

THE IMPACT OF OMAR BIN ABDUL AZIZ'S APPROACH IN DEALING WITH TRIBAL INTOLERANCE IN ACHIEVING SOCIAL STABILITY IN THE Umayyad SOCIETY

Issa Ali Hussain Al Awamreh¹, Dr. Firdaus Khairi Abdul Kadir²,
Dr. Kais A Kadhim³

¹Centre for Fundamental and Continuing Education. Malaysia,
issamisk43@gmail.com

²Associate Professor, Faculty of Centre for Fundamental and Continuing
Educational, University of Malaysia Terengganu, firdauskhairi@umt.edu.my

³Associate Professor, Faculty of Centre for Fundamental and Continuing
Educational, University of Malaysia Terengganu, kais.kadhim@umt.edu.my

Abstract

This research seeks to deduce Omar bin Abdul Aziz's reformist strategy for dealing with tribal intolerance in Umayyad society to attain social stability. Despite the turmoil and sectarianism that afflicted it, the period of Omar bin Abdul Aziz was a golden period in Islamic history, with social stability that contributed to the stability of society and country. Tribal intolerance is a sociological phenomenon that still exists in some societies and is one of today's most serious social issues. The researcher used an inductive method to look into texts narrated by Umar bin Abdul Aziz and narrated in its reliable sources. He derived his approach to the treatment of tribal intolerance from them. The study came to several conclusions, the most significant of which is that there must be foundations that countries consider while addressing tribal intolerance, A number of them were determined by the researcher from what was narrated by Omar bin Abdul Aziz. The most important of which was what Omar did, including establishing justice and asceticism in life and achieving equality among the members of society. This study also found that religion is the most effective deterrent to tribal intolerance and that class categorization and nepotism will emerge without it. The research advised that Omar bin Abdul Aziz's strategies for combating tribal intolerance be taught in the school curriculum, as well as the need for justice and equality to eliminate the problem of tribal intolerance.

keywords: Tribal intolerance, social stability, Justice, and Equality.

Introduction

In contemporary times, societies live in a state of anxiety, deterioration, and security imbalance, as the re-emergence of tribal fanaticism, is one of the greatest dangers threatening all of humanity. Therefore, the appeal of societies worldwide to find solutions to this problem has increased due to its widespread, as this problem is related to societal stability and negatively affects it. Al-Hawaii's study confirms these main points that we referred to, as he declares that whoever says that the problem of tribal fanaticism has disappeared and ended, has strayed from the truth (Bel Abbas Al-Hawari, 2022)

Islam came amid a society in which there were many different warring Arab tribes, so it unified them under one banner, which is the banner of Islam. However, tribal fanaticism reappeared in the era of the Umayyads in many social manifestations, and its influence intensified before Omar bin Abdul Aziz assumed the caliphate. Omar Ibn Al-Aziz made great contributions at that critical and dangerous stage in the history of the nation, as he tried to return the society to the arbitration of Islamic law, to eliminate tribal intolerance by resorting to the Qur'an and Sunnah. Omar Ibn Al-Aziz was a rare and unique phenomenon, which indicated a wise leader who by returning to Islamic law, was able to lead society towards true reform. Omar was a model of reform in the true sense that the companions and followers understood, and Muslim scholars have a sound understanding, so he was an example for those who want to follow the method of the Prophethood and the Rightly Guided Caliphate. And he was sincere to God Almighty in his reform project, so God granted him success (Al-Qahtani, 1995).

Problem Statement:

The research problem appears in the tribal nervousness that emerged during the reign of Omar bin Abdul Aziz and its re-spread. The emergence of this problem led to the emergence of many developed elements that destabilized the security and stability of society, and whoever believes that this problem has ended has made a mistake, so this research seeks to remedy this problem by answering the following question: What is the approach of Umar bin Abdul Aziz that he used to treat tribal nervousness and to achieve social stability in the Umayyad society?

Objectives

This study aims to extract Omar bin Abdul Aziz's approach, which he uses to treat tribal intolerance and achieve social stability.

