investigation: Dr. Abd al-Ghaffar Suleiman al-Bandari, Syed Kasrawi Hassan, Dar Al-Kutub Al-Alami - Beirut, 1411 AH - 1991 AD, c 3, p. 171.
- 24- Bukhari, The Right to Collect, Vol. 5, p. 1955.
- 25- Doctrine in the language: It is said that I believed such and held the heart and the conscience until it was said: Doctrine is what a person owes, and he has a good doctrine that is free from doubt. The definition of doctrine in the convention: does not differ from its linguistic meaning. And from it was called the science of theology, the science of beliefs: because it is responsible for researching religious beliefs, proving them with certainty, and defending them from beliefs contrary to ideas.
- See: Al-Fayoumi, Al-Misbah Al-Munir, p. 229 (contract article); Al-Kanooji, Siddiq bin Hassan (d. 1307 AH), Abjad al-Ulum al-Washi al-Marqum in the State of Science Statement, investigation: Abdel-Jabbar Zakar, (Dar Al-Kutub Al-Alami - Beirut, 1978), c 3 / P. 266.
- 26- Surat Al-Baqara, part of verse 256. Al-Tabari, Abu Ja'far Muhammad ibn Jabr (d. 311 AH), Al-Bayan Mosque in the interpretation of the Qur'an, (Beirut, 1930), vol. 5, p. 407
- 27- Surat Al-Mumtahina, verse 8. Ibn Katheer, Abu al-Fida 'Isma'il (d. 774 AH), The Great Interpretation of the Qur'an, The House of Arab Books Revival, Isa Babi al-Halabi, (Cairo, Pala. T.), Vol. 8, p. 89
- 28- Opinion: In language, an opinion is said about the matter, an opinion, which I see by building for the object in the sense of what I suspect and building for the subject, meaning: for whom I go to, and the opinion: reason and management, and a man with an opinion, i.e. : insight and wise things, and collect opinion: opinions. Looking: Ibn Faris, A Dictionary of Language

- Standards, p. 365; Al-Fayoumi, The Light Lamp, p. 158 (opinion material).
- 29- Surat Al-Shura, part of verse 38. Ibn Katheer, The Great Interpretation of the Qur'an, Vol. 7, p. 210
- 30- Hamid, Munir, and Fadel Shaker, Islamic Systems, p. 211.
- 31- Surat al-Tawbah, from verse 71. Ibn Katheer, The Great Interpretation of the Qur'an, Vol. 7, p. 174
- 32- The house is in the language: the house, it is said that the house is inhabited, and in the house there is a residence for the sake of requesting and the residential name. And the dwelling - to open and break the cave - the house, and the gathering dwellings. See: Al-Fayoumi, The Illuminating Lamp, p. 181. (Housing material).
- 33- Surat al-Nur, verse 27.
- 34- The farewell argument: The Messenger of God ﷺ went to Hajj for five nights and stayed from Dhu al-Qi'dah in the year (10 AH). A group of scholars said about the walk and the impact that the Messenger of God ﷺ did not perform Hajj in Islam except for three arguments: two years (8 AH) and one after the imposition of the Hajj on him from the city . Ibn Hisham, Biography of the Prophet, Part 4, p. 248, Ibn Saad, the Great Classes, Part 2, p. 124.
- 35- Al-Sijistani, Abu Dawud Suleiman bin Al-Ash'ath bin Ishaq bin Bashir (d. 275 AH), Sunan Abi Dawood, investigation: Muhammad Muhyiddin Abdul Hamid, the modern library - Saida - Beirut, (D-T), part 2, p. 182.
- 36- Imam Muslim, Sahih Muslim, Vol. 3, p. 1306.
- 37- Al-Nawawi, Abu Zakaria Yahya bin Sharaf Al-Dimashqi (d. 676 AH), the curriculum explained Sahih Muslim bin Al-Hajjaj, (House of Arab Heritage Revival, Beirut, 1392), volume 8, p. 183.
- 38- Al-Zuhaili, Wahba, Freedom, p 88.
- 39- Imam Muslim, Sahih Muslim, vol. 4, p. 1986.
- 40- Al-Zuhaili, Wahba, The Right to Freedom in the World, pp. 77-78.
- 41- Surat Al-Baqara: From verse 195.
- 42- Surat al-Tur: from verse 21.
- 43- Surat Al-Muddathir: Verse 38.

