

The Relationship Of Qarmatians With The Abbasid Caliphate Through Travel Books

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Abstract

The extract

The reason for its emergence is the weakness of the Abbasid Caliphate and the domination of the Turks, which weakened the state and lost its control over most countries, the domination created a kind of military, political, cultural and economic deterioration, creating spaces for the emergence of stray movements.

Keywords: *movement, qarmatian, in the second Abbasid era.*

Introduction

The Abbasid caliphate began in the second era (232-334 Ah/854-986 ad) with weakness and weakness; because the Turks dominated the reins of government in the state, and the major positions were in their hands, so the state became administered by them and not by the Caliph, this led to the emergence of bands, and the owners of deviant beliefs, because of this their state was divided into states ruled by Princes, so the States appeared, whether in the Islamic administrative organizations, and their control over several cities on a large scale (Kufa, al-Sham, Hijr, Al-Ahsa, Qatif, and present-day Algeria in the year (275 Ah/897 ad), and they were ruled by seven emirs

Their appearance was the worst stage in the time of the Abbasid Caliphate (275-363 Ah / 897-985 ad), where they committed the most heinous crimes of murder, torture, and destruction against Muslims, because they believe every individual does not belong to them, and faith in their faith is an infidel, and his money, blood, purpose, and himself are permissible

The first of them attacked the pilgrims of the House of Allah in the year (275 Ah/897 ad) during the reign of the Abbasid caliph dependent on Allah, so they killed the pilgrims of the House of Allah, plundered their money, and bathed their descendants

However, the second incident occurred during the time of Sulayman Ibn Al-Hasan Al-qarmati in the year (317 Ah/939 Ah), his followers attacked the Kaaba, killing its pilgrims, those who were staying there, plundering their money, cutting off the way from them, and stealing the treasures of the Kaaba

In fact, their neighbors did not finish, so they launched repeated attacks on cities that did not obey them, and they owe their religion, for example (Kahlan, rabda), so their ideas had a profound impact on the souls of Muslims, and their destruction, thousands of defenseless Muslims perished, even the House of Allah was not spared from them, from their ideas, and their deviations

Therefore, I studied them in travel books, and the reason for choosing the position came at the behest of the late Professor Dr. Kazem Satter al-Alaq (may Allah have mercy on him), who commissioned me to write this research when I was a doctoral student at the coursework stage in (2015-2016), so in fulfillment of him I published this research.

This research consists of three investigations :

The first topic : the emergence of the Qarmatians and their appearance

- The genesis of the kramata.
- The appearance of caramelization in Kufa.
- The appearance of Qarmatians in the Levant.

Second topic: the emergence of Qarmatians in the Gulf region

- The emergence of Qarmatians in Bahrain.
- The appearance of the caramatians in desolation .
- Kramata is in the soup.
- Karmata is in Qatif .
- Karmata in Algeria .
- The incident of the happiest stone .
- The attacks led by the Qarmatians on the cities.

The third topic is the rulers of the Qarmatians in the Gulf

- The rulers of the Qarmatians.
- Zakarweh Ibn Yahya .
- Yahya Ibn qarmat.
- Hussein bin qarmat.
- Ahmed bin al-Hussein.
- Hassan bin Bahram al-Janabi Al-qarmati.
- Sulayman Ibn Al-Hasan ibn Bahram al-Janabi Al-qarmati.
- The wrists .
- The finale .

The first search

The genesis of qarmatian

When starting to write about any band, sect, or religion that has appeared on this planet, it is necessary to mention the mention of the places of its spread, as well as its origin; in order to find out the reasons that led to its appearance, I mean political, economic, and cultural reasons, circumstances are the womb of every event that occurs, the first appearance of the qarmatian for the first time in Iraq, especially in the city (Kufa), which was and still is a thorn in the face of the rulers, including spread in the Gulf.

-1the appearance of the karmata Kufa.