Previous Studies:

A study by Bel-Abbas Al-Hawari (2022)

titled “The Tribe and the State, the Dialectic of intolerance and the Religious Call”, in which he explained that whoever thought that tribal fanaticism had disappeared forever in contemporary times was mistaken. With the development and increased state interference in the lives of individuals and societies and the dominance of modernity in all its aspects, which excluded primary affiliations and religious ideologies in favor of secular thought that disbelieved in history and considered a dark part of its history, especially after the major contemporary political revolutions. But the facts and events witnessed in our societies and elsewhere belie this denial and confirm the strong presence of tribal intolerance. One of the most important results is that intolerance is a necessary factor for the transition from the leadership of the tribe to the leadership of the state, but it alone is not sufficient. There must be a factor that carries and supports it, religion or the religious call, as it strengthens and supports it. We may find an excuse for Ibn Khaldun in stating that intolerance is inevitable, as he lived through and was affected by the intellectual decline, political division, and the fall of the Abbasid caliphate in Baghdad at the hands of the Tatars and until the end of Arab rule in Andalusia, and the Crusader hostility and successive revolutions as a result of the weakness of the central political authority that marked his time. Finally, we can say that the states that were established based on tribal intolerance carry the weapon of their death in their hands, as they are threatened with rapid collapse, in contrast to the states that were established on neutral and objective legal foundations.

In this study, the researcher seeks to integrate Ibn Khaldun's ideas about tribal intolerance and the method of Omar Ibn Al-Aziz in combating intolerance, to find a precise treatment plan to eliminate tribal fanaticism, and he seeks to prove that the effect of tribal fanaticism is still present.

Omani study, Ibrahim Hadbi, Belkhair / framed. (2020)

Entitled "Global Social Security and Stability in the Qur'an and Sunnah: An Objective Study", this study focused on clarifying the reality of global social stability in Islamic law through a statement of its rooting that was derived from the Book and the Sunnah. He also mentioned its constituents and foundations in the second chapter of his doctoral dissertation and explained its manifestations, come up with a clear opinion about the Qur'an and Sunnah dealing with the issue of global social stability and contributing to solving the difficulties of the Islamic nation through the Book and Sunnah with knowledge and insight. This study showed the following results: Comprehensiveness of social

stability for all aspects of the life of other nations. Where global social stability occupied a large and wide space in Islamic legislation, and this nullifies what many skeptics propagate that the religion of Islam is a religion of violence and terrorism and that it was spread by the sword and tyranny, not by strong convincing argument, statement, and proof, the study is directly related to it in several elements, including achieving social stability through Quranic verses in the social field.

While this study studied social stability in general, the researcher in this study will study the achievement of social security from the Qur'anic perspective in the Umayyad society, and he will study the ingredients for achieving stability through the approach of Omar bin Abdul Aziz, in addition to Ibn Khaldun's view of tribal fanaticism from an Islamic perspective.

Study of Al-Asasfah and Rami Odehallah (2018)

Entitled Social Stability in Ibn Khaldun's Thought. This study aims to identify the conceptual framework of social stability and to show the most important foundations and elements of social stability with an analysis of Ibn Khaldun's vision of social stability and its components, and how to activate its application in contemporary reality. This study highlighted recommendations, the most important of which is the promotion of the required values within the Arab person, the foremost of which is justice through the application of the transparency approach and stopping corruption. As well as paying attention to the educational system of values, developing teaching methods in universities and schools away from memorization books, supporting the scientific research budget in the Arab countries, enhancing the culture of law through the actual application of it on the ground, and dropping everything related to nepotism under the banner of integrity and transparency.

While this research is in line with the current research in terms of the researcher's attempt to explain the concept of social stability with the analysis of Ibn Khaldun's visions and how to apply them from his point of view. However, he did not deal with the social aspect of the approach of Omar bin Abdul Aziz. from here, the researcher will try to bring the point of view closer, as the researcher concluded that Omar bin Abdul Aziz applied the concepts of the Khaldunian theory in justice and integrity, as several elements link the study to this research, such as the concept of social stability.

Research Methodology:

This research uses the qualitative research method. In his study, the researcher used the inductive approach, by extrapolating the narrated

texts on Omar bin Abdul Aziz about social life, and then devising ideas that deal with issues of tribal fanaticism.

The researcher used the most important main points from the theory of "tribal fanaticism" by Ibn Khaldun after extrapolating the introduction to his book "Al ebar wa dewan al mobtada' wal khabar fi ayyam al arab wal Ajam wal barbar wa man 'asarahum min thawi assultan al Akbar (Ibn Khaldun, 1981).

Ibn Khaldun dealt with fanaticism in the fifth chapter of the third chapter in the first part of his book under the title: "A chapter on the fact that the religious call increases the state's origin in strength over strength with the power of intolerance. "He said: "The religious character eliminates the competition and envy that exists among people of fanaticism and works to unify orientations and affiliations to righteousness and virtue" (Ibn Khaldun, 1981, p. 198).

