



Rebellion by jurists during the reign of the Emir of Rabdi (180-206 A.H/ 796-821 A.D.)

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ABSTRACT

The relationship between the religious and political authorities was not without differences, so the policy of power and its methods were the subject of criticism of jurists, but this criticism varies in size and type according to its causes and circumstances, as it depends on the personality of the jurists themselves, and the nature of his relationship with power. In the era of Prince Al-Hakam bin Hisham the conflict between religion and the state was clear through the revolution of Rabdah, as the jurists played a key role in it. Although there are many reasons for the Rabda revolution, the real reason for it is the conflict between religion and the state, and the prince worked to suppress it very violently and succeeded in subjecting the religious side to power the political side.

INTRODUCTION

Some countries that were based in Islamic history on the background of ideological and defended and worked to spread and expand, to be a factor of the expansion of the influence and authority of the existing state, the religious authority was a backer of political power in it and a source from which the rulers derive their spiritual authority, and in the era of Prince Al-Hakam bin Hisham took the relationship between the ruler and the religious authority takes another character represented by the attempt of jurists to control the political decision, Which prompted the temporal authority to work to reduce the role of the religious authority represented by jurists and to reduce the growing influence significantly of the Maliki jurists, and this led to a conflict between them, represented by the revolution of Rabda in Cordoba in 202 AH, which was led by jurists, and as a result was the control of the Emir Rabadi rule on the reins of power

FIRST:

The reasons for the fuqaha' to rebel:

Despite the ruling authority's attempt not to clash with scholars and jurists, the matter may develop into participation in revolutions and even the leadership of some of these revolutions by the jurists themselves, and in this area we have the movement of the Rabda agitation in 202 AH / 817 AD, which is of great importance in the history of Andalusia, because of the effects it left and the change it caused in society and the state, Because the fuqaha' were the most prominent of its men and participants in its events and facts.

Differed novels in the reason for the rise of people and their departure from the Prince rule bin Hisham known Balrabadi some of them attribute it to the work of governance fun and hunting and drinking wine and engage in pleasures ¹⁽⁾, and the killing of a group of notables of Cordoba in the first rebellion, which failed because the prince rule discovered it before the threads are completed, was the cruelty of the prince rule with the conspirators increased the indignation it ²⁽⁾, The Ibn Adhari (³) believes that the reasons for the revolution Batra grace and bored with wellness , and of course dry and stupid mind and seeking to destroy themselves .

The jurists had reached a great deal in the time of Prince Hisham, which prompted the prince judgment to reduce their influence, and this was not easy, and it seems that the personality of the prince rule had an impact on it, as he described as: "It was a lining, but it was brave self, Basit palm, great pardon" (⁴), the judgment was preferred councils of writers and poets to sit jurists and scientists, The jurists found that they had been deprived of the superiority and the came that they enjoyed in the days of his father Hisham, and the rule had excluded them from participating in the management of state affairs religiously and politically, and abandoned the policy of his father Hisham in bringing them closer and consulting and relying on them (⁵).

One of the reasons for the dissatisfaction of the Maliki jurists about the prince ruling immersion in himself and drinking wine (⁶), and going out to have fun and hunting constantly (⁷), became jurists offer it in their sermons in the mosques as they became throwing him immorality and debauchery and nicknamed Balmkhour (⁸).

Reached the disregard of the people of Rabda Prince judgment that they were calling him at night from the top of their silos: "Prayer, prayer O drunk ", as ⁽⁹⁾denied jurists and the general public some acts of governance, including: that he was castrating the famous beauty of the people of his country, for the purpose of using them in his palace ⁽¹⁰⁾, as the economic conditions increased the people's indignation on the rule of the Emir rule, because of the people of famine and high prices, In the year 199 AH, the famine that swept Andalusia and many people died ⁽¹¹⁾.

