

Ansar's Role in the Suppression of Apostates in the Era of Caliphate of Abu Bakr

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ABSTRACT

The news of the Prophet's demise has not yet prevailed over the Arabian Peninsula when in many areas certain reactions were formed. Although the incentive and those reactions were different in nature, most sources have not considered the Raddeh persecution as the rebellion of apostates. Those riots did not survive long, for Abu Bakr was able to dispatch a troop to quell them down. The Ansar's attitude and measurements at Raddeh Battle, as of the effective groups in the events in the advent of beginning of Islam, can be of great importance in clarifying some parts of those occurrences. Because the Ansar could play a great role to suppress the apostates including the Battle of Yamameh, in which they had an important function. They were also present in that battle with the name and brand of Ansar, where they had a distinguished banner and emblem. They were also against the racial and tribal title. This paper seeks to study the Ansar's role in suppressing the apostates as well as considering their attitude and partiality in those events. Regarding the Battle of Yamameh and the defeating of the Musaylimeh, the Ansar's function in that battle is more carefully observed.

KEY WORDS: Raddeh; Apostates; Battle; Apostasy; Abu Bakr; the Ansar.

INTRODUCTION

Raddeh battles are of great importance from historical aspects and having a good analysis of these battles can be effective in the analysis of Islam development in first Hijri century and position of Caliphate in the beginning time. It should be considered that the importance of this subject from beliefs aspects caused that Raddeh is changed into one of the complex issues in historiography of the beginning of Islam. The ambiguity in thought beliefs in these wars and the effect of dispositions in recording the events has caused that there is no agreement among historical resources even about the main environment of these battles. In some of narrations, Raddeh is stated as except Mecca, Medina, and their surroundings there was seldom an Arab in Peninsula who was a real Muslim, while according to other narrations, indeed apostasy in Raddeh event is not rebellion of the religion. Third type of the narrations divided Raddeh people to two groups of apostates of religion and the Muslims who didn't pay Zakat (Charity). It is obvious that proving each of these classifications can be crucial in answering the question that the first caliphate has encountered which political and social movements for their support (Pakatchi, A research in Raddeh Battles, p.262)

Raddeh issue was directly important in solving caliphate problem as most of the political inclinations were attracted to a joint risk. This movement had two positive results for caliphate: political and military. Its political outcome was stabilizing new government of Medina and its military outcome was an experience they got in a big war Hijaz didn't see it (Beizoon, Al-Hijaz and Al-dolat al-Islamiah.p.144).

The role of Ansar in the initial suppression of rebellions

The news of "Raddeh persecution" is confused in the people names, places, histories especially the precedence of the events and this confusion shows that this news is written in later times and maybe they are manipulated but the general results of these events can be obtained from different narrations (Alemzadeh, stability of caliphate in Medina.p.11).

The first battle during Abu Bakr with Raddeh warriors was occurred in Zul Qissa (Near Medina) and he could defeat the rebellions with the aid of Muhajireen and Ansar. Then Caliph after appointing a group there, returned to Medina. This was the first victory of Muslims in Raddeh battles (Tabari, Tabari history.Vol.3, p.246, 247).

There were with Abu Bakr in suppressing Mohajir and Ansar rebellions and it is said that Abu Bakr ordered people to Jihad and the companions of Prophet including Mohajir and Ansar moved to Zelghase (Ibn-

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Habish, wars of Ibn Habish, Vol.1, p:20, 21). After the victory, Caliph arranged 11 groups in Zul Qissa, made 11 flags in the name of 11 commanders, and dispatched them (Tabari, Vol.3,p. 249).

Of 11 commanders of coping with Raddeh rebellions, Khalid ibn al-Walid and Ikrimah ibn Abi-Jahl were of Banu Makhsum tribe. Holders of Ghabeh and Aeneh who were among the most powerful Quraysh families in Mecca and they were responsible for defending and providing weapon to support trade, political and idol worshiping structure of Mecca in pre-Islam (Ainevand, Fath Taghalbi and Fath Gholub,p.30, 31).

Abu Bakr strongly emphasized on old aristocrats of Mecca as leaders of Muslims in suppressing Raddeh and their strong position is seen in Abu-Bakr caliphate by removing Ansar from leadership and decreasing the role of initial Muhajireen. Among military commanders of Muslims in Raddeh battles, there was only one of the first companions, Shurahbil bin Hasanah allies Banu zahre from Quraysh of the south of Arabia of Kinda race (Madlong, Succession of Prophet Mohammad, Translated by: Ahmad Namayi et al,p. 83,84).

To Abu Bakr, obedience of Mecca Quraysh was very important while, he didn't believe loyalty of Ansar and most of the tribes were separated from him. Abu Bakr was going to give Meccan more than Prophet Mohammad did and since then, the basis of Islamic government was sovereignty of Quraysh on all Arab people.

Governing in the name of Islam was taken from the claim that Arabs don't obey others. Ansar that submitted Quraysh with the support of Prophet, now they don't obey and as other Arabs obey Quraysh, without the fact that Quraysh want hereditary government by a tripe and Abu Bakr was indeed their representative or Quraysh Caliph (Madlung, Previous,p. 82, 83).

Ansar requested why No Ansar person is chosen among one of the sent commanders. Sabet ibn Gheis ibn SHamas Ansari raised and said:” o Quraysh people! There was not a man among us who was qualified as you are qualified? I swear to God that we are blind to what we see and deaf to what we hear. Prophet had ordered us to be patient, so we will be patient. Hassan ibn Sabet Ansari raised and said:

ولما أراد القوم بالأنصار	يا للرجال لخلقهم الأطوار
يا صاحب في نقص ولا إمرار	لم يدخلوا منارئيسا واحدا

“O Men! There are many problems in this way and help this group about what Ansar had asked. Oh friend they didn't choose even one of our people in dealing with affairs”.