And in the sixth chapter, which is entitled "A chapter on the fact that the religious call without partisanship is not complete," Ibn Khaldun said: "the prophets had called their clans with the language of tribal fanaticism, and they were messengers supported by God, God had supported them with supernatural things, then it is more appropriate for others to have victory because of fanaticism" Predominance and victory is due to fanaticism, but tribal fanaticism without religion is destined for injustice and tyranny, and it was narrated from the Prophet that he said: "God did not send a prophet except that he was supported by his people." If this is the case of the prophets who are supported by God with paranormal habits, then how about those who do not triumph and overcome except through fanaticism tribal? (Ibn Khaldun, 1981, p. 199).

As for the seventeenth chapter, which is titled "A chapter on the goal that fanaticism seeks is the king," Ibn Khaldun said in the second chapter of it: There must be a ruler who can overcome the power of fanaticism by force, so fanaticism was a duty for whoever wanted the king, not an objective and an end, and this is unlike the presidency, as the presidency is followed by its owner and he does not have the right to force anyone to follow his laws, while the king is the dominant and the ruler by force.

As for the owner of the presidency, if he wants a rank above the presidency, and he has followers who have the means of overcoming and strength, he can do that because the ability to achieve above the presidency requires fanaticism, support, and support from the followers" (Ibn Khaldun, 1981, p. 174-175).

Definition of Study Terms:

Definition of tribalism: Tribal fanaticism linguistically: It is a bloody bond and cohesion of the wombs, and also the solidarity of the man's clan, who are his children and his kinship to his father, and the clan are the ones who benefit the man. (Al-Rawashdeh, Abd al-Jawad, 2011, 17-21)

The idiomatic meaning of tribal fanaticism: What it means is that a man invites people to support his clan, support them, and join hands with them against those who are hostile to them, whether his group is one of the oppressors or the oppressed. (Al-Azhari, Dr. T, p. 49). Some also defined tribal fanaticism as: "a social, psychological (psychological), conscious and subconscious bond, that binds a group through kinship in a continuous connection, and its interdependence and cohesion intensify when there is a danger threatening that group or an individual from it, and the nervousness is stronger and more evident among individuals whom They are united by a close lineage (Jairn, & Muammar, 2021, pp. 169-170).

Stability: Muhammad Amara said: It is the "meeting" in the Islamic vision defined by Ibn Khaldun, and it is synonymous with the term urbanization, and all aspects of the human message fall under it, and all kinds of trust that God Almighty entrusted to man when he made him a caliph on earth. This meeting is necessary for the human race, and without it, what God wanted from His creation, which is their succession, would not be complete, and this is the meaning of stability and urbanization. (Amara, Dr. T, p. 11).

Social Stability:

Social stability is a term that expresses a great meaning and of great importance, especially in the Islamic sense, which is: "The Muslim community should be cohesive with each other like a strong structure, and this is what our noble Messenger told us in his hadith, which begins with "Muslims in their love and mercy..." (Sahih Muslim, 17, H. 2586).

Justice Terminologically: there are many sayings of scholars regarding the meaning of justice. Some of them defined it as: "the middle matter between excess and negligence." (Al-Jurjani, d.t., 1/147).

Equality Idiomatically: "It is the enjoyment of all religious, social and economic rights without discrimination because of religion, color, language, gender, religious or political opinion, or social level. The Universal Declaration of Human Rights called for non-discrimination between people (Abu Talib, 1991, p. 87).

Omar bin Abdul Aziz's approach to eradicating fanaticism was to establish truth, justice, and equality, and it became clear that it was

based on the foundations, components, and principles of Islamic law compatibility. From the first moments of his caliphate, may God be pleased with him, he clarified his approach and announced this to the people. (Sheikh, 1996). I will explain the above in the following topics:

The First Topic: The Elements of Reform to choose Leaders.

When Omar bin Abdul Aziz took over the caliphate, he removed the corrupt and unjust officials and rulers, including "Khaled bin Al Rayyan", the owner of the guards of "Suleiman bin Abdul Malik", and Khalid was executing every person that Suleiman ordered him to execute, and he appointed Omar bin Muhajir Al Ansari in his place, he said Omar bin Abdul Aziz: O Khaled, leave this sword that is with you because I have given it Khaled bin Al Rayyan, then he said to Omar bin Muhajir: you know, O Amr, that there is no relationship between you and me except that of Islam, but I heard you recite the Qur'an a lot, and I saw you pray in places where you thought that no one could see you in, I saw your good and humble prayers, so take this sword, for I have appointed you as the commander of the guards. (Ibn Al-Jawzi, 1984, p. 50)

Thus Omar isolates all the corrupt and unjust, and this was his method in choosing governors, judges, writers, and others, and he was looking for the most righteous of people in religion and honesty and he had chosen one of the governors, but he did not know that he was corrupt, so he said to him: This one deceived me from you, meaning the trace of prostration on his face, as it is a sign of the righteousness of a man, and it is evidence of a lot of prostration, and for that reason Omar bin Abdul Aziz chose him.