This group appeared in Kufa at the hands of a man whose travel books did not agree on his name, who came from the direction of Khuzestan, so he set up a place known as(Nahrain) showing asceticism, austerity, eating from his earnings and praying a lot, and he would buy a pound every night from a grocer that passed from his hand's work and he would break his fast, and if a person a just imam from the people of the House of the Prophet (peace and blessings of Allaah be upon him) did not continue to do so, so he went to the congregation after the congregation and the cohort of people after the cohort, and he told them what was related in Their hearts(Al-Bakri (1992) 1/372).

In fact, there was a big difference between the historians of the trips in determining the founder of this band; but they agreed on the place of their first appearance (Kufa), because (Al-Bakri, 1992, 1/375) believes that its founder (Hamdan Al-qarmati), who was carrying black crops in Kufa on the athwar .

insisted on his command, and Then he kneels down and says in his prostration: Allaah is great, Allaah is great, he says it twice, and one of their rulings is that the Qibla is to the House of the Holy One, and to him they make their pilgrimage, and that fasting is two days a year, namely the day of Nowruz and the day of the festival(Ibn Fadl Allah al-Umari, 1423 . (Ah, 24/149

He came up with a very deviant belief that is far from the belief that the greatest messenger (peace and blessings of Allaah be upon him) came up with, according to which the person who is shunned does not wash ; rather, wudoo ' is sufficient, and if Drinking wine, practicing adultery, and sodomy are halal in their faith, and women are mothers and sisters, all of whom are halal(Ibn Fadl Allah al-Umari, 1423 Ah, 24/150) .

2-the appearance of Qarmatians in the Levant .

He was still the same as he was until most of the people of that area came to him, and he took from them twelve captains who ordered them to invite people to his religion and said: You are like the apostles of Jesus. Most of the people of that place were busy with their work, with what was prescribed for them from the Fifty prayers, and the haysm had a loss in that regard, he denied the failure of the Acre in its architecture, so he asked about that, and he told the man, and with what they were busy praying about their work, the haysm addressed his request, and he came to him, asked him about it, and told him about his doctrine. He was determined to kill him and then ordered to lock him up in one of the Houses of his home(Al-Bakri, 1992, 1/373) .

But (Yaqut Al-Hamwi, 1995, 4/234) he believes that Abu al-Hajar al-mu'ammal Ibn al-Musabah was a Kurdish nationalist man who took over the city of famya ()for about forty years by the Abbasid caliph, when Al-qarmati came in (290 Ah/912 ad) to the Levant, and lured him to the people of Al-Ma'ara until he killed them brutally, when Al-qarmati killed Ibrahim, a prisoner to this Kurd, and the two sons of Yusuf al-qassi survived, so they set him up, so he fled from them until he threw himself into he stayed there for days and killed his son .

Both Al-Bakri and Yaqut have mentioned this without mentioning the date of its . appearance, its founder in the Levant, and how it ended

The second topic : the emergence of Qarmatians in the Gulf

1-the emergence of qarmata in Bahrain :

Abu Sa'id Al-Hasan al-Janabi Al-qarmati is considered the founder of this movement in the town of janaba on the coast of the Persian sea .he was exiled from janaba and went out to Bahrain, where he set up a merchant to attract Arabs and invite them to join his movement (Al-astikhari, 2004, 90).

Abdan, the writer, the son-in-law of Hamdan Ibn al-Ash'ath, known as qarmat, sent him an invitation to the Qarmatians, and disparaged him in many of their aspects, and the invitation was to him by his side, siniz, TUJ, mehroban, and Grom fares, so he invited them, and took a lot of money, and they grew opposites against him, so he caught what he had collected from the money, took it from the safes, and the number, and got away with his own hash. he did not remain in hiding until Hamdan Ibn al-Ash'ath, known as qarmat, wrote to him when he looked at him, he saw that he was effective in what it cost him, and he saw what happened to him, not by his bad policy in what was his way, but faces fell on him and revolved as a necessity, forced by his violators and those who denied him, so he carried it out by two slaves Ford of Bahrain and the son-in-law of Al-Sanbar supported him with powerful means of money, books, and others, and broadcast the invitation to the Arabs who accepted it in that regard (Ibn hawqal, 1938, 2/295) .