These words made Abu Bakr angry and Sabet ibn Qeis was appointed as commander of Ansar and Khalid ibn al-Walid was appointed as the commander of Muhajireen (Ahmad ibn Abiyaqub, Yaqubi history, Vol.2, p.129). Khalid was the commander of all the corps and Sabet ibn Qeis was particularly appointed as the commander of Ansar and he was under the supervision of Khalid and Abu Bakr ordered Khalid to fight against Talihe Asadi (Balazari, Futūh al-Buldān, p. 101; Khalifa bin Khayat, Tareekh, p. 51; Dhagabi, Tarikh al-Islam wa Wafayat al-Mashahir wa'l A'lam.Vol.2, p.21).

Ansar in Buzaakhah battle

Tulaiha bin Khuwailad was one of the self-proclaimed prophets. Before his claim, he entered Medina during 9th year of the Hijri with 10 people of his tribe and pretended to accept Islam. He claimed prophethood in 11th year of the Hijri and in the last days of the Prophet life and he became apostate and gathered some supporters from Banu Asad and Ghatfan vati tribe (Tabari,Vol.2, P.482, Ibn Athir, Al-kamel.Vol.2, P.344).

The Prophet after being informed of this issued sent “Zirrar bin Azwar” with a group to collect Zakat to Banu Asad tribe and ordered them to fight against apostates. In this battle Muslims were the winners and Tulaiha was near to be captivated (Ibn Athir, Al-kamel, Vol.2, P.343, Tabari, Vol.2, p.486). But suddenly the death of the Prophet interrupted the war and Tulaiha adventure was raised again in Abu Bakr caliphate.

Abu Bakr in Zul Qissa gave 11 flags to 11 commanders and dispatched them to different zones and among them Khalid bin Waleed was required to take action against Taleaha of the Banu Asad (Tabari, Vol.3, P.249).

Khalid moved from Zul Qissa with 2700 to 3000 soldiers to fight against Taleaha. Khalid was the commander of all the corps and Sabet ibn Gheis ibn Shmas was the commander of Ansar. Kalid sent Akashe ibn Mohasen and Sabet ibn Aqram Ansari to Banu Asad land and they came accorss Hebal- borther of Taleaha and killed him. Then, Taleaha and his brother Salameh came across Akashe and Sabet Ansari and Sabet and Akashe were killed in this fight (Khalifa bin Khayat, Tareekh, P.51 , 52, Balazari, Ftoh alboldan, p.101 Ibn Ghodame also knows Akashe and Sabet as pioneers of Muslims corps. Ibn Ghodame Moghadasi, Al-Stisar,p.300). Sabet ibn Aqram was one of the heads of Ansar who was present in Badr and other battles during the Prophet life (Dhahabi, Tarikhol Islam, Vol.2, p.35).

Khalid and other Muslims didn't find about the death of the pioneers of their corps till they came across the body of Akashe and Sabet Ansari, Muslims were very sad and carried them to burry in Muslims camp (Ibn-e A'asam, *Al-Futuh*, Vol.1,p.12).

Then, Khalid moved to Buzaakhah (Water and land of Banu Asad) and Muslims won after a hard battle against Taleaha, Taleaha escaped and went to Sham (Khalifa bin Khayat, *Tareekh*, P.51, 52, Balazeri, *Fotohol Boldan*, P.101, Vaqedi, *Al-Raddeh*,p.76).

In the battle with Taleaha flag of Muhajireen was in the hand of Zeid ibn Khatab and Ansar flag was in the hand of Sabet ibn Gheis Ansari (Ibn Hish, *Qazavat of Ibn Hish*,Vol.1, p.34).

When Khalid finished Buzaakhah battle stated that Abu Bakr ordered him to move toward Banu Tamim and Yamamah. Sabet ibn Qeis as the commander of Ansar said: we don't have such a command and the corps don't have any power to go. Khalid said: I do not oblige you, you are free to move or stay. So, Khalid and Muhajireen and Arab nomads went toward Banu Tamim and Yamamah but Ansar stayed. After Muhajireen went to this land, Ansar were regretful and said that if they defeat in this battle we are guilty and this disgrace will be for all of us and if they won the battle, we are deprived of it, so they decided to send a harbinger to Khalid and inform him to join them. They sent Masood ibn Sanan Ansari to Khalid and when Khalid heard about their arrival, they went to see off Ansar and then moved toward Batah land (Kalai belensi, *History of Al-Raddeh*, p. 50, Tabari, Vol.3, P.276, 277, Balazeri, *Futūh al-Buldān*, P.95).

From this event, Ansar commitment to avoid defeat of Muslims corps is determined and it shows friendship and love between Muhajireen and Ansar. Thus, Khalid was regretful for the absence of Ansar and Ansar were regretful for leaving Muhajireen and they joined them before Muhajireen were in danger.