Omar is not satisfied with the appearance of a man only, but he also tests him. On one occasion, he saw a man who prayed a lot, and he wanted to test him to make him a ruler, so he sent a man from those close to him, and he said to him: "You know my closeness to the commander of the Faithful, so what would you do if you made him appoint you over one of the countries?" the man said: I will give you the profits of the city for a full year, so the man went back to Omar and told him what happened to him with this man, so Omar left him because he failed the test. (Chucair, 2003)

Umar ibn al-Aziz used to make every effort to reform people's affairs. It was stated in Ibn Ashour's book "The Purposes of Islamic Sharia": "Then people dared to steal rights and take them gradually, and new methods of deception appeared, and false testimony appeared at the end of Omar's caliphate, and people considered it permissible to stir up riots and devised ways to deceive the judiciary" (Ibn Ashour, 2004, pp. 541-543).

The Second Topic Is the Effect Of Good Leaders On The Balance Of Classes

Omar bin Abdul Aziz's approach was distinguished in choosing governors and workers. It had a positive impact on political stability in the regions. The people's satisfaction with his disposal of state money was high. And the people used to live in peace and tranquility, as no one among his workers was like al-Hajjaj in dealing harshly with them, and just as there was no fanaticism among them who would raise the ranks of some people and underestimate the value of others so they would hate him within themselves. (Al-Khara'an, 1424)

He was observing deviations among the rulers before his succession and noted their negative effects on people's psyches. He criticized Suleiman bin Abd al-Malik's policy in distributing wealth and showed him that the people of poverty had become poorer, and the people of the rich had grown richer. (Ibn Abd al-Hakam, 1967)

Omar bin Abdul Aziz realized that social inequality is a result of poor distribution of wealth, so he drew up his new policy to redress the poor and the oppressed, and Omar used some means to reach this goal, including:

First: He prevented the princes from owning the wealth of the nation, and he returned the usurped property to its owners or the treasury if the owners were not known or it was from public funds.

Second: Increasing spending on the poor and disadvantaged groups, caring for them, and securing a level of adequacy for them through zakat and other treasury resources. (Abdin, 1993, p. 35), Omar's distributive policy aimed at bringing people to the point of self-sufficiency, and we can notice this through his sermons, he said: "We wanted the rich people to gather and give from their money to the poor so that we and they would be equal, and I would be the first among you." (Kurd, 1983, p. 103), on another occasion he said: If anyone of you informs me that he needs something, he will find me in greater need than him in fulfilling what he wants.

Umar applied this policy in practice when he ordered to pay off the debt of debtors, so his worker wrote to him: We find for each person a dwelling and a servant, and he has a horse and furniture in his house, Omar replied: "A Muslim man must have a place to sleep in, a servant to fulfill his needs, a horse to fight against his enemy, and furniture in his house, and if he is in debt, pay off his debt from him." (Ibn Abd al-Hakam, 1967, p. 171).

The comfort of the people who are tired of the oppression of the rulers was the goal of Omar bin Abdul Aziz. That is why he wanted to restore to them the comfort that they were deprived of, so he removed all the

unjust rulers, so he removed Osama bin Zaid al-Tanukhi, who was responsible for the treasury of Egypt, and was known for injustice.

Omar criticized the method used by the Umayyad caliphs in distributing wealth in general, but he did not like the method that Suleiman bin Abd al-Malik followed, due to it made the rich people richer, and the poor people poorer, in this way, an imbalance occurred in the Islamic society due to the lack of social justice.

Omar Ibn Abdul Aziz's goal was to create a balance in Islamic society, and Omar dealt with this imbalance by increasing spending on the poor and providing all their necessary needs, and in this way, he made people rich.

and when the people asked him to clothe the Sacred House of God, he said: "I found the people hungry, so I satiated them, and what I did was better than covering the Kaaba, and in this way Omar, may God be pleased with him, restored the security, stability and calm that the Islamic community lost in a period, and this stability led to the expansion of and the development of Islamic society (Ibn Saad, 1990).

Omar bin Abdelaziz focused on all categories of the nation, from children, the disabled, the sick, Muslims and non-Muslims, travelers, men and women, the poor, Arabs, and loyalists. So, the principle of social solidarity was applied, so he gave equally giving. Giving is a specified annual amount of money that the Islamic state used to pay Muslims to meet their living needs. (Khawla, 1976) This giving is one of the most important expenses of the treasury in the Islamic state, and it was dependent on the financial situation of the state and its resources (Al-Ali, 1970).