It was broken by the Sultan's soldiers , his subjects , and his enmity from the people of Oman, and he collected what he was punishing

One of the Arab countries spread until he was killed on his bed, and God has given him enough (Yaqut al-Hamawi, 1995, 2/166).

Al-Hassan bin Ahmed Al-qarmati marched to Bahrain:

He mentions (al-Maqdisi, d – V, 134) when Al-Hasan ibn Ahmad Al-qarmati arrived in Bahrain, people came out to him, and he saw them like locusts, so he said: One day I was walking along the coast, marveling at the abundance of moored and traveling boats, and a man from them told me from where you said from Jerusalem said a big country. I inform you, sir, dear God, that on this coast, and what has taken off from it to the countries, and the villages of boats, if I had gone to your country, I would have carried its people, machinery, stones and wood until it is said that there was a city, and I heard them mention that about ten thousand men were praying in front of the imam on Friday, so I couldn't believe it until I came out with rushing to the bird market, I saw it was close to what they said, and one day I slowed down from striving for Friday The rows in the markets were more than a thousand cubits from the mosque and I saw the qaysir, mosques and shops around it filled.

3- the appearance of Qarmatians in the abandonment

They have many villages and tribes of many people who were raped because of the weakness of the sultan from their masters, and the neighbor is the imposing city, which is on a third of the stages of it on the shore of the sea, and it is smaller than Jeddah, and Jeddah was imposed for the people of Mecca on two stages of it on the shore of the sea and was full of a lot of trade, money, and the Hijaz was not yet Mecca (Ibn hawqal, 1938, 1/31), and the people of Mecca were not yet Mecca (Ibn hawqal, 1938, 1/31), and the people of Mecca were not yet Mecca (Ibn hawqal, 1938, 1/31), and the people of Mecca were not yet Mecca (Ibn hawqal, 1938, 1/31), and the people of Mecca were not yet Mecca (Ibn hawqal, 1938, 1/31), and the people of Mecca were not yet Mecca (Ibn hawqal, 1938, 1/31); the greatest state that the state of the Qarmatians ruled over for a long time was inherited, and some of its owners were from the king of the Levant, and the Hejaz was the king of death and plunder, and their news is enormous (Ibn Fadl Allah al-Omari, 1423 Ah, 5/174).

There is a big difference between the travelers in the date of opening the Hijr :

There was a big difference between the travelers in determining the opening of the Hijr, so it was mentioned (Ibn hawqal, 1938, 2/295) that the opening of the Hijr was opened by Hamdan Bin Al-ashath Al-qarmati, who was sent to Bahrain by Abu Said al-Janabi, who ordered him to invite there and supported him with the force of money, books, and others Ford Bahrain, the son-in-law of Al-Sanbar and broadcast the invitation to the Arabs who accepted it and the home opened to him and the tribes and clans and he killed her men and enslaved the boys of the boys and the girls and abused their harem, and then he was at the invitation of the resident in Morocco, and among those belonging to him even killed Abdun and his companion turned away from what he was and killed Abu Zakariya al-Tamami, who was calling for the people of Morocco before him in Bahrain, and his Thorn intensified and he singled out the matter for himself, and he repeated many speeches that take a long time to explain, and it is not possible to mention them except as an inquiry and in bringing him back at length.

However, (Al-Bakri, 1992, 1/377) considers that in the eighty-seventh and two-hundredth year Abu Sa'id Al-qarmati entered the desert, after a four-year siege, and they arrived at a people who perished by starvation and starvation, and after the epidemic had descended among them, many of them died. And the qarmati killed three hundred thousand of them and threw them alive in the fire, and a few of them escaped to Awal island

,And there were only twenty men left from the people of Hijr that day, so a group of the Companions of al-Janabi went to a fortress, which is said to be Falaj between him and Hijr six days, and between this fortress and Mecca nine days .