The role of Ansar in Yamamah battle

Yamamah battle was occurred to fight against liar Musailima. He was one of the claimants of prophethood who saw Islam development and the sovereignty of the Prophet so he tried to create another base besides Prophet via prophethood claim and support of the people and his tribe and regional supporters were satisfied of this issue as racial behaviors didn't allow them to accept a prophet from another tribe and such racial attitudes and ethnical discriminations among Arabs were the important factors helping Musailima in his false claim. Musailima was famous in Yamamah and Hadhramaut and Arabs of that region gathered around him to resist against the power created in Mecca and Medina. The rebellions Musailima created in this region was more dangerous than other false prophets were and Muslims bore many damages to defeat them. As it is said Musailima claimed in the last year of The Prophet (PBUH) or the last months of The Prophet (PBUH), because after a while The Prophet died and there was no time to send some men to suppress his rebellions (Chenarani, *False claimants of prophethood at the Beginning of Islam*, p. 111, 117).

When Khalid went from Betah to Abu Bakr for Malik ibn Nuwaira case and Abu Bakr accepted his apology, sent him to Musailima. Khalid returned quickly to his corps residing in Betah and waited for Medina corps to go toward Yamamah (Tabari, Vol.3, P.281 and Ibn Kasir, Vol.6, p.355, 356).

There was a hard battle between Muslims corps under the command of Khalid ibn Walid and Musailima corps. Musailima companions resisted at first to defeat Muslims but Muslims fought with faith and stability and finally after a bloody battle and heavy casualties in each front, Muslims won and after the death of Musailima, his companions escaped and Muslims prosecuted them.

One of the factors effective in the victory of Muslims in Yamamah battle was the unique bravery of Ansar in this battle. The following deals with the role of Ansar in this battle:

The heads of Ansar before Muslims cope with Musailima corps, tried to guide Yamamah leaders and attract them to Muslims and they tried to guide Mohkam ibn Tafil, the head of Yamamah and minister and assistant of Musailima. Mohkam was a friend of Ziyad bin Lubaid Ansari and he conveyed to Khalid that if he is returned to Islam, Yamamah people will obey him. Khalid sent a person to him and tried to return him to Islam. Also, Hassan ibn Sabet Ansari sent some poems to Mohkam to advise him not to support Musailima and doesn't destroy his tribe as Ad and Samud tribe and also scared him of bravery of Khalid ibn Walid but Mohkam ibn Tafil didn't accept his words and made his tribe to support Musailima more than any other time (Kalaei, *Tarikhoh Raddeh*, P. 66, 67, Vaqedi, *Al-Raddeh*, P.113, 114).

Khalid ibn Walid gave the flag to Zeid ibn Khatab and gave Ansar flag to Sabet ibn Gheis Ansari and Bare ibn Malek Ansari appointed for the riders was replaced by Osame ibn Zeid (Kalaei, *Tarikhoh Raddeh*, p.76)

The first one martyred among Muslims was Malik ibn Oes of Ansar who was killed by Mohkam ibn Tafil (Kalaei, *Tarikhoh Raddeh*, P.77, ibn Habish, Vol.1, P.66).

By the attack of Bani Hanifa some of the Muslims escaped. Sabet ibn Gheis Ansari yielded: O, group of Muslims return; oh my God, I am not a member of this group (Musailima corpse) and I apologized for the escape of my

helpers (Ibn Habish, Vol.1, P.67, Noyri, Shahabo al-Din, Nahayat Al-rob fi Fonun Al-Adab, Vol. 19, P.92). Also, Sabet ibn Gheis yielded that we fight against with Messenger of Got with pagans and now we are doing it (Moghadas, Al-Estebzar, P.118, Ibn Athir, Asad al-Ghabe, Vol.1, P.275).

The battle was full of people and a great number of people were killed including Mohkam ibn Tafil minister of Musailima that Sabet ibn Gheis Ansari attacked him and he fell on the ground and died. His death was very traumatic for Musailima corps (Ibn-e A'asam, Al-Futuh, Vol.1, P.28; Ibn –Habish, Qazavat of Ibn-Habish, Vol.1, P.75, Mohammad ibn Saleh, Yamamah martyrs, P.38).

Sabet ibn Gheis had a great fight and he read some poems for Beni Hanif and referred to paganism. Bani Hanifa and that Muslims corps is the Prophet corps and the best Ashabs are in this group (Vaqedi, Al-Raddeh, P.127). Also Ansari leaders such as Sabet ibn Gheis in his war cry took proud to be Ansari (Vaqedi, Al-Raddeh, P.131). After the battle became harder and some of the Muslims corps escaped, Sabet ibn Gheis called that the sign of each tribe is its flag and then went forward and attached Bani Hanifa along with Salem Mola Abi Hanifa (Kalaei, Al-Raddeh, P.79, Ibn Habish, Vol.1, P.68).

Sabet ibn Gheis found something and asked Khalid Ibn Walid to re-organize its corpse and arrange all Ansar under a united flag. Khalid accepted his offer. Sabet called: O Ansarian! Then Ansar went to him one by one and Khalid organized the remaining of the corpse (Ibn Habish, Qazavat, Vol.1, P.73).

Sabet ibn Gheis called: O Muslims, you are in the group of God and they are in the group of Satan, Esteem Is especially for Goa, Prophet and his group. Do as I do. Then, he attached the enemy and made them to retreat (Tabari, Vol.3, P.291).

Also Sabet ibn Gheis in addressing Ansar called: O group of Ansar, Consider God and your religion and we are the best in these affairs (Ibn Habish, Vol.1, P.76, Kalai, Tarikh Al-Raddeh, P.87).

Sabet ibn Gheis had a great fight and it is said that his leg was cut by a hit. Sabet threw it to that person and killed him (Tabari, Vol.3.P.296, Ibn Juzi, Al-Montazem, Vol.4, P.81).