Omar bin Abdul Aziz worked in his succession on equality in giving, so he returned to the policy of Abu Bakr and Omar bin Al-Khattab, and Othman said: I was present twice when Omar bin Abdul Aziz was dividing, so he divided the money equally among all people (Ibn Saad, 1990, p. 266).

And it was narrated that Omar bin Abdul Aziz said: Do not separate people. Although the two narrations indicate that Umar was equal among people in giving, they do not clarify whether this equality was between the rich and the poor, or between the princes and the common people.

But there are indications that he used to equate commoners with commoners and princes. Yaqoub bin Abd al-Rahman narrated, on the authority of his father, he said: "Umar bin Abd al-Aziz addressed the people and said: Which one of you people needs something, we will fulfill it for him or part of it, and if we are unable to meet it I wished he would take from my own money so that he and I would be equal (Al-

Jahiz, 1423, p. 83). Likewise, Umar bin Abdul Aziz sent to the Umayyads 10 dinars for each person among them, then he regretted what he had done, so he said to one of the Umayyads with him: I swear by God, who there is no god but Him, that I did not sleep all night, for I stayed asking God's forgiveness for what I gave you And I distinguished you with it from the rest of the Muslims, and I intended not to give you after today except as I gave to the rest of the people (Abu Naim, d.t., pg. 270-271).

Omar bin Abdul Aziz equalized people in giving, princes and commoners, the poor and the rich, following the approach of the righteous companions and caliphs in giving equality between people

There are also differences between what was given to the people of the desert and what was given to the people of urban areas, but that was not arbitrary, so giving in Omar's view was based on equality, and the difference is in the consequences and obligations that are related to the value of giving, and this does not diminish the principle of equality in anything because The element of justice is present in the distribution of the bid (Zakaria, 1987).

Thus, Omar was just among the people, there is no preference for an Arab over a non-Arab, nor for a white over a black, except with piety, for piety is the basis of differentiation between people.

Also, Umar bin Abdul Aziz cared about taking care of the dhimmis (peaceful non-Muslims) and returned their usurped rights because of tribal fanaticism. to ask for it,

It was reported that Umar bin Abd al-Aziz used to write to his workers, including his worker in Basra, Uday bin Artah: "I remind you of the dhimmis who have grown old, whose strength has weakened, and whose income has been cut off, to give him from the treasury of the Muslims' money." (Abu Ubaid, 1988)

The reform approach undertaken by Umar bin Abdul Aziz achieved great results for the state treasury, noting that Umar allocated huge funds to compensate those who were wronged, and he stopped the extravagance that was practiced by the Umayyads in the regions because of their intolerance to their tribe, and he rationalized spending. (Farqani, 2008).

Omar bin Abdul Aziz was concerned with zakat, as the revenues of the treasury of the Islamic State were supplied to it from zakat, tribute, and kharaj (Al-Qaradawi, 1973).

It is clear to us from the foregoing that among the most important principles and foundations on which the state of Omar bin Abdul Aziz was based are truth, consultation, justice, equality, and the rejection of fanaticism.

It was stated in a study (Omani study 2020 AD) that the foundations and constituents come in one meaning, just as Ibn Khaldun mentioned in his perspective of the foundations and constituents: faith in God, educational construction, justice and strength to implement justice, and this was confirmed by the study (Al-Asasfah and Rami Abdullah, 2018 CE) of the importance The existence of the elements that advance the state, and whenever these foundations and elements deviated, the state collapsed and turned in a negative direction, because there was no religious motive.

Here, the research concludes that there must be foundations and elements that must be taken into consideration when we want to address the problem of fanaticism and the important role of fighting tribal fanaticism in achieving social security.

Through the foregoing, the researcher deduces the approach of Omar bin Abdul Aziz in his eradication of fanaticism to achieve justice and equality between people. The following method was adopted by him:

The approach of omar bin abdul aziz in eliminating tribal fanaticism to achieve security, safety, and stability for individuals.

First - Building a role model: Omar bin Abdul Aziz made himself a role model for his family and then his clan, and that is through his asceticism, abandoning the impulses of fanaticism rooted in his soul, He started his first sermon when he resigned from the caliphate, then he made the people choose another leader, but the people refused but him. Then he began to give up any rights he did not have until it came to him to return his ring to the treasury. (Bustami, 2012, p. 56), It was said to him: Didn't the Messenger of God - may God bless him and grant him peace - accept the gift? He said: Yes, but the gift to us and those after us is nothing but a bribe. (Jibril, 2002, p. 162).