While it was stated (Ibn Fadl Allah al - ' Umari, 1423 Ah , 24/151) that Husayn ibn qurmat besieged a city that had been abandoned for four years until he forcibly entered it with a sword, killed three hundred thousand of its people, wreaked havoc on the land, denied innovation, and slaughtered women, children, and the elderly, not even beasts were spared from them, until the Abbasid caliph, satisfied with Allah, was able to eliminate them.

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-Karmata is in Qatif .

This movement appeared by (Yahya Ibn Al-Mu'ali) in (281 Ah/903 ad) when he migrated from Kufa to Qatif, he came to a man known as (Ali ibn al-mu'ali Ibn Hamdan), Yahya claimed that he was the messenger of the expected Mahdi, namely (Hamdan Ibn qarmat), and he came out of Kufa to Qatif, followed by his Shiites, and invites them to refer to his matter, and the exit of the Mahdi has and as he sent messengers to Bahrain, they answered his invitation, and they joined him, until there were about three hundred people around him, and the most prominent one who responded to his invitation was Abu Saeed Al-Janabi from janaba Island (Al-Bakri, 1992, 1/374) .

When he got older and wrapped around him, he missed them for a while, then he returned to them and brought out a book from the Mahdi (Hamdan Ibn qarmat) to his Shiites stating that (Yahya Ibn al-Muali) was his messenger to them, and he must obey, and not violate him, and whoever received this book, every man must pay him six dinars and two thirds of dinars, they met that, give him what he wanted, then he missed them again, and after a while came another book and the money has come to me, which you must have in your five funds, because they are spoils, and Allah Almighty has said in the Qur'an { and know that you have got from something, Allah has five and the messenger } Surah Al-Anfal, verse : 41 . So they paid him a fifth of their money, then he was gone for a long time and returned with another book stating that I had decided to go out, so they paid my friend what he would use to fight immorality (Al-Bakri, 1992, 1/374).

3- karmata in Algeria :

The travel books did not mention when they appeared, and how this movement spread in Algeria, but Al-Maqdisi mentioned them when he translated the city of Algiers, and he mentioned that the qarmatian was from the ABI sa'id al-Janabi family, so he looked, and amended it, but the mosque had a malfunction in it, there were safes known as the Treasury (al-Mahdi) in which money was placed, and other money was placed in it came from Zarqa, Sabon, as well as other safes in the Awal region, and other cities on the sea or near the sea (al-Maqdisi, d.V, 94).

The happy stone incident

There are two incidents that happened in the history of the happiest stone in the time of : the Qarmatians

The first incident (275 Ah / 897 ad : (

The first terrible incident was in (275 Ah/897 ad), so their armies headed towards Mecca during the Hajj season during the reign of the Abbasid caliph dependent on Allah, They killed pilgrims in it, plundered their money, and not only that, but they attacked the Kaaba itself, plundering what is in it, and even worse, they took out the Stone the happiest of his place, and they took him with them to Their capital was abandoned , and the Abbasid Caliphate did not stand idly by, so he sent a military campaign led by Abbas ibn al-ghanawi

to eliminate them, but he was unable to do so, so he fell into captivity, and then he was released; to tell the people what happened to them, to instill terror in their souls, and the situation remained the same, so the happiest Stone remained with them for two years, until the Abbasid caliph obedient to Allah bought it from them for twenty-four thousand dinars, returned it to its place, and said : one of them to a year of Muslims, I marveled from your minds ! You have spent a lot of money on this stone, so what do I believe in you that we have captured , and we have returned to you others He said to him : we have a sign in that, which is that he floats on the water ,and does not fail ! The summit is a stone (al-Qazwini, d-t ,87), although the books of the journeys do not indicate who carried out the heinous act .