- 44- Al-Maraghi, Ahmed and Mustafa, part 9, p. 310.
- 45- Surat Al-Anam: verse 164.
- 46- Surat Al-Najm: Verses 39-40.
- 47- Hybrids: Hybrids of speech: what is wrong with you. And the hybrid: the Arab is the son of the ummah because he is defective, and it was said: He is the son of the shepherd nation unless he is immunized, so if he is fortified, the boy is not a hybrid. Ibn Manzur, Lisan Al-Arab, Previous Source, vol. 13, p. 431.
- 48- Al-Mubarrad, Abu al-Abbas Muhammad bin Yazid (d. 285 AH), Al-Kamil in Language and Literature, Achievement: Muhammad Abu Al-Fadl Ibrahim, 3rd floor, Dar Al-Fikr Al-Arabi - Beirut, 1417AH-1997AD, Part 2, p. 94.
- 49- Al-Isfahani, Abu Al-Faraj, Al-Aghani, vol. 15, pp. 79-80.
- 50- Ibn al-Nadim, Abu al-Faraj Muhammad ibn Ishaq ibn Muhammad al-Warraq al-Baghdadi (d. 438 AH), al-Fihrest, investigation: Ibrahim Ramadan, 2nd edition, Dar al-Maarefah - Beirut-Lebanon, 1417AH-1997AD, p. 23.
- 51- Ruby of Al-Hamwi, Dictionary of Countries, vol. 2, p. 626.
- 52- The same source, vol. 4, p. 45.
- 53- Jaber bin Hayyan al-Sufi al-Kufi was advanced in the natural sciences, brilliant of which is in the chemistry industry and he has many written works and famous works. God Tester and their counterparts. Al-Qafti, Jamal al-Din Abu al-Hasan Ali bin Yusef (d. 646 AH), The Scholars' News on the Choice of the Wise, investigation: Ibrahim Shams al-Din, 1st edition, Dar Al-Kutub Al-Alami - Beirut, 1426 AH-2005AD, p. 124.
- 54- Al-Khwarizmi: Muhammad ibn Muhammad ibn Yahya ibn Ismail ibn al-Abbas Abu al-Wafa al-Buzjani was born in al-Buzjan from the country of Nishapur in the year twenty-eight and three hundred on Wednesday beginning the month of Ramadan and moved to Iraq and read the number and engineering on Abi Yahya al-Baroudi and Abu al-Ala bin Kartib and his move to Iraq was in In the year of forty-eight and three hundred people read on it and benefited and transferred and whoever was read by his uncle known as Ibn Amr al-Ma`azili and his uncle known as Abu Abdullah Muhammad ibn Anbasa was also read by him and he was one of

numerology and calculations and he wrote many books, so among his classification. The book of houses in the account is a beautiful book of interpretation. Al-Khwarizmi's Book on Algebra and Interview. The Book of Interpretation of the Book of Dioufetes in Algebra. Al-Qafti, Scholars' News, p. 217.

55- Al-Tabari: Muhammad bin Jarir Al-Tabari (224 - 310 AH) is Muhammad bin Jarir bin Yazid bin Katheer, Abu Jaafar. From the people of Tabaristan, he settled in Baghdad and lived there until his death. One of the greatest scholars. He was a keeper of the Book of God, and he taught it in the rulings, knowing the Sunnah and its methods, knowing the days of people and their news. He left from his country to seek knowledge when he was twelve years old, and he gathered a group of sciences that no one participated in. He was offered the judiciary, so he refrained from grievances and refused. He has a choice among the scholars' statements, and he has singled out issues that have been preserved. He heard from Muhammad ibn Abd al-Malik, Ishaq ibn Abi Israel, Ismail ibn Musa al-Saddi and others. Narrated by Abu Shaib al-Harrani, al-Tabarani and a sect. It was said that there is easy and loyalty among the Shiites. His categories include: "The Difference of Jurists" and "The Simple Book on Jurisprudence." Ibn Katheer, The Beginning and the End, vol. 11, p. 145; Al-Thahabi, Hafiz ticket, vol. 2, p. 251.

56- Al-Masoudi: He is Muhammad bin Abdul Rahman bin Muhammad bin Masoud bin Ahmed, Abu Abdullah Al-Masoudi Al-Bandhi. Ibn Khaldan said: He was a jurist, a Shafi'i, a writer. He went away to seek the hadith, and heard in Damascus, Baghdad, Asbah, Khorasan, Kufa, Mosul, Alexandria and other creatures. From its categories: Explanation of Maqamat. Ibn Qadi Shahba, Abu Bakr bin Ahmed bin Muhammad bin Omar Al-Asadi Al-Dimashqi (d. 851 AH), Tabaqat Al-Shafia, investigation: Dr. Al-Hafiz Abdul Alim Khan, 1st floor, Books World - Beirut, 1407 AH, Part 2, p. 37.