Second - Social cohesion by removing the oppression of the Muhamasheen by establishing brotherhood by following the Qur'an and Sunnah. This came in Omar's letter to Ad-Dahhak that we mentioned earlier about the brotherhood of Islam.

Third - stop the financial waste that afflicted the treasury; This led to the strengthening of the treasury and ending its deficit. This is not to spend it unjustly and to rationalize spending from it. It was narrated that when Suleiman was buried and Omar bin Abdul Aziz assumed the caliphate, they brought him new carts for horses, so he said to them: What are these? They said: Chariots that were never ridden were designated for the caliph to ride when he assumed the caliphate, so Umar went out looking for his mule and said: Oh crowd, put these chariots in the Muslims' treasury. It was also narrated that pavilions and benches were built for him that no one had ever sat on, so he said: What are these? On his mule, he went towards the bed and the carpet

that no one had ever sat on, and replaced it with mats, then said: take these carpets and put them in the Muslim treasury. (Ibn Abd al-Hakam, 1984, p. 38).

Fourth - Increasing state treasury revenues:

Omar enjoined people to pay zakat, stopped unjust taxes, and strived to impose zakat on honey, and it was narrated on the authority of Umar bin Abd al-Aziz that he wrote to his workers in Makkah and Taif: "There is a charity in the cells of honey, so take the zakat from it" (Al-Baladhuri, 1988, p. 56), And he revived the dead land, and encouraged agriculture, and all of this is linked to the stability of the individual's security so that he can live in security, peace, and stability.

Fifth - He returned the rights to their owners. This increased social cohesion and society's confidence in justice, and Omar bin Abdul Aziz equalized people in giving princes and commoners, the poor and the rich, and the individual felt that he lived in security and stability (Kurd, 1983, p. 103).

Sixth: Make the Shura Council of the people of knowledge and jurists among the people of righteousness, so that it takes opinion and advice from them (Ibn Al-Atheer, 1987, p. 247).

Seventh - Establishing a legal rule by which he opened the door to ijthihad that does not contradict the Book and the Sunnah, and it is in his famous saying: "Calamities happen to people as much as they do of immorality and disobedience." (Ibn Ashour, 2004, pg. 541-543).

Eighth - He brought down the barriers between himself and the people that prevented them from reaching the ruler.

Umar ibn Abd al-Aziz once gave a sermon and said: O people, go to your country, for I may forget you here, but in your country, I remember you, and I have appointed princes over you, I do not say that they are the best of you, but they are better than those who are worse than them (Ibn Abd al-Hakam, 1984, p. 41).

Results and Discussion:

The results of the research showed that there must be elements that must be considered when we want to deal with tribal intolerance, and the researcher deduced them from the approach of Omar, may God be pleased with him, in dealing with tribal fanaticism.

The most important of these foundations is what Omar did in activating the role of justice and asceticism in the world, and he achieved equality between people.

An Omani study took care to clarify the reality of social stability by mentioning the foundations of social stability and deducing them from the Qur'an and Sunnah. (Omani 2020).

The results of the research also showed that fanaticism still exists today, and if there is no religious deterrent to it, it will turn into an obstacle that results in classism and nepotism among individuals.

This result agreed with the study (Bil Abbas 2022), one of the most important results of which was that tribal fanaticism is a necessary factor for the transition from the leadership of the tribe to the presidency of the state, but it alone is not sufficient, as religion or religious advocacy is necessary as it enhances its strength and prevents its drift from the desired purpose.

Conclusion

Through the foregoing, and by looking at the personality of Omar bin Abdul Aziz, we find that he followed the example of the righteous caliphs who preceded him, so he rejected intolerance, and was able to succeed in correcting the course of intolerance to make it serve the country and religion.

The researcher concluded the success of Omar bin Abdul Aziz in his approach to correcting the path of tribal fanaticism, especially what he possessed of personal qualities and good collaborators. By examining the components of the neurotic theory of Ibn Khaldun from the Islamic perspective in the study of Bel Abbas al-Hawari (2022), the researcher found that it is necessary to possess the characteristics of the caliph Omar bin Abdul Aziz to eliminate fanaticism, and that blind fanaticism is one of the motives that led to the disturbance of the security of society and its divisions during the period of Caliph Omar bin Abdul Aziz, and that tribal fanaticism is one of the most important reasons for dispersing the efforts of the Islamic nation.

The researcher concludes that there must be elements that must be considered when we want to treat intolerance, and achieving social security is linked to eliminating intolerance, and through the approach of Omar bin Abdulaziz, which we extracted, we found that it was a success in treating intolerance and achieved social security, so he started with himself and his family and then moved to society to achieve social and economic construction.