One of the errors recorded by the jurists against the Prince judgment that he did not consult them in the appointment of the judge of the group Mohammed bin Bashir Maafari ⁽¹²⁾ in Cordoba after the death of Judge Musab bin Omran of the issues that raised the reservation of some scholars and their extreme anger on the Prince rule, and did not consult them when imposed the levy, which was called the assistant and the Magharem and gave it a commitment to the spring of the people in charge of the covenants in Andalusia of the Christians, This led to the indignation of the Muslims of Cordoba at the appointment of a Christian in collecting the collection of collection from them, in addition to their discontent in imposing another tax represented in the collection of one tenth of food from each year ⁽¹³⁾, as well as the resurrection of the killing of many of the people of Toledo in 181 AH / 797 AD, to force them to obey him, which amounted to more than five thousand three hundred and seven hundred ⁽¹⁴⁾.

SECOND:

The events of the Rabda revolution:

The fact that we can not deny is the attempt of the prince rule to strike a balance between the authority of the state and the authority of jurists by reducing their influence, however, the judgment if he respects them and accepts their decisions on himself and his own and his servants, and there is no evidence of this from his saying to Musab bin Imran when he gave him the judiciary: "And my soul is good to you ... If I put the saw on my head, I wouldn't have intercepted you." ⁽¹⁵⁾.

Prince realized the rule bin Hisham indignant public, and grumbled class of scholars and jurists of it, proceeded to fortify the capital Cordoba, and the palace of the emirate, and the restoration of the walls of the city, and dig trenches around, and more of the Mamluks and soldiers and modesty, and arranged them on the door of Qusra, which is the first to recruit Andalusia

mercenaries, and their number reached about five thousand, do not leave the door of his palace (1⁶).

AH, the spark that caused the outbreak of the Ar-Rabadh revolt, when 202 one of the Emir's soldiers went to a blacksmith in the Ar-Rabad neighborhood to repair his sword, but the blacksmith stalled him, which led to a fierce discussion between them. So the owned soldier took his sword and equipped the blacksmith until he killed him, so the volcanoes of dormant hatred against the Emir al-Hakam erupted by killing the Haddad, so they killed the soldier and closed their shops and gathered to protest. And Jesus bin Dinar and others, as if they were waiting for this incident, so the lands revolted, the mighty (1⁷) and attacked the prince's palace and surrounded it in nations that only God can count (1⁸), and fighting took place between the two parties, and the revolutionaries prevailed at first, and they almost eliminated the ruling, but they were defeated in the end and dispersed He commanded them and they could not stand before the soldiers of the rule and the plans of its commanders (1⁹), and the rule followed the revolutionaries by killing and displacing and their role in demolition and burning (2⁰)

And the Emir al-Hakam permitted killing and plundering, and the destruction of the land of Cordoba for three days, then we were called to safety that those who participated in the revolution should be expelled from the people of Cordoba, after the Emir had consulted his leader and chamberlain Abd al-Karim bin Abdul Wahid bin Mughith, and the ruling ordered the evacuation of the land from its people and plowing its land, and cultivating it He did not live throughout the rule of the Umayyads by bequeathing him to his sons (2¹). And demolish it

Fatwas "The Emir did not accept the ruling as mediation nor pleading to pardon the people of Ar-Rabadh until his judge, Al-Faraj bin Kinana (2²), advised him to pardon them after he had been able to do so, except that the Emir did not listen to his statement (2³), and among them were the venerable jurists and the people of (2⁴) taking There were three hundred men among them, so they crucified the Great Valley in a single row (2⁵) In addition to those who were killed during the battle, and they were more than ten thousand (2⁶), and the ruling decreed the evacuation of the Rabbah from its inhabitants and authorized them to leave Cordoba (2⁷), so they came out in

thousands and settled Some of them are in Morocco, and some of them left Andalusia and went to Marrakech (2⁸)

A group of them went to the city of Alexandria and seized it, and they were about fifteen thousand (2⁹) until they were expelled from it by peace, as the leader Abdullah bin Taher They then proceeded to the island of (Crete) and conquered it, with 8,000 departing to Morocco, and then settled in Fez.(3¹)

CONCLUSION :

The Ar-Rubd movement, or as it was known, the Ar-Rabadh movement, which was carried out by the jurists in the year 202 AH, and before that, the Ar-Rubd movement in the year 189 AH, can conclude the following:

1-The position that the jurists occupied in the hearts of the public, and their ability to turn them against the ruling political authority represented by Prince Al-Hakam bin Hisham bin Abd al-Rahman, these jurists are the ones who orchestrated this revolution, and they are among the great scholars of Andalusia (3²).