Sabet ibn Gheis and Salem Molay Abi Hanifa dug a small place and put their leg to their leg and resisted until they got killed (Ibn Abdolbar, Al-Stiab, Vol.1, P.202 Naviri, Vol.19, P.97).

Among the other brave men of Ansari in Yamamah battle is Ebad ibn Bashir Ansari who participated in Badr, Ohod and other battles (Moqadasi, Al-Stebzar, p.220). Ebad after the dispatch of Muslims in Yamamah called loudly: I am Abad ibn Bashir, O Ansar! Join me. Then, Ansar came to him and answered positively and got to gathered. Ebad said: May my parents be sacrificed on You, break the sheath of your sword. Then broke its sheath and all Ansar did the same and said: Honestly attack, obey me and then moved in front of Ansar to defeat Bani Hanifa (Ibn Habish, Vol.1, P.77, Vaqedi, Al-Raddeh, P.134).

Ebad after entering the garden in which Musailima and his companions were hidden, closed the door of the garden after all his helpers entered the garden in order to avoid Bani Hanifa escape and then throw his plate away and fought bravely and then was killed (Kalaei, Al-Raddeh, P.88).

Ebad killed more than 20 people. It is narrated from Rafe ibn Khadij Ansari that I saw Ebad in Yamamah day who stabbed on one of Bani Hanifa men and cut his legs. And stabbed another person on his breast. Then rushed to them. When Bani-Hanifa Saw these, attached him and killed him by their swords (Moqadasi, Al-Stebzar, P.221).

Abu Saeed Khodri as one of the leaders of Ansar says that Ebad ibn Bashir after Buzaakhah battle said to me: O Abusaeed, last night I had a dream and I Saw that the sky opened to me. I entered it and then it was closed. I hope this dream means that I will be martyred. I said: I swear to God, It was a good dream. Abusaeed says: In Yamamah battle day I saw Ebad is talking with Ansar: Break the sheaths and separate yourself from the others and we Ansar should unite with each other, 400 people of Ansar gathered together without any other person. Ebad ibn Bashir and Abudejaneh and Bera ibn Malik moved before them and went to a garden where Musailima companions were in it and they had a hard fight. Ebad ibn Bashir was killed. Abusaeed said: Ebas was struck on head and face and I didn't recognize him at first and I knew him from the sign of his body (Ibn Sad, Tabaqat, Vol.3, p. 336, Ibn Habish, Qazavat, Vol.1, P.83, Kalaei, Al-Raddeh, P.88). of the other Ansari brave people who had effective role in Yamamah battle and victory of Muslims, was Abudajane Ansari. He participated in Badr, Ohod and other battles During the era of Prophet Mohammad (PBUH) and his crucial role in defending the Prophet (PBUH) in Ohod battle (Moqadasi, Al-Estebzar, P.101, 102). Abudejane in yamamah battle complimented Ansar in some poems and advised them toward patience (Vaqedi, Al-Raddeh, p.130).

Abudejane attacked Bani Hanifa while some of the Muslims were going toward him and he had a good fight and when he was encircled by them, called Muslims and said: O, slaves of God come to me. Muslims went to help him and made Bani Hanifa to go and they reached a garden where Musailima was there. Abudejane said that carry me to go into the garden. So he went into the garden and fought with the guardians of the garden to go into the garden and he was martyred in the garden (Moqadasi, Al-Estebzar, p.103, ibn Atham Kufi, Al-Futuh, Vol.1, P.300, Ibn Habish, Qazavat, Vol.1, P.77).

Kalaei : He said about the person who could enter the garden and open it, this action is said also about Barae ibn Malik Anari, but the first quotation about the fact that this action was done by Abudajane Ansari is proved (Kalaei, Al-Raddah, P.87).

It was said that Abudajane in killing liar Musailima was with Abdollah ibn Zeid Ansari and Vahshi (Moqadasi, Al-Estebsar, p.103, Balazeri, Futūh al-Buldān, P.94, Ibn Sad, Vol.3, P. 419. Qodame ibn Jafar, al-Kharaj Wa-Sina at al-Kitaba, P.283).

Of the other brave men of Islam corps in Yamamah battle was Barae ibn Malik Ansari, brother of Anas ibn Malik Ansari who participated in Ohod and other battles of Prophet and he was one of the champions of Islam corps (Moqadasi, Al-Estebsar, P. 34).

Abu Bakr after Osame returned from Sham sent him with 400 people to help Khalid ibn Walid and his joint Khalid 3 days before Yamamah battle. Khalid appointed him as the commander of riders. Before Osame, Bera ibn Malik was the commander of riders (Kalaei, Al-Raddeh, and P.89).

When in Yamamah battle Muslims were dispatched and riders were dispersed, Muslims said to Khalid: Appoint Bera as the commander of Riders. Khalid said to Bera: O, Bera you are the commander of riders. Bera said: You depose me and again appoint as the commander of dispersed riders. Khalid said: Oh man now it is not the time to blame. Command for the riders, So, Bera got on the horse and said: O, Riders I am Bera. So, they were gathered and Pagans were separated (Moqadasi, Al-Stebsar, P.34, 35, Kalaei, Al-Raddeh, P.9, Ibn Habish, Qazavat, Vol.1, P.82).

Khalifa bin Khayat states that Mohkam ibn Tafil , assistant of Musailima was killed by Bera ibn Malik (Khalifa bin Khayat, Tareekh, P.56), also it is said that Bera had participated in the murder of Musailima with Vahshi and Abdollah ibn Zeid Ansari along with Abudejane (Ibn Habish, Qazavat, Vol.1, P.76).