57- What is meant by (political freedom) - in the late or contemporary concept - is the citizen's right to contribute to the political, social, economic and cultural affairs of the state, through the exercise of the right to vote and the right to run in elections, and freedom of expression, the

press, and assembly, and this right is essential in Islam, which is what We show it in this topic - God willing-

- 58- Fayoumi, *The Illuminating Lamp*, p. 188 (mite substance.)
- 59- Al-Fayrouz Abadi, Muhammad bin Yaqoub (d. 718 AH), *The surrounding dictionary*, The Arab Foundation for Printing and Publishing, (Beirut, Bla. T), p. 710 (mite article.)
- 60- Al-Isfahani, *Vocabulary*, p. 863.
- 61- Al-Tahouni, *The Exploration of Art Conventions*, vol. 2, p. 367.
- 62- Al-Tabarani, Suleiman bin Ahmed bin Ayoub bin Mutir al-Lakhmi al-Shami (360 AH), *the central lexicon, investigation: Tariq bin Awad Allah bin Muhammad, Abdul Mohsen bin Ibrahim al-Husayni*, Dar al-Haramain - Cairo, Pal. T., 2, p. 539.
- 63- Surat al-Tawbah: from verse 71.
- 64- Surat Al-Hujurat: From verse 10.
- 65- Marwan: He is Marwan bin Muhammad bin Marwan bin Al-Hakam Al-Ayyubi, Abu Abdul-Malik, who is standing against God, and he is known as Al-Jaddi and Al-Hammar: The last king of the Umayyad dynasty in Sham was born on the island in the year (72 AH). He was killed by Amer or Amr bin Ismail Al-Muradi Al-Burhan in (132 AH) Ibn Al-Athir, *Al-Kamil: C5*, p. 119, Ibn Khaldoun, *History*, C3, p. 112.
- 66- Al-Suyuti, *History of the Caliphs*, p. 246.
- 67- The same source, p. 246.
- 68- Ibn Kathir *Al-Bidaya wa Al-Nihaimah: C 10*, p. 158
- 69- Abu Zahra, *Abu Hanifa Hayat-Asra*, p. 79
- 70- Zaid bin Ali Ibn Al-Hussein bin Ali Ibn Talib Al-Imam Abu Al-Alawi Al-Hashemi Al-Qurashi, and he is told: Zaid the martyr was born in the year (79 AH) and killed in the year (122 AH) Al-Asfahani, *the killing of the students*, p. 127 Al-Tabari, *history of the Apostles and Kings*, c 8 p. 260.
- 71- Ibn al-Imad, *Gold Nuggets: Part 1*, p. 214
- 72- The one with the good soul, Muhammad bin Abdullah bin Al-Hassan bin Ali bin Abi Talib Abu Abdullah, nicknamed the Arqat and the Mahdi and the self-purification. One of the supervising princes of the students was born in (93 AH) and was killed in the year (145 AH) Al-Tabari, the

history of the Apostles and Kings C 9 p. 201, Ibn Al-Atheer, Al-full 5 p p 201

73- Ibrahim Ibn Abdullah bin Al Hassan bin Ali bin Abi Talib, one of the brave princes born in (97 AH) and killed in the year (145 AH) and was a poet with knowledge of the Arabs and their days and poems Al-Isfahani, the killing of the students, p. 315. Ibn al-Atheer al-Kamil, vol. 5, p. 208.

74- He is Al-Haytham bin Kharga, Abu Ahmed, and it is said: Abu Yahya, Al-Marwadhi and Al-Baghdadi. Updated, Hafiz. It happened on the authority of Malik, Al-Layth, Hafs bin Maysara, Ismail bin Ayyash, Muhammad bin Ayoub bin Maysara, and others. It was reported by Ahmed bin Hanbal, his son Abdullah bin Ahmed, Ismail bin Abi Al-Haris Al-Baghdadi, Abu Zarah and others. Yahya bin Moeen said: Trust. Saleh said: Ahmed bin Hanbal was praising him. He was mentioned by Ibn Hibbaan in trustworthy. Al-Khalili said: Agreed confidence. Ibn Hajar, Tahdheeb al-Tahdheeb, vol. 11, p. 93.