2-Emir Al-Hakam (180-206) realizing that it is not possible to rely on military force alone, so it is necessary to give legitimacy to the authority of the state through his reliance, on scholars and jurists. For this reason, he pardoned the jurists participating in the Rabad revolution and allowed them to return to the capital, Cordoba, and gave them security over So, Yahya ibn Yahya al-Laithi, Taloot ibn Abd al-Jabbar and Issa ibn Dinar came back, so he approached them and became consulting them, and declared his remorse for the cruelty he had committed of sins and misdeeds (3³).

through the Ar-Rabad movement, it became clear to us that the jurists were divided into three sections, supporters, opponents, and neutrals, and each of them had special interests. Among the category of supporters who participated in the revolution were Yahya bin Mudar Al-Qaisi, Yahya bin Yahya Al-Laithi, Taloot bin Abdul-Jabbar, and others, and some of them were subjected to killing. And the revolutionaries, and these were preserving their interests, among them the jurist Muhammad bin Saeed al-Sabai, Yusuf bin Matrouh al-Rabadi and others. The third section, and they are the majority, were neutral, trying not to have a role in creating discord among Muslims, and waiting for what would result from the conflict between the authority and the jurists and standing by the victor.

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²⁾ (Ibn al-Fardhi, History of the Scholars of Andalusia, vol. 2, p. 177; Judge Ayyad, Arrangement of perceptionsC 1. p. 356

³⁾ (Ibn Adhari, Al-Bayan Al-Maghrib, C 2, p. 89 4) Anonymous, Akhbar Group in Fath Al-Andalus, p. 124; Ibn al-Athir al-Kamil in History, vol. 6. p. 378; Ibn Adhari, Al-Bayan Al-Maghrib, vol. 2, p. 79; Ibn Al-Khatib, Briefing in the News of Granada, Vol. 1, pg. 480.

⁵⁾ (Al-Shaqandi Ismail bin Muhammad (d. 629 AH / 1231 AD)‘ Al-Shaqandi's message on the merits of Andalusia

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⁶⁾ (Ayyad, Tirtib al-Madarik, vol. 3, p. 126; Al-Nuwayri, Nihayat al-Arb, vol. 23, p. 364; Al-Muqri, Nafah al-Tayyib, vol. 1 p.339; PalenciaHistory of Andalusian Thought p4.

⁷⁾ (Ibn al-Athir al-Kamil fi al-Tarikh, vol. 6, p. 298; Palencia, History of Andalusian Thought, p. 4; Milestones of the history of Morocco and Andalusia, Munis, p. 273

⁸⁾ (Ibn al-Athir, al-Kamil fi al-Tarikh, vol. 6 p.188; Al-Safadi, Al-Wafi Bel-Wafiyat, vol. 13, p. 118

⁹⁾ Ibn Saeed, Morocco, Vol. 1, p. 43.

¹⁰⁾ Ibn Hazm, Nuqat Al-Arous, p. 73.

¹¹⁾ Ibn Adhari, Al-Bayan Al-Maghrib, vol. 2, p. 73; Othman, Muhammad Abdel Aziz, Rabad Revolution, a popular revolution on the history of Andalusia, Arab Horizons Magazine, p. 3

¹²⁾ Baghdad, 1978 AD, p 79.

Muhammad bin Saeed bin Bashir: Ibn Sharhabeel Al-Ma’afari, he was a writer for Al-Abbas bin Abdullah Al-Marwani, governor of the city of Bejaia, then he traveled to the East, performed a pilgrimage, and heard from Imam Malik bin Anas, then returned to Bin Imran as his scribe

Andalusia is a sucker

To the judiciary in Cordoba after the death of Judge Bin Imran, Muhammad Bin Bashir died in the year 198 AH. Ibn al-Qutiyyah, History of the Inauguration of Andalusia, p. 64; Judge Ayyad, Titib al-Madarik, Vol. 1, pp. 286-288; Ibn al-Abbar, the sequel, vol. 1, p. 284; Makri was summoned Nafah al-Tayyib, vol. 2 p.143

)¹³ (Ibn al-Atheer al-Kamil in al-Tarikh, vol. 5, p. 413; Mu'nis, Sheikhs of the era, Takush, History of Muslims in Andalusia, p. 189