Abu Saeed Khedri as one of the leader of Ansari says: Bera said to us: Attack them, May my parents sacrifice on you, an honest attack that death inevitable in it. So, he said Takbir and we said Takbir and we moved to the garden and attacked them until we won the battle (Kalaei, Al-Raddeh, P.90 and Ibn Habish, Qazavat, Vol.1, P.77).

On that day Bera was wounded of sword and spear and Khalid stayed in Yamamah for one month until Bera was recovered (Ibn Al-Asir, Asad Al Ghaba, Vol.1, P.206 and Khalifa bin Khayat, Tareekh, P.56).

Participation of Ansar in Yamamah was not only dedicated to men and Ansari women participated in this battle. Umme Amarah, Nusaibah binte Kab was patiently present in all the stages of this battle.

Umme Amarah had effectively participated in allegiance of second Aqabeh and Rezvan allegiance and he was present in Ohod battle with his wife and boy and he also participated in other battles (Moqadasi, Al-Stebsar, P. 81). Umme Amarah had 12 scars in Ohod battle (Ibn Sad, Tabaqat, Vol.8, P. 306).

Son of Umme Amarah, Habib ibn Zeid went to liar Musailima as an ambassador from the Prophet (PBUH). Musailima asked him to say that There is no god but God and Muhammad is His Messenger, he said: Yes Mohammad is the Messenger of God and Musailima asked angrily: I am also Messenger of God? Habib said: I don't hear your words. Musailima ordered to cut him into pieces (Moqadasi, Al-Estebsar, P.81, 82, Ibn Sad, Tabaqat, Vol.8, P. 306; also Abdolmonem Hashemi, Umme Amarah Nasibeh Bent Kaab, P.90 – 93).

When he heard that his son, Habib ibn Ammara was killed, promised to God to kill Musailima or kill herself. Also, in Yamamah battle his son, Abdollah came along with Nasibeh (Ibn Hajr Asqalani, Al-lesabah, Vol.8, and P.334).

Abdollah, the son of Nasibeh participated in the murder of Musailima. Abdolrahman Ibn Moavieh ibn Hoyres Ansari says: Without any doubt, Abdollah ibn Zeid Ansari hit Musailima and Vahshi helped him and these two killed him (Kalaei, Tarikh Al-Raddeh, P.95, Ibn Habish, Qazavat, Vol.1, P.88, Vaqedi, Al-Raddah, P.136 Tabari, Vol.3, P.290) Balazari in Futūh al-Buldān talks about Abdollah Ibn Zeid as one of the murderers of Musailima and stated that Musailima already cut two legs of Habit, brother of Abdollah and killed him (Balazeri, Futūh al-Buldān, P.94).

Umme Amarah in Yamamah had 11 scars some of them were of sword and some of the of spear and he cut his hand and when he returned Medina, Abu Bakr came to see him (Ibn Sad, Tabaqat, Vol.8, P. 306, Kalaei, Al-Raddeh, P.98).

Islamic title of “Ansar” unifying the warriors of Aws and Khazraj in Raddeh battles:

As Ansar was an Islamic title exceeding from tribe and ethnical titles, Os and Khazraj warriors preferred this title, Hajeb ibn Yazid ibn Tamim Ashhali in battle field called: O Awses, O, Ashhalian. Sabet ibn Hazal Ansari addressing him said: Say, O, Ansar that is both for us and for you, So, Hajeb called:O, Ansar! (Ibn Habish, Qazavat, Vol.1, P.85, Kalai, Al-Raddeh, P.99), these two people were finally martyred (Kalaei, Al-Raddeh, P.99). Also, Sabet ibn Gheis said to Ansar: O group of God Ansar, consider God and your religion and we are the best in these affairs (Ibn Habish, Vol.1, P.76, Kalai, Tarikh al-Raddah, P.87).

The importance of using Ansar time as a religious time and giving negative answer to ethnical and tribe times shows high religiosity and intelligence of Ansar.

Moen ibn Oday Ansari called: O, Ansar remember God in coping with your enemies. Ansar answered positively and attacked the enemy (Kalaei, Al-Raddeh, P.100, 101).

Abu Aqil Ansari called: O Ansar get to gather in a day as Honein day and attack the enemy in a group. He was killed while he had 14 scars. Abdollah ibn Omar says: while it was last breath of Abu Aqil, I came to him and said the news of Musailima, then he raised his hands to the sky and worshiped God and then he passed away. May God forgive him (Kalaei, Al-Raddeh, P.100, Moqadasi, Al-Estebars, P.318, 319 and Ibn Sad, Tabaqat al-Kabir, Vol.3, P.361).

Rafe ibn Sahl Ansari in Yamamah day encouraged Ansar to Jihad and clarified the importance of martyrdom for them. Then, he took off his clothes and took out his sword and moved forward and attacked to become a martyr (Ibn Hajr Asqalani, Al-esabah, Vol.2, P.355, 366).

The murder of liar Musailima and the role of Ansar:

About the people who murdered Musailima, it seems that in all of them Ansar participated (Ibn Maskuyeh, Tajarob al-Umam, Vol. 1, P.286, Abul Hassan Ali ibn Hussein Massoudi, Muruj udh Dhahb , Vol.2, P.303 and Naviri, Vol.19, P.93).

Vaqedi writes about the murder of Musailima by Vahshi, slave of Jabir ibn Motem and Abdollah ibn Zeid the son of Umme Amarah Ansari as Abdollah ibn Zeid hit Musailima by a sword and Vahshi threw a spear to him and he was killed (Vaqedi, Al-Raddeh, p.136).