The study also recommended the need to teach Omar's approach in educational curricula to teach students Omar's approach, and it also recommended the need for justice and equality to achieve the elimination of tribal intolerance.

Bibliography

- 'abu eubayd , alqasim bn salam. (1408 h -1988 mi). tahqiq muhamad khalil haras , dar alfikr , bayrut , t 2.
- 'abu naeaym , 'ahmad bin eabd allah al'asfahani. (Da.t). (t 430 h -1038 ma) "haliat al'awlia' watabaqat al'asfia'i" , 14 juz' , dar alkutub aleilmiat , bayrut , dar alfikr , bayrut.
- abu talib , sufi. 1991 ma.tarikh tatawur alnuzum aliajtimaeiat walqanuniat , dar alnahdat alearabiati.
- 'abu zareat , eabd alrahman bin eumar bin eabd allh bn safwan. (da.t) , (t 281 h -894 mi). "tarikh 'abu zareat aldimashqi" , tahqiq shukr allah ibn niemat allah alqawjani , majmae allughat alearabiat , dimashqa.
- aibn manzur , jamal aldiyn muhamad bin makram alansari. da. ta. lisan alearab , j 2 , 15 , almuasasat almisriat aleamat liltaalif , alqahiratu.
- aibn saed , bu eabd allh muhamad bin saed bin maniea. (1990 ma). altabaqat alkubraa , bayrut , dar alkutub aleilmiati.
- al'azhari , 'abu mansur muhamad bin 'ahmada. da.ta. tahdhib allughat , taha: muhamad eali alnajaar , aldaar almisriat liltaalif waltarjamat , alqahirat , j 2.
- albaladhiri , 'ahmad bn yahyaa bn jabir , (1403 h -1983 ma) , "fatuh albildan" , eaniy bimurajaeatih waltaeliq ealayh ridwan , muhamad ridwan , dar alkutub aleilmiat , bayrut.
- albaladhiri , 'ahmad bn yahyaa bn jabir , (1988 ma) , "futuh albildan" , dar wamaktabat alhilal , bayrut.
- aldijili , khawlat shakir. (1396 hi - 1976 mi). bayt almal , nash'atuh watatawuruh min alqarn al'awal hataa nihayat alqarn alraabie alhijrii , matbaeat wizarat al'awqaf , baghdadu.
- alealii , salih. (1390 hi - 1970 ma). aleata' fi alhijaz , tatawur tanzimuh fi alehud al'iislat , majalat almajmae aleilmii aleiraqii , almujalad aleishrun.
- aleasasifat , ra. ea. a. & rami eawdat allah. (2018). al'amn aliajtimaeiu fi fakr aibn khaldun. altarbia (al'azhar): majalat muhakmat lilibuhuth altarbawiat aleilmiat walnafsiat , 37 (aleadad 180 juz' 1) , 383-411.
- aljahiz , eumar bn bahr bn mahbub. 1423 ha. (Albayan waltabyinu). dar wamaktabat alhilal , bayrut , j 2.
- aljawhari , li'ismaeil bn hamadi. 1999 ma. alsihah , dar aleilm lilmalayin , bayrut , t / 4.
- aljirjani , liealiin bin muhamad bin eulay. da.t. altaerifat , dar alkitaab alearabii , da. ta.
- alkhirean , eabd allh bin eabd alrahman bin zayda. (1424 ha). 'athar aleulama' fi alhayaat alsiyasiat fi aldawlat al'umawia (almujalad 1). alriyad: maktabat alrushdi.
- alqahtani , muhamad bn mushb
- alrawashidat , ea. zi. ea. a. , & eala' zuhayr eabd aljawadi. (2011). nazariat aleasabiati: qira'at mueasirat fi muqadimat aibn khaldun. dawriat kan altaarikhiatu: almustaqbal lildirasat altaarikhiat , 4 (11) , 17-21.