The second incident occurred in the year (317 Ah /939 AD)

On Monday, the 7th of Dhu al-Hijjah of the year(317 Ah /939 AD), the leader of the Qarmatians (Suleiman bin Said al-qarmati), and it was said that it happened in the year(315 Ah/937 ad) (Yaqt Al-Hamwi, 1995, 2/166), with his health nine hundred men attacked Mecca, killing those who were in the Grand Mosque about one thousand seven hundred men and women, and those who were hanging in the star of the Kaaba for fear of their cruelty, so they stole their money until they dared to commit the most heinous act that no one else had done, so they took down the happiest Stone again, plundered its walls, and destroyed its sanctity(Al-Bakri, 1992, 1/404.)

He was not satisfied with this, so he stole the gold and silver candlesticks from the Kaaba, and the Horn of the sacrificial RAM, because he was defrauded of gold, crowned with jewels and rubies, and also stole the mercy gutter, because it weighs three centaurs of silver, and even stole the orphan Dura in the hollow of the Kaaba, because it weighed four weights(Ibn Fadl Allah al-Omari, 1423 Ah, 24/157) .

It was mentioned (Al-Bakri, 1992, 1/374) that it was (Jafar ibn Abi Ilaj) who carried out this disgraceful act by cutting the Asad stone by order of (Suleiman bin Said al-qarmati) (Al-Bakri, 1992, 1/404-405), and he carried it with him to their Al-Ahsa headquarters in Bahrain(Yaqt Al-Hamwi, 1995, 2/224).

There was a difference between the travelers in the date of the return of this happiest stone to its place, and it is mentioned (Al-Bakri, 1992, 1/405) that the stone was returned to its place on the day of sacrifice, and it was returned by the hand of Hasan ibn al-mazuq the builder, so his absence was from the day of Qala ' to the day of the return of twenty-two years, except for four days, and its place was empty for Muslims to enter their hands in it until Allah threw fear into the hearts of the disbelievers, and by this saying it is complicated that what was recovered by Hasan ibn al-mazuq the builder.

While he sees (Yaqt al-Hamawi, 1995, 2/224), and his hand (Al-Qazwini, D.V, 118) in that the Turkish bejkm, who seized Baghdad in the days of Allah's satisfaction, made thousands of dinars to repay him, they did not do so until the Sharif Abu Ali Omar Ibn Yahya Al-Alawi mediated between the God-obedient caliph in the year (339 Ah/961 ad), and the Qarmatians agreed to his response , and after he was sent back he went to Kufa, attached it to the seventh cylinder of the mosque, returned it to its place, protested and said: We took him with an order, and we repeated it with an order, so the period of his absence was twenty-two years, and one day a man from qarmatian came and said to a man of the people of knowledge in Kufa, and he saw him wiping with it while he was hanging on the seventh cylinder, what do you believe that we missed that Stone, and we brought He said to him: we have a sign in it, which is that if we throw it into the water it does not precipitate, and then he came up with water and they threw him into it, floating on the face of the water.

The attacks led by the Qarmatians :

The leaders of the Qarmatians are an aggressive offensive movement against the regions and neighboring cities ; in order to violate their beliefs , and expand their movement, they see every person who violates their beliefs, his blood, money, and offer is halal. the travel books dealt with these attacks are :

1-attack on Kahlan

The city of Kahlan is one of the castles of cities in Yemen, it was under the rule of (Asaad Ibn yafar), the king of Yemen, from the remnant of the donkey Kings, that he was hidden from people, except private ones, and with him about fifty thousand soldiers, he had a war with the Qarmatians after two hundred years, the travel books did not indicate more details(Al-Bakri, 1992, 1/66) .

