

The crisis of the mandate of the Covenant after the death of the caliph al-Amir bi-Ahkam Allah and its political and doctrinal effects on the Fatimid state

By

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Abstract

The conflict between the Nizaris and the Musta'lians had a clear impact on the Fatimid caliphate, as the Caliph al-Amir was killed at the hands of the Nizaris without leaving an heir to inherit the throne and leaving one of his wives pregnant. That was in the research, but it counted as a departure from the Ismaili beliefs, so Sayyida Al-Hurra, Queen of Yemen, opposed it, claiming that the truth belongs to Al-Tayyib Ibn Al-Amir, and she took it upon herself to spread the call to him, so the Tayyibi call appeared.

Introduction

The Imamate is the main pillar of the Ismaili faith and one of the pillars of religion, and the Fatimids gave the Imamate a prestigious position and it became the pivot around which their beliefs revolved. Through appointment, they see that the inheritance of the imamate is a sacred right that takes place through the text, i.e. (the will), so the research sheds light on the mandate of the covenant after the death of the ruler. Only the Fatimid appointment is for the caliph to succeed his son in power, but a problem arose in this, so the research dealt with that problem, showing the results that Reached through subject to historical events as contained in the historical sources.

The death of the Caliph al-Amir and the crisis of the Imamate:

Al-Amir Bahkam Allah took over the caliphate, and he was the tenth of the Fatimid caliphs since its inception in the Maghreb (297 AH / 909 CE), and the seventh of the caliphs of Egypt on the day his father, Al-Musta'li, died when he was a young child who did not exceed the age of five years, a month and a few days, and the pledge of allegiance took place in the year 495 AH / 1101 CE. (Ibn al-Abri, 1994, p. 343, Abu al-Fida, c. 2/215, Ibn Khalkan, c. 5/p. 299), at a time when the hostility was intense between the Nizari and Musta'li sects, and the reason for the emergence of these two sects was after the dispute that occurred between the sons of the caliph al-Mustansir Billah Nizar and al-Musta'li, and that ended The dispute over al-Musta'li's succession to the caliphate (Dakhil, 2009, pg. 94, 98), so the Nizaris were determined to regain their right that had been robbed by al-Musta'li, even if the command required killing the caliph himself, and this is what really happened, despite the caliph's strict security measures, his Nizaris enemies managed to reach him, as The commander ended up being killed in the year 524 AH / 1130 AD at the hands of the Nizaris (Ibn al-Shehna, 1997, p. 206, al-Suyuti, 1967, p. 380), which led to a new development in the history of the Ismaili

faiths, represented by the struggle over the imamate. The Fatimid caliphate faced, for the first time in its history, a problem. Finding an heir to inherit the throne, and this matter has far-reaching effects on the history of Fatimid Egypt in general. The sources differed in dealing with this issue, as their indications were contradictory, which made the research on this topic a thorny and extensive issue, and a question may arise in the mind of the reader, did he abandon the command of God's rulings after his death, and did he name his son as the guardian of the covenant during his lifetime or not?, The first indication is that there is. Following the caliph al-Amr, this is what some sources mentioned, that a son was born to al-Amr by the provisions of God in Rabi` al-Awwal of the year 524 AH, a son who named him Aba al-Qasim al-Tayyib and made him his heir apparent (Ibn Maysar, 1919, c. 2 / p. 72, al-Nuwayri, 2004, c. 28, p. 191, Al-Isfahani, 2003, p. 343), and he celebrated his birth, named him, and pledged allegiance to him in the mandate of the Covenant during his lifetime, and Cairo was decorated and amusement parks worked in the markets and in the iwans and doors of palaces and soldiers were dressed and the markets were decorated with decorations (Ibn Maysar, 1919, part 2 / p. And the Chief of Judges honored Muhammad bin Mayser with a campaign, and the great sword was extended, and the air was filled with the smoke of oud and amber with which the palace was evaporated (Al-Maqrizi, 2001, Part 2 / p. The Caliph al-Amr in the record of the good news for the free lady Arwa bint Ahmed al-Sulayhi, the first queen in Islam who managed the affairs of Yemen (Al-Yamani, 1985, p. 55), as he sent her announcing the birth of his good son on the night of the fourth Sunday of the month of Rabi' al-Akhar in the year 524 AH / 1130 AD (Al-Yamani Building, 1976 229, Al-Hamdani and Al-Juhani, p. 321, Syed, 1988, p. 182).