- alsalabiu, eali muhamad. 2006 mi. eumar bin eabd aleaziz maealim altajdid wal'iislah alraashidii ealaa minhaj alnubuat , dar altawzie walnashr al'iislat , alqahirat , t 1.
- alshaykh, (eabd alsitar). 1996 mu. eumar bin eabd aleaziz khamis alkhulafa' alraashidin, dar alqalam, dimashq , altabeat althaaniatu.
- alsuyuti, eabd alrahman bin 'abi bakr, jalal aldiyn. 1425 ha-2004m. tarikh alkhulafa, maktabat nizar mustafaa albaz , t 1 , tahqiq hamdi aldamardash.
- bileabas, & alhawari. (2022). alqabihat waldawlatu-jadaliat aleasabat waldaewat aldiyniatu. majalat alhikmat lildirasat alfalsafiat, 10 (1) , 186-205.
- bistami, muhamad saeid khayr. 2012 mu. mafhum tajdid aldiyn, markaz altaasil lildirasat walbuhuth , jidat-almamlakat alearabiat alsaeudiat , altabeat al'uwlaa , aljuz' al'uwwla.
- eabidin, bashir kamal bshir. (1993). alsiyasat alaqtisadiat lieumar bin eabd aleaziz, risalat majistir , jamieat alyarmuk , al'urdunn.
- eimarat, muhamadu. (Da.t). al'iislam al'iislamiu. dar alshuruq bayrut, altabeat al'uwlaa.
- eumani, 'iibrahim, hadabi , & bilkhir / muatir. (2020). al'amn alaijtimaeiu alealamiu fi alkitaab walsuna ('utaruhah dukturah, jamieat 'ahmad dirayat-adrar).
- farqani, (muhamad). 2008 ma. alsiyasat almaliat lilkhilafat eumar bin eabd aleaziz ealaa daw' rasayilih, dar baha' aldiyn , qasnutinah , aljazayir.
- ibn aljawzii, jamal aldiyn 'abi alfaraj eabd alrahman. (1404 ha- 1984 mi). taeliq naeim wamunaqib eumar bin eabd aleaziz naeim zarzur, dar alkutub aleilmiah , bayrut , t 1.
- ibn al'uthir, eali bin 'abi alkaram muhamad bin muhamad bin eabd alkarim bin eabd alwahidi. (1407 h -1987 mi). alkamil fi altaarikh, murajaeat watadqiq alduktur muhamad yusif aldaqaqi. bayrut: dar alkutub aleilmiah
- ibn eabd alhakam, eabd allah. (1387 h -1967 mi). sirat eumar bin eabd aleaziza. bayrut: dar aleilm lilmalayini.
- ibn eabd rabih, 'ahmad bn muhamad. (1404 h -1983 mi). aleaqd alfarid , dar alkutub aleilmiah , bayrut.
- ibn easakir, 'abu alqasim ealiin bn alhasani. 1415 hi - 1995 mi. tarikh dimashq madinat dimashq wadhakar fadlaha watasmiat min haliha min al'amathil 'aw aijtaz binha min waridiaha wa'ahliha, tahqiq muhibi aldiyn 'abu saeid eumar bin gharamat aleamuriu , dar alfikr liltibaeat walnashr waltawzie , aljuz' althaani.
- ibn eashur, Muhammad alzaahir .1425 h -2004 mu. maqasid alsharieat al'iislat wizarat al'awqaf walshuwun walmuqadasat al'iislat, Qatar, j 3.
- ibn khaldun, eabd alrahman. (1401 h -1981 mi), aleibar wadiwan almutbada walkhabar fi 'ayaam alearab waleajam walbarbar waman easarahum min dhawi alsultan al'akbar , murajaeata: du. suhayl zakaar , dar alfikr , bayrut , t 1.
- jaeirn w mueamari. (2021). aleasabat alqabaliat wadawruha fi suqut aldawlat al'umawia (41-132h / 661-750m), aleasabat alqabaliat wadawriha fi

Journal of Namibian Studies, 33S1(2023): 1056–1071 ISSN:2197-5523 (online)

suqut aldawlat al'umawia (41-132 hu / 661-750 mi). almuhtarif, 8 (4) , 167-179.

jbril, hayat bin muhamad. (1423 h -2002 mi). aluathar lilrasayil ean eumar bin eabd aleaziz fi aleaqidati. almadinat almunawarat almamlakat alearabiat alsaeudiati: eimadat albahth aleilmii bialjamieat al'iisamiati.

rafie , ibn eabd alhakam , eabd allah bin rafie , 'abu muhamad almasri. (1404 h -1984 mi). sirat eumar bin eabd aleaziz ealaa ma rawah al'iimam malik bin 'ansuahihabuh almuhaqaqa: 'ahmad eubayd (almujalad 6). bayrut - lubnan: ealam alkutub.

sahih muslim , muslim bin alhajaaj , tahqiq: muhamad fuaad eabd albaqi , tu. eisaa albab alhalabi, alqahirat , d t.

shuqir, muhamadu. 1424 h - 2003 mu. fiqh eumar bn eabd aleaziz, dar alrushd altabeat al'uwlaa , 1/91.

zakariaa, majidat faysal. (1407-1987mi). eumar bin eabd aleaziz wasiasatuh fi radi almazalim (almujalad 1). makat almukaramatu- aleaziziati: maktabat altaalib aljamieii.