2-the attack on the goddess

The people of Al-rabda were at war with the people of Diriyah () in the year (319 Ah/941 ad) , and because of the severity of that war, the people of Diriyah took refuge in the Qarmatians and helped them, so they were prompted by this order to cooperate, and to mobilize the United armies among themselves; to launch a strong attack on The people of rabda, so the United forces managed to defeat the people of rabda, and the people of rabda were forced to leave their people by emigrating from it(Yaqut Al-Hamwi, 1995, 3/24 . (

3-attack on the city of seniz

The Qarmatians returned a military campaign of a thousand men and thirty Horsemen in the year (321 Ah / 983 AD) to attack the city of siniz from the side of the sword of the sea, and they killed its people until the number of those who killed its people reached one thousand, two hundred, and eighty men, and only a few escaped from the people(Yaqut Al-Hamwi, 1995, 3/300).

The third topic

The Qarmatians who took over from one after another:

In this discussion, the rulers of the qarmatian movement will be discussed, its description, the places where it ruled, and when, according to the trips .

-Izakrawiya Ibn Yahya (d284 Ah/ 906 ad)

It was Abu Zakariya who appeared in the days of the Abbasid caliph dependent on Allah(ibn Fadl Allah al-Umari, 1423 Ah, 24/147-148) originally from Busri from the Levant, so he showed asceticism and austerity and the most prayer, and he used to eat from the work of his hand, and if a person sat down to him ascetically in the world, and informed him that he was supposed to fifty prayers a day and night, and he began to pray to an imam from the Ahl Al-Bayt, he was greatly impressed by the creation (Ibn Fadl Allah al-Umari, 1423 Ah, 24/147-148), when his Thorn became severe, the Abbasid caliph, dependent on Allah, sent a Sunni army within (284 ah / 906 ad) and killed him(Ibn Fadl Allah al-Umari, 1423 ah, 24/150)

2-Yahya bin qarmat

It was Abu Al-Qasim, and the day after he killed his father, who killed the entire nation of Muhammadiyah, he walked the biography of his father, and injured its form, if he attacked a city or a village, the people of which would kill everyone he found, even beasts, such as donkeys, cats and dogs, in his reign besieged Damascus, so he was forced to I point with my hand to a side that has only opened, and my soldiers do not repeat the deal of a country unless they lose and win, when the Wali of the Abbasid caliph, satisfied with Allah, came out to him in his soldiers(Ibn Fadl Allah al-Umari, 1423 Ah, 24/147-148) .

-Al-Husayn ibn qarmat (d. 291 Ah/913 AD)

And he was called Abu Ali, as well as Babi Abbas, and he was called Mahdi, and then he was called Ahmad ibn Abdullah by the will of the caliphate by the will of his brother Yahya, but he was evil from him, and he used to speak with strange words to his forehead, and he said: The Abbasid Caliphate did not stand idly by, so the Abbasid caliph, satisfied with Allah, sent a military campaign and broke his complaint in the year (291 Ah/813 ad), and arrested a group of people who had fled the city for four years until he forcibly entered it by the sword, killing three hundred thousand of its people, and Ata in the land, killing him and his followers right and North, and his followers, and entered him Muqarnas in

handcuffs, and in front of them (al-Husayn ibn qarmat) on an elephant; for people to see him before their eyes, he cut off his hand, and his legs; then he beat his neck, and the necks of the captives of his followers (Ibn Fadl Allah al-Umari, 1423 ah, 24/151-152).

4- Ahmed bin al-Hussein

He followed the biography of his father in atto, arrogance, and then he killed and carried his head to Kedah, a self-sufficient worker for ninety-four and two hundred years, and from his absurdities, disguise, sorcery and simile, what he wrote to some of his workers: (From Abdullah Ahmad ibn Abdullah Husayn al-Mahdi al-Mansur by Allah, the champion of Allah's religion, the world by Allah's command, the ruler by Allah's rule, the preacher of Allah's book, The one who was born the messenger of Allah, the Prince of Muslims, the imam of believers, the Humiliator of hypocrites, the caliph of Allah over the worlds, the exterminator of the unjust, the oppressor, the destroyer of atheists, the killer of the Muhammad al-Kurdi, peace be upon you, I thank you to Allah, who has no God but him, and I ask him to pray for my grandfather, the messenger of Allah, but after that, he told me what happened before you from the news of God's infidel enemies, and what they did to you, and showed who We have carried out a group of believers to the city of Homs, and we have provided them with soldiers, and we are in its wake, and we hope that Allah will reward us in the enemies of Allah for his best returns to us in the likes of them, tighten your heart and the hearts of those who are with you from our guardians, and may Allah bless the Lord of the worlds, may Allah bless my grandfather, the messenger of Allah, honor, generosity, revelation and peace)) (Ibn Fadl Allah al-Umari, 1423 Ah, 24/154) .