)¹⁴ (Ibn Al-Qutia, The History of the Inauguration of Al-Andalus, p. 67; Ibn Adhari, Al-Bayan Al-Maghrib, Vol. 2, pp. 69-70; Ibn Khaldun, Al-Abr, vol. 4, p.162 Mu'nis, Al-Asr Sheikhs 24-23; Salem, History of Muslims and their Antiquities in Andalusia, p. 222

)¹⁵ (Ibn Al-Qutia, The History of the Inauguration of Al-Andalus p. 67-66

)¹⁶ (Ibn Adhari, Al-Bayan Al-Maghrib, Part 2, p.71

;Al-Maqri, Al-Tayyib part 1,p.268

Tukoush, History of Muslims in Andalusia, p. 190

(¹⁷) has a trip to the East, a pilgrimage therein, and he met Imam Anas, and returned to Cordoba, where he participated with the jurists in their revolution against Al-Hakam bin Hisham. Al-Maqri

,Nafah al-Tayyib, pg. 233

(¹⁸)Ibn al-Khatib, Media Works Ahmed, Cordoba in the Islamic Era, History and Civilization, University Youth Foundation, (Alexandria Fikri, 1983 AD), p. 40

) (¹⁹)For more details, see: Ibn al-Abar, Hilla al-Sira', vol. 1 p.45 46; Ibn Adhari, Al-Bayan Al-Maghrib, vol. 2, p. 76; Al-Nuwayri, Nihayat al-Arb, p.78

(²⁰)Ibn Hayyan, Al-Muqtabas, p. 434; Ibn al-Athir al-Kamil in History, vol. 5, p. 414.

(²¹) .Ibn Hayyan al-Muqtabas, investigated by Makki

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)²² (Ibn al-Qutia, History of the Conquest of Andalusia, p.69

(²³) Al-Faraj bin Kinana: Ibn Nizar bin Adnan bin Malik Al-Kinani, his residence was in Shazuna, and he was one of the people of knowledge and restriction, and he had a journey to the East. Al-Hakam bin Hisham investigated him in Cordoba after Muhammad bin Bashir, so he was still a judge until the year 200 AH / 815 AD. See: Al-Khashni, Judges of Cordoba, p.98-93 . Ibn al-Fardi, History of the Scholars of Andalusia, vol.

2, p. 586; Al-Humaidi Al-Muqtaba, p. 295; Al-Nabahi, The History of the Judges of Andalusia 76-74

(²⁴) Lisan al-Din Ibn al-Khatib, A'mal al-Alam, p.15

(²⁵) Ibn Adhari, Al-Bayan Al-Maghrib, Part 2, p. 77

(²⁶) Lisan Lidin Bin Al-Khatib, A'mal Al-Alam, p 16

)²⁷ (Ibn Sa'id al-Maghrib, vol. 1, p.42 The End of the Lord, p. 38; Mu'nis, Sheikhs of Al-Nuwayri Al-Ass p.27

(²⁸) Ibn Saeed, Morocco, Vol. 1, p. 42. (²⁹) Ibn Al-Qutia, The History of the Inauguration of Al-Andalus, p. 73; Ibn Al-Abar, Al-Hillah Al-Sira', Vol.1 p.45

()³⁰Iqreetish: An island in the sea of Morocco, and it contains many cities and villages. It was conquered by Abu Hafs Omar Ibn Issa Al-Andalusi, known as Al-Iqritish, in the year 210 AH. Yaqut al-hmui,majm al-bldan group ,1 p.236

³¹) (Ibn Al-Qutia, The History of the Inauguration of Al-Andalus, p. 73; Ibn Adhari, Al-Bayan Al-Maghrib, vol. 2, p. 77. Lynn Paul, Stanley, The Story of the Arabs in Spain, tr.: Ali Al-Jarim 1, Dar Al-Hindawi for Printing and Publishing (Cairo, 2014 AD), p. 58.

)³²(Mo'nis, Sheikhs of the Age, p. 25; El Shaarawy the Umayyads, p. 251.

(³³) Ibn al-Qutiyah, The History of the Inauguration of Andalusia p.76-75 Ayyad, Tirtib al-Madarik, vol. 2, p. 507; Al-Kubaisi, p.156

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