75- Ibn al-Imad, Gold Nuggets, Part 1, p. 214

76- Maan bin Zaida bin Abdullah bin Matar Al-Shaibani, Abu Al-Waleed is one of the most famous Ajwad of the Arabs, and one of the brave and eloquent. He realized the Umayyad and Abbasid eras, and in the first he was honored to travel in the states, so when the matter came to Bani Al-Abbas his request was Al-Mansur, he hid and penetrated in the desert, until the day of Hashemite and a group of Khorasan people revolted against Al-Mansur and they killed him, so Ma'an came and fought in his hands until the people released him, So Al-Mansour preserved it, honored it, and placed it in its properties. And for him in Yemen, he went to it and sent it (as Ibn Habib says), that is, he had difficulties, then the guardian of two wards, and he stayed there for a while, and he built a house, so people in the uniform of the workers (workers) entered on him, and they killed him by gossip. Ibn Khalkan, Fiat Al-Aayan, Part 2, p. 108; Ibn Al-Atheer, Al-Kamil, Part 5, p. 224.

77- Ibn al-Imad, Gold Nuggets, Part 1, p. 209

78- Al-Tabari, History of the Apostles and Kings, Part 7, p. 552.

79- The Mercury, the Arabs and India, p. 37

80- A. Al-Qazwini, *Antiquities of the Country*, p. 29; Ibn Battuta, *Tuhfat Al-Nadhir*, vol. 2, p. 156; Al-Masoudi, *Muruj Al-Thahab*, vol. 1, pp. 158-159.

81- Confident in God Haroun, Abu Ja`far - It was said: Abu al-Qasim - Ibn al-Mu'tasim bin al-Rashid. His mother or a son of Rumiya, her name is Qaraatis. He was born for ten survivors from Sha'ban in the year ninety-six hundred, and he succeeded the caliphate under a covenant from his father, and he was sold to him on the nineteenth Rabi 'al-Awwal in the year twenty-seven. In the year twenty-eight of the Sultanate of Ashnas, he succeeded the Turkish, and he wore two veils and two crowns, and I think that he was the first caliph to succeed the Sultan. The Turks abounded in his father's days. Al-Suyuti, *History of the Caliphs*, p. 248.

82- Al-Mamoun: Abdullah Abu Al-Abbas Bin Al-Rashid; He was born in the year seventy and one hundred on the night of the Friday of mid-Rabi` Al-Awwal, the night that Al-Hadi died and his father succeeded.

83- Surah al-Ma'idah, verse: 38.

84- Surah An-Nisa, verse 29.

85- Al-Sabouni, Muhammad Ali, the masterpieces of the statement in the interpretation of verses of provisions from the Qur'an, *Al-Ghazali Library*, Damascus, 5th floor, 1987 AD, Part 1, p. 556.

86- Surah Al-Nahl, verse 71.

87- Surah An-Nisa, verse 110.

88- Al-Masoudi, *Meadows of Gold*, Vol. 4, p. 98.

89- Al-Mu'tasim Billah Abu Ishaq Muhammad bin Al-Rashid, born in the year one hundred and eighty, as well as Al-Dhahabi said, and the Prophet said: In Sha'ban seventy-eight years. And his mother is a mother, from the generators of Kufa, whose name is Merida, and he had the best of people with the good, he narrated from his father, and his brother Al-Ma`mun, and it was narrated from him: Ishaq al-Musli, Hamdun ibn Isma`il and others. He was brave, strong, and envious, and he was naked from knowledge. Al-Suyuti, *History of the Caliphs*, p. 243.

90- Ibn Al-Taqatiqi, Muhammad bin Ali bin Tabatba (d. 709 AH), *Al-Fakhri in the Royal Literatures and Islamic Countries*, investigation: Abdul

Qadir Muhammad Mayo, 1st edition, Dar Al-Qalam Al-Arabi - Beirut, 1418 AH-1997 CE, p. 321.

91- Al-Abhishey, Al-Mutadhafr, vol. 1, p. 144.

92- Al-Ashtari, Abu Ishaq Ibrahim bin Muhammad al-Karkhi (d. 346 AH), Tracts and Kingdoms, Dar Sader-Beirut, 2004 AD, p. 485, Ibn Hawqal, Abu al-Qasim Muhammad ibn Hawqal al-Baghdadi (d. 367 AH), Earth Image, Dar Sader-Beirut, 1938 CE, c 1 P. 166.

93- Al-Maqdisi, The Best Divisions, p. 181.

94- Al-Asakhri, Tracts of Kingdoms, p. 180.

95- Al-Maqdisi, The Best Divisions, p. 481.