However, these sources, which confirmed the presence of Prince Abu al-Qasim al-Tayyib ibn al-Khalifa al-Amir, did not show us the fate of this child, and only indicated that Prince Abd al-Majid al-Hafiz hid him and concealed his news (Al-Isfahani, 2003, p. But there is a narration mentioned by one of the historians that the commander had a son who was hidden and was called Qafifa, and that he was the son of the slave girl who was pregnant with him after the death of the commander, so she feared for him from the guard and put him in a wicker basket and put onions, leeks and carrots over him, and sent him in his swaddling clothes to the Qarafa, so I concealed his matter until he grew up and was called Between the boys in his cage, and when he became a young man and a benefit came, Ibn Al-Jawahiri found him in that cashier, and he told him to Al-Hafiz, and he was killed in the year 528 AH / 1134 AD (Al-Maqrizi, 2001, part 2 / p. 239). In the month of Dhu al-Qi`dah of the year 524 AH, and al-Hafiz killed him before the month of Rabi` al-Awwal, so his age is not that he grew up and played and was known among boys by this name (Al-Wakhyan, 2011, p. 218). Including the seizure of power by Al-Hafiz, or the expansion of the Tayyibi call in Yemen and the desire of the free lady for political independence, and therefore the different accounts did not explain this, and in any case the disappearance of this child or his killing had a clear impact on the emergence of more political and sectarian problems in the Fatimid caliphate. There are also other sources that indicated that the one who ordered the rulings of God left one of his wives pregnant, and it was necessary to wait to know the outcome of that pregnancy (Ibn Al-Atheer, 1997, part 9 / p. 255, Ibn Khalkan, / part 3 / p. And the sources differed in determining the gender of the newborn. Some see that the pregnant woman gave birth to a female (Ibn Al-Tuweer, 1992, p. 32, Al-Nuweiri, 2004, vol. 28 / p. 91, Ibn Taghradi, 1992). Al-Maqrizi, 2001, c. 2 / p. 239).

Al-Hafiz's seizure of power and the emergence of the Hafizi da'wa:

Prince Abd al-Majid assumed the position of imamate for the first time in the history of the Fatimid state as a repository imam, in the year (524 AH / 1130 AD), and he was called the preserver of God's religion and became a sponsor for that expected child, and he chose Hazar al-Moluk as his minister, under the pretext that the caliph al-Amir had recommended

that before his death (Ibn Taghri, 1992/vol.5/pg.235, Takush, 2007, pg. 403). One of the historians pointed out that, saying: “After the death of the commander, his senior servants, Hazar al-Muluk and his companion, the just Barghash, who were close to the caliph, announced that the murdered caliph had prophesied before his death. In a week, he will be killed with knives, and he indicated that so and so is pregnant from him, and recommended that his cousin, Prince Abdul Majeed, be the sponsor of his son, who is still a fetus in his mother’s womb)) (Al-Maqrizi, 2001, c. 2 / p. 229).

However, the process of appointing Hazar al-Muluk as a minister did not proceed peacefully, as the soldiers objected to this, and about five thousand people gathered under the leadership of Ridwan bin Walakhshi, one of the distinguished princes in the service of the Caliph al-Amir (Ibn Maysar, 1919, part 2 / p. 79, Tamer, 1980, p. 33), and they By besieging the Fatimid palace, they objected to Hazar al-Muluk assuming the ministry and threatened to burn him if the minister did not leave (Nuwayri, 2004, vol. 28 / p. 192, Takush, 2007, p. 403). Taking advantage of the opportunity of the presence of Ahmed bin Al-Afdal bin Al-Wazir Badr Al-Jamali in the palace and persuaded him to leave his house, and as soon as Ahmed left the palace, the rebel soldiers saw him and shouted: This is the minister, bin Al-Wazir, bin Al-Wazir, so they chose him as a minister and convinced him of that. In vandalism and tampering with property until the palace of the caliphate was prolonged, after that Al-Hafiz wanted to calm down the revolutionaries, so he sent them his approval of Abu Ahmed Ali bin Al-Afdal’s ministry, and the kings’ scorn was dismissed hours after his inauguration, and his ministry did not exceed half a day, and that was on the fourteenth of Dhul-Qa’dah of In the year 524 AH / 1129 AD, however, they were not satisfied with that, but rather they sent Radwan bin Walakhshi to Al-Hafiz li-Din Allah regarding negotiating with him and handing them the head of the King’s Hazar. Al-Hafiz ordered his guards to remove the deposition of the ministry from the rulers of the kings, kill him, and throw his head to the soldiers, and their revolt subsided, then they put his head on a spear and floated around with it (Ibn Al-Tuwair, 1992, p. 30, Tamer 1991, c. 4 / p. 37).