Abdol Rahman ibn Moavieh ibn Hoyres Ansari says: Without any doubt Abdollah ibn Zeid Ansari hit Musailima and Vahshi helped him and killed both of them (Kalaei, Tarikh Al-Raddeh, P.95, Ibn Habish, Qazavat, Vol.1, P.88 and Tabari, Vol.3, p.390).

Ibn Qodame Moqadasi writes: Abu DeJane and Abdollah Ibn Zeid and Vahshi killed liar Musailima (Moqadasi, Al-Estebars, P.103) and other sources stated about the participation of AbudeJane Ansari in the murder of Musailima (Ibn Sad, Tabaqat al-Kabir, Vol.3, P.419, Yaqubi, Vol.2, P.130 and Balazari, Futūh al-Buldān, P.94 and Ibn Qatibeh Dinvari, Al-Maaref, P.271, Qodame ibn Jafar, al-Kharaj Wa-Sina at al-Kitaba, P.283).

Balazari in Futūh al-Buldān writes: God killed Musailima in that garden, some of Ansar say that he was killed by Abdollah ibn Zeid ibn Salabe of Banu Hares ibn Khazraj tribe and he is the one who heard Azan in this dream. Others say that he was killed by AbudeJane Samak ibn Kharshe Ansari and then he was martyred and some others believe that he was murdered by Abdollah ibn Zeid ibn Asem, brother of Habib ibn Zeid of Banu Mabzul tribe and Banu Najar. Musailima had already cut two hands and two legs of Habib. Vahshi murderer of Hamze (Gob be satisfied of him) claimed to kill him and said that: we killed the best and the worst people. Some people say that all these were participated in this murder (Balazari, Futūh al-Buldān, P.94).

The number of Ansari martyrs in Yamamah

There were a lot of Ansari Martyrs in Yamamah and this was because of the fact that they did their best to keep up with each other for being sacrificed and martyrdom and they were enthusiastic to kill Musailima and Muslims victory (Hossein Munes, Al-Sahabe Men Al-Ansar, P.85).

There were some differences in the statistics of Ansari Martyrs mentioned as 70- 90 people but the difference in the number and statistics of Ansar martyrs is due to the differences in counting method of narrators from martyrs. Because some of them counted Ansar Martyrs and it is possible that they didn't count their allies or they didn't consider the people who were killed in the way or before that or they didn't include the wounded in Yamamah battle killed after that and other resources consider these affairs.

For example, Habib ibn Amru ibn Mohasen Ansari passed away in the way to Yamamah to Islam corps and is considered as Yamamah martyrs (Moqadasi, Al-Estebars, P.77), Yazid ibn Sabet, brother of Zeid ibn Sabet as older than Zeid, was struck by an spear and was killed in the way (Moqadasi, Al-Estebars, P.73).

Rafe ibn Khadij Ansari says about the statistics of Ansari participants in Yamamah battle: We went out of Medina with 4000 men and out helpers were among Ansar between 400-500 peple and Sabet ibn Gheis was leader of Ansar and Abolbabe was holding the flag in our group (Kalaei, Al-Raddeh, P.84, Ibn Habish, Qazavat, Vol.1, P.72, 73).

Abu Saeed Khedri Ansari says: 70 Ansar men were killed in four battles, 70 men in Ohod day, 70 men in Bermaune and 70 men in Yamamah day and 70 ,e men Jesr Abu Obeide. Saeed ibn Mosayeb said: Ansar gave 70 killed peole in 3 occasions, 70 men in Ohod day, 70 men in Bermaune and 70 men in Yamamah day and 70 ,e men Jesr Abu Obeid.

Zeid ibn Talha says: OF Quraysh in Yamamah day, 70 men and among Ansar, 70 men and other people, 500 men were killed (Ibn Habish, Qazavat, Vol.1, P.100, Kalaei, Al-Raddah, P.120, 121, also, Mohammad ibn Salih, Martyrs of Yamamah day, P.28, 29).

Balazeri in addition to introduction of Ansar martyrs writes: There is difference in the number of Yamamah martyrs, the minimum is 700 and the maximum is 1700. And some say that they are 1200 people (Balazeri, Futūh al-Buldān, P.98, to see the names of Ansar martyrs, Khalifa bin Khayat, Tareekh, P.59, Ibn Habish, Qazavat, Vol.1. p. 101, 102, Siuti, Tarikh al-Kholafa, P.76).

Masoodi also considers the number of Yamamah martyrs 1200 people and 23 people of them are of Qureish and 70 people were of Ansar (Masoodi, Al-Tanbih al-Ashraf, P.248, Siuti has written 70 people for Ansar Martyrs, Siuti, Tarikh Al-Kholaf, P. 76).

Rafe ibn Khadi Ansari was asked that how many of you Ansar were killed in Yamamah and he said: Of Ansar more than 90 people were killed and 200 people were wounded (Ibn Habish, Qazavat, Vol.1, P.74, Kalaei, Al-Raddeh, P. 81).

After Yamamah battle due to a lot of killed warriors, all the houses were mourning in Medina. Abu Bakr cried at seeing this and said: As I see victory is very far, Oh God, Bad for Sabet ibn Gheis that was the best from accepting obedience and wisdom (Kalaei, Al-Raddeh, P.120). Also, Abu Bakr reminds us of Yamamah killed people and some people of Ansar such as Moen ibn Oday who were killed in Yamamah (Ibn Habish, Qazavat, Vol.1, P.70).