5-Hassan bin Bahram al-Janabi Al-qarmati (d. 301 Ah/923 ad)

Abu Sa'id revolted in the city of Al-Ahsa and seized it, and settled there for ninety-six and two hundred years, so it became his base, so corruption spread in the land, so Assad shed blood, ruined the country, and followed the approach of his ancestors in allowing the killing of anyone who violated his doctrine, so his complaint was strong, he conquered the country of Yemen, and its duration was six years (Ibn Fadl Allah al-Umari, 1423 Ah, 24/155).

(Abu al-Taher al-Janabi (d. 423 Ah/ 1045 ad-6

Sulayman Ibn Al-Hasan ibn Bahram Al-qarmati is known as Abu Tahir, after his death, he swore allegiance to his father in Al-Ahsa on the day of his father's death, then renewed the pledge to him in seventeen and three hundred years, he knew of his darkness, injustice, and the most evil of those who advanced him, so he began to kill, and Wasp, until he came to the outskirts of Baghdad about six miles, so terror and fear entered into its people, so he headed towards Al-Rahba, he entered it forcibly, and the cities overlooking the Euphrates River fell under his control in ten, three hundred, and then and then he returned again and destroyed it, and took from its people a lot of money, as well as two hundred camels, and then he went to Mecca in the year seventeen and three hundred and killed a large number of pilgrims and others about thirty thousand, and he conjured murder, and then he headed with his armies from He died on the twenty-seventh of Ramadan in the year twenty-three and four hundred, he was the son of thirty years (Ibn Fadl Allah al-Umari, 1423 Ah , (24/155

In fact, Ibn Fadl Allah al-Umari made a mistake again, specifying his death in (423 Ah/1047 ad), after which he states that he is the son of (30) years, which means that he was born in (393 Ah/1015 ad), however, he stated that the year of his sale was after the death of his father in (317 Ah/939 AD), then he mentioned his campaigns in (315 Ah/937 ad) on Al-Rahba during his reign, and his other campaign on Mecca (317/939 ad), this the disparity in years is a vast difference on which there is no reliability .

The wrist (t 363 e/985 m)

He is Al-Hasan ibn Abi Mansur Ahmad ibn Abi sa'id Al-Hasan ibn Bahram al-Janabi, and he is known as Abu Muhammad, revolted in Al-Hasa, and then he went from there to Egypt in the year sixty-three hundred and killed them, and expelled them, so ja'far Ibn Falah Al-Katami came out of Egypt to him, so they met on the fifth Wednesday of Dhu'l-QA'da in

the year sixty-three hundred, so he killed Ja'far Al-Katami, and many of those with him, and Rabi ' al-Awwal in the year sixty-one and three hundred, many of the Egyptians perished, so they supervised the destruction, so the Arabs betrayed the wrists, and took his mats , so he was defeated back to Al-Ahsa, then he returned on his trail to the Levant, and did not continue with it until the goat from Kairouan reached Cairo on Wednesday, the sixth of Ramadan in the year sixty-two and three hundred, he went out to the Battle of the Assams himself, and he was defeated by the terrible defeat by which he displaced them from the shrine, and on Thursday, the sixth Sha'ban in the year sixty-three and three hundred, and the Assam died on the way to Al-Ahsa this month, he was carried and buried in Al-Ahsa (Ibn Fadl Allah al-Omari, 1423 Ah, 24/157-158) .