96- Al-Ashtari, Paths of Kingdoms, p. 180; Ibn Hawqal, The Image of the Earth, Leiden edition, p. 226.

97- Al-Maqdisi, The Best Divisions, p. 481.

98- Ibn Hawqal, The Image of the Earth, pp. 26-27; Al-Maqdisi, The Best Taqasim, pp. 481 - 482.

99- Al-Samoudi, Al-Murooj Al-Zahab, Vol. 2, p. 232; Al-Maqdisi, The Best Divisions, p. 481.

100- Ibn al-Zubayr, Ammunition and Antiques, p. 25.

101- Al-Maqdisi, The Best Divisions, p. 481.

102- Ibn al-Zubayr, Ammunition and Antiques, pp. 24-25.

103- Al-Qazwini, Antiquities of the Country, p. 70; Al-Asakhri, Paths to the Kingdoms, p. 180.

104- Ibn al-Zubayr, Ammunition and Antiques, pp. 24 and 185.

105- Al-Jahiz, Sudan's Pride Message on the Baidan, Egypt Edition - 1324 AH / 1940 CE, p. 80.

\*By the Almighty's saying, "Alms are given to the poor ... and in the necks..." Surat al-Tawbah, verse 60.

\*\*By the Almighty's saying, "Know that you have lost everything, for God has five, and the Messenger, and those who are related" Surat Al-Anfal, verse 41.

106- Al-Yaqoubi, Al-Baladat, Najaf Edition, p. 16.

107- Al-Ali, Economic and Social Organization, pp. 51-52.

108- Ibn Majid, Three Flowers in Knowledge of the Seas, p. 11.

109- Wonders of India, pp. 30-31.

- 110- Wonders of India, pp. 30-31.
- 111- Khurdat Al-Ajeeb, Egypt Edition, p. 49.
- 112- Ibn Battuta, Masterpiece of the Nazer, part 2, p. 168.
- 113- Al-Jahiz, Sudan Pride Message, pp. 73-81.
- 114- Precious Ethics, p. 135.
- 115- Uthman, Indian Ocean Trade, p. 243.
- 116- Basel, David Sun, Africa under new lights, translation: Jamal Ahmed, Beirut - Bl. T., p. 17
- 117- Al-Qalqashandi, Subuh al-Aasha, vol. 5, p. 83.
- 118- Al-Zuhri, Geography, Damascus Edition, p. 31.
- 119- Al-Qalqashandi, Subuh al-Aashi, vol. 5, p. 83.
- 120- Ibn Battuta, Masterpiece of the Nazer, part 2, p. 10.
- 121- Ibn Hawqal, The Image of the Earth, p. 213.
- 122- Al-Balazari, Fattuh al-Balad, Cairo Edition, Vol. 3, p. 534.
- 123- Ibn al-Faqih, abridged book of countries, p. 231.
- 124- Al-Zuhri, Geography, p. 27; geography and trips among Arabs, p. 141.
- 125- Al-Samer, Historical Origins, p. 21.
- 126- Ibn Battuta, Masterpiece of the Nazer, Cairo Edition - 1983, Part 1, p. 166.
- 127- Lubon, The Civilization of India, p. 79.
- 128- Al-Qalqashandi, Subuh al-Aashi, vol. 5, p. 83.
- 129- Al-Tha'alabi, Latif Al-Maaref, p. 236.
- 130- Ibn al-Faqih, abbreviated book of countries, p. 252.
- 131- Al-Ali, Social and Economic Organization, p. 224.
- 132- The Best Divisions, p. 128.
- 133- Ibn Khordaziba, The Tracts and Kingdoms, p. 153.
- 134- Al-Zuhri, Geography, p. 31.
- 135- Ibn Khordaziba, The Tracts and Kingdoms, p. 153.
- 136- Al-Sheikhly, History of Islam, p. 145.
- 137- Ibn Khordaziba, The Tracts and Kingdoms, p. 153.
- 138- Al-Serafi, History Series, p. 9.
- 139- Al-Jahiz, Insight into Trade, p. 12.
- 140- Al-Serafi, series of dates, p. 145.

- 141- Al-Jahiz, Insight into Trade, p. 12; Marco Polo, Tours, p. 55.
- 142- Al-Zuhri, Geography, p. 31.
- 143- Surat Al-Anam: verse 151.
- 144- Surat Al-Maedah: Verse 32.
- 145- Surat Al-Mulk: Verse 15.
- 146- Surat al-Nur: Verse 27-28.
- 147- - Surat Al-Imran: part of verse 159
- 148 - Surat Al-Shura Verse: 38