Objection of Ansar to compromise

Finally, run away men of Musailima chose a person of Bani Hanifa called Mojae as a mediator to compromise with Khalid, Khalid accepted the peace and the battle finished (Tabari, Tarikh Tabari, Vol.3, P.296).

When Khalid ibn Walid compromised with Mojae, Ansar opposed to this and Asi ibn Hazir and Abu Naele who were of Ansar said to Khalid: O, Khalid fear God and don't accept the compromise. Khalid said: The swords destroyed you. Asid said: They are also dead. Khalid said: The rest of you are wounded. Asid said: They are wounded, don't compromise with them to win in this battle. Asid referred to the order of Abu Bakr tha when you won the battle by the help of God against Bani Hanifa, don't wait and kill all of them (Ibn Habish, Qazavat, Vol.1, P.91).

Also, when Khalid ibn Walid compromised with Yamamah men, Salame ibn Salame ibn Vaqsh Ansari arrived with a letter from Abubakr and it was said that if you won the battle by the aid of God, kill all of them. Khalid said: I didn't compromise with this tribe unless I saw tiredness and now we are happy and we don't fight with them as they are Muslims. Asid ibn Hazir Ansari said: You killed Malik ibn Naweyre while he was Muslim. Then Khalid was silent. Salame ibn Salameh ibn Vaqtsh said: Don't do against your leader letter. Khalid said: This compromise is good, I saw that wise people and believers were killed and the rest of them are wounded and tired, so I compromised (Ibn Habish, Qazavat, Vol.1, Q.91, 92 and Kalai, Tarikh Al-Raddeh, P.107).

Harbingers of Abu Bakr to Khalid, Salme ibn Salame ibn Vaqsh and Aba Nahyek ibn Aws Ashali were both of Ansar, Abu Bakr asked Khalid to kill all Bani Hanifa men (Moqadasi, Al-Estebars, P.231, Khalifa bin Khayat, Tareekh, P.57).

Khalid ibn Walid after compromise with Mojae, proposed to Mojae daughter, as she was one of the most beautiful girls of Yamamah people (Kalaei, Tarikh al-Raddeh, P.109) also, Khalid married to the daughter of Mojae in Yamamah. This action was not pleasant for Ansar. Hassan ibn Sabet Ansari wrote a letter to Abu Bakr and by the following poems emphasized on dissatisfaction of Ansar:

<<Who is the person who can convey the message that suffers Muslims hearts to Abu Bakr Seddiq? Are you satisfied that they kill us but Khalid marries in Yamamah? We will be killed and our heads will be cut off our body and he will make love with his bride. When we Muslims go to him, he doesn't respect us but he treats the relatives of his bride with full respect. Ansar were friend with Khalid but when they found that he is not with them, they went away from him. None of Muslims, except one was satisfied with being relative with this Yemeni man. When more than 1000 people of Muslims are killed near the water on one day, how we can agree to do this? If you are satisfied with this action, we will be satisfied too otherwise, awaken your broker as he is slept (Vaqedi, Al-Raddah, P.144, 145).

When Abu Bakr heard these poems, he became sad and wrote a letter to Khalid: ' But, son of Valid, you are a carefree person and ignore Muslims mourning. While the body of 1200 Muslims, of which 700 men are Quran Memorizers they are buried in this land and you go to women and are busy with them. If Mojae, son of Marare didn't deceive you with his deceitful compromise, as God had dominated you on him and his followers, what is the motivation behind these behaviors? O, Khalid, I swear to God, this behavior is not bad? This action is like the time you killed Malik ibn Naveyre. Bad for you and all the mischiafs you did in Bani Makhzum tribe' (Vaqedi, Al-Raddah, P. 145, Ibn Atham, Al-Futuh, Vol.1, P.37 and Yaqubi, Vol.2, p.131).

When Khalid read this letter, smiled and said: God may forgive Aba BAKR, this letter is not written by him and this is written by Omar ibn Khatab (Vaqedi, Al-Raddeh, P.146, Kalaei, Al-Raddah, P.110, ibn Habish, Gazavat, Vol.1, P. 93).

Ansar and Bahrain Apostates

When Khalid was released from the order of Yamamah and Bani Hanifa and the murder of Musailima, resided in Yamamah and waited for the order of Abu-Bakr. Abu Bakr tried to send Islam corps to the fight against Bahrain people as a group of Bakr ibn Vael tribe tried to appoint one of the families of moluk Hire (Vaqedi, Al-Raddah, P. 147).

Abdolqheis tribe who were persistent on Islam fought with Apostates but they defeat and take refuge in Jovasa castle and asked Abu Bakr for help (Ibn-e A'asam, Al-Futuh, Vol.1, p.40).

Abu Bakr, sent Ala ibn Hazrami with 2000 men of Mohajirin and Ansar to Bahrain and in Yamamah, Samame ibn Asanl Hanafi joined Alae with Bani Hanifa Muslims (Ibn-e A'asam, Al-Futuh, Vol.1, P. 42).

Banu Bakr ibn Vael and Iranians came to Jovasa castle in Bahrain and Muslims encircled Abdolqeis tribe. By arriving Ala and Mohajir and Ansar, Abdolqeis tribe were happy and resisted and fought against the enemies, Ala Hazrami corpse attacked them on the other hand and it caused the victory of Muslims (Vaqedi, Al-Raddeh, P. 159-161)

Balazeri writes that Abdollah ibn Abdollah ibn Abi of Ansar martyrs in Jovasa battle (Balazeri, Futūh al-Buldān, P.91). Then, he gives some news about the suppression of the remaining of Bahrain regions at the beginning of Omar ibn Khatab Caliphate and reminds of the role of Bara ibn Malik Ansari in coping with Marzban Zare and victory of Bera (Balazari, Futūh al-Buldān, P.92).