Conclusion :

The study found the following:

1-the books of excursions differed in identifying the founder of this wayward movement, and the place of its first appearance, Al-Bakri sees its founder qarmat as a man from the blackness of Kufa who was carrying the yields of blackness on his thawars called Hamdan and nicknamed qarmati, while he sees the son of Fadl Allah al-Omari, who was the first to show the qarmatian named Al-Faraj zakruyya Ibn Yahya and called qarmat, originally from Basri from the Levant, and appeared in the year (278 Ah/900 AD) and is called Al-Qaim al-Haq, and he saw the opinion of the Kharijites and the azraqites and cursed the companions . He began his command in the days of Al-Mu'tamid, and then the army of the caliph Al-Mu'tadid Allah fought him and killed him within the year (284 Ah/906 ad. (

2-qarmat claimed that from a village where Christians are told The Preacher of Christ, who is the Mahdi, who is the word, who is Ahmad ibn Muhammad ibn al-hanafiyya, who is Gabriel, and that Christ was conceived for him in a human body and said to him: you are the preacher, and you are the argument, and you are the Holy Spirit, and you are Yahya Ibn Zakariya, and he taught him that prayer is four Rak'ahs, two Rak'ahs before sunrise and two Rak'ahs before sunset, and he proved in the ears: I bear witness that Moses is the messenger of Allah, and I bear witness that ISA is the messenger of Allah, and I bear witness that Muhammad is the messenger of Allah I testify that Ahmad ibn Muhammad ibn hanafiyyah is the messenger of Allah .

3-when the passer-by in Kufa got tired of him, he went to the Levant named after (karmita) who he had, and the people relieved him, and he was told qarmatian, so they knew of qarmatian, he remained as he was until most of the people of that area came to him and what, and he took from them twelve captains who ordered them to invite people to his religion.

4-Abu Said al-Hassan al-Janabi Al-qarmati is the founder of the qarmatian movement in Bahrain, and he was from janaba, a town on the coast of the Persian sea, and he was a scrupulous exile from janaba, so he went out to Bahrain and set up a merchant in it to attract Arabs and invite them.

5-Hamdan Bin Al-ashath Al-qarmati is the messenger of Abu Said al-Janabi to Bahrain, and he was able to open the Hijr, and he ordered him to invite there, and supported him with the power of money, books and others Ford Bahrain and the son-in-law of Al-Sanbar and broadcast the invitation to the Arabs who accepted it and the House opened on his hand and the tribes and clans they died of hunger and starvation, and after the plague had descended upon them, many of them died.

6-Hassan bin Bahram al-Janabi Al-qarmati Abu Sa'id is the founder of the qarmatian movement in Al-Ahsa, and settled it, and Ata, corrupted and shed blood, ruined the country, and allowed the killing of everyone who violated his doctrine .

7-Yahya Ibn Al-Mu'ali is considered the founder of the qarmatian movement in Qatif, he came to it from the direction of Kufa, and he stayed with a man known as Ali ibn al-mu'ali Ibn Hamdan.

8-the Qarmatians violated the most heinous violation known to mankind, as they cut off the happiest stone twice, and they stole it, and killed the pilgrims in the month of Haram, the first was in the year (275 Ah/897 ad), and they took it with them to Hajar and stayed with

them for two years, or the other incident occurred in the year(317 Ah/939 AD), and this time they stayed(22)years in the city of Al-Ahsa.

9-the Qarmatians were ruled by seven rulers (Zakariyya Ibn Yahya; his son Yahya Ibn qarmat; al-Husayn ibn qarmat; Ahmad ibn al-Husayn; Al-Hasan ibn Bahram al-Janabi; Sulayman Ibn Al-Hasan ibn Bahram al-Janabi, and the last of them Al-Asim), each of these had an impact on the souls of Muslims, and they left a great impact of killing, destruction, and sabotage.

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