The position of the full minister on the political conflict:

After the unrest that took place and the coup carried out by the Fatimid soldiers and with the support of Al-Adil Barghash against the assumption of the Hazar al-Muluk in the ministry, the Caliph al-Hafiz li-Din Allah was forced to depose the Hazar al-Muluk and Abu Ali Ahmad ibn al-Afdal assumed the ministry in the year (524 AH / 1130 CE). (Ibn Al-Tuwair, 1992, p. 30, 31, Takush 2007, 404), and the title that was most specific to him was (brackets) (Al-Nuwairi, 2004, vol. His appointment was contrary to what the caliph al-Hafiz wanted, as the vizier was taking revenge on the Fatimids for killing his father and arresting him, and as soon as he assumed this position, he began his reign by killing all those who opposed him among the statesmen, especially Hazar al-Mulk, and the caliph al-Hafiz was imprisoned in one of the halls of the Fatimid palace, and wanted He removed it, but he was unable to do so due to his fear of the envisaged consequences after that that could result from such a procedure (Al-Nuwairi, 2004, vol. They:

- 1- To take revenge on the Fatimids for what happened to him and his family (Ibn Maysar, 1919, part 2 / p. 56).
- 2- His lack of recognition of the validity of the Imamate of these people, being an Imami Shiite (Ibn Al-Atheer, 1997, vol. 10 / p. 665)0 and after that he dominated all the institutions of the Fatimid state, as he pursued a new policy as soon as he assumed the ministry that had an impact on the state, he tried to get close to the common people and treat them kindly, just as He returned to the Egyptians a lot of their property that was confiscated from them during the days of the Caliph al-Amir, and which is still in the

treasury (Ibn al-Qalanisi, 1908, p. 229). And his likenesses, and he wanted to overthrow the caliph al-Hafiz and kill him, as well as he vowed to kill the son of the caliph al-Amir in case he was found in revenge for his brothers who were killed by the caliph al-Amir, but he could not kill the caliph al-Hafiz because he was afraid of the envisaged consequences after that, and historical sources mentioned that Abu Ali al-Afdal was a hard-line Imam (Ibn Maysar, 1919, Part 2, pg. The Twelvers struck the dirhams in his name and engraved on it (God the Eternal, the Imam Muhammad), and cut out from the call to prayer the phrase (Muhammad and Ali, the best of mankind) (Ali's revelation is the best of action), (Al-Yafi'i, 1997, vol. 3 / p. 191, Ibn Khaldun, 2000, vol. 4 / p. 92).

It is clear from the aforementioned that the Fatimid state passed through a dangerous and critical stage in its history during the period of the ministry of Abu Ali al-Afdal, as the year of his rule in Egypt was considered the year of the establishment of an Imamate Shiite state, which raised the fears of the Fatimid followers of prolonging his rule and was the direct reason for hastening the end of this minister. The tyrant before his danger to the Ismailis became too great, for it was joined by two private boys, who are a group of the caliph's elite whose job is to stay with the caliph and guard him in his palace (Al-Qalqashandi, 1912, volume 3 / p. That (Ibn Al-Taweer, 1992, pg. 33, Sorour, 110, 1995).

The opportunity came on Tuesday the sixteenth of the month of Muharram for the year 526 AH / 1131 CE, and ten boys came to