The role of Ansar in suppression of Yemen apostates

Participation of Ansar in Jihad against apostates especially in Betah against Talihe ibn Kholad and in Yamamah against liar Musailima is obvious especially in Yamamah battle that was seen in the resources say the role of Ansar in victory of Muslims but historical resources about the participation of Ansar in Raddeh battles in Yemen is not very detailed and about the statistics and different kinds of participants or the quality of their participation is reflected a little. Indeed, historical narrations about the commandship of these battles and its role is shown in detail. The commander of suppression of Raddeh Hazramut and Kinda was Ziyad bin Lubaid Ansari.

Ziyad bin Lubaid Ansari went to Mecca before Hijrat of The Prophet to see the Prophete and stayed there in order that after the HIjrat of the Prophete, Ziyad went to Medina , so he was called Mohajiri Ansari, He participated in Aqabeh and Badr battle and other battles and the Prophet appointed him in Hadhramaut (Moqadasi, Al-Estebzar, P.176).

Balazeri writes: The Prophete (PBUH) appointed Ziyad bin Lubaid in Hadhramaut and then added Kinda to it and it was said that Abu Bakr added Kinda to it (Balazeri, Futūh al-Buldān, P.105).

When Abu Bakr finished the battle with Bahrain people and went for the fight against Hadhramautpeople of Kinda, Ziyad bin Lubaid who was living in Hadhramaut asked Kinda to obey Abu Bakr but a group whith the leadership of Ash'as bin Qais opposed to this fact (Vaqedi, Al-Raddah, P.167, Kalai, Al-Raddah, P.159).

Ziyad was collecting Sadaqat. Some were happy to give Zakat and some others gave Zakat with hatred as one day a young person wanted to change a camel which had given as Zakat but as the camel was considered for Sadaqat, it was not changed (Vaqedi, Al-Raddah, P.169-171). This case caused a big conflict with a person called Hares ibn Sareqe and Ashath ibn Qeis supported them also (Vaqedi, Al-Raddeh, P.173-175, Balazeri, Futūh al-Buldān, P.105). Ziyad asked for the help of Kinda tribes and when they didn't help him, he went to Medina and Abu Bakr sent a corps with 4000 men of Mohajir and Ansar with Ziyad to go to Hadhramaut (Vaqedi, Al-Raddeh, P.178, 179).

Hassan ibn Sabet Ansari also said some poems addressing kinda tribe and in these poems advised them to return to Islam:

فإني لكم ناصح فاقبلوا..... أنيبوا إلى الحق يا قومنا

Our tribe, return to rightness and I am your advisor, accept it (Vaqedi, Al-Raddeh, P.191).

Any way he attached Kinda branches many times and defeated them (Vaqedi, Al-Raddeh, P.185, 187) and finally, Ziyad encircled Ash'as bin Qais Kandi in Nujair castle and then Ash'as yielded and a letter from Abu Bakr was received by Ziyad who ordered: "Send Ash'as with respect to me and don't kill the old to small people of Kinda tribe". Ziyad sent Ash'as with 80 leaders of Kinda to Abu Bakr (Vaqedi, Al-Raddeh, P. 211).

Finally Abu Bakr forgave Ash'as and released the leaders of Kinda and gave his sister, Om Foruh as his wife and Ash'as was a great person to Abu Bakr view (Vaqedi, Al-Raddah, p.213 and Yaqubi, Vol.2, P.121, Mohammad ibn Sad, Tabaqat, Vol.3, P.448).

It is worth to mention that despite Ash'as treasons and killing Muslims in Nujair, Caliph forgave him and by his sister marriage took a great step in stabilizing his loyalty to Caliphate system. Also, Abu Bakr ordered Zeid ibn Sabet Ansari to separate Khoms of the properties taken from Captives of Nujair and divide the remaining between the corpes and for Fedie of each of them get 400 Derham (Ibn Habish, Qazavat, Vol.1, P.139, 140).

Conclusion

Raddeh battles are of great importance historically and having a good analysis of these battles can be effective in the analysis of Islam development in first Hijri century and position of Caliphate in the beginning time. Raddeh event had great role directly in solving Caliphate crisis as most of political attitudes were attracted to a common hazard and it had positive outcomes for Caliphate one was political and another military. Its political outcome was facillating government crisis, its military outcome was an experience they got in a battle that was unprecedented in Hijaz, and it was effective in battles and victory.

Ansar disposition and their actions as one of the most effective groups at the beginning of Islam in Raddeh battles can be effective in clarifying some parts of Movements and as it was shown in review of these battles, Ansar had effective role in suppression of Raddeh and they tried to suppress the rebellions against Isalm and Islamic sovereignty and their crucial role in suppressing Taleaha and Musailima indicate this fact. The presence of a common enemy is the important factor of empathy between Mohajir and Ansar and despite the inevitable challenges among them, the collaboration of Mohajir and Ansar to attack the enemy was considerable. Muslims unity against liar Musailima in Yamamah battle is an obvious example. Also, Ansar were present in these battles with the title of Ansar, they had special flag, and they did not use their tribal and ethnical titles. Ansar were opposed to political behaviors and bias in Raddeh battles such as the murder of Malik ibn Naweyre or some of Khalid ibn Walid actions in Yamamah. Ansar were not silent and gave the necessary advice and they had critical participation in suppression of Raddeh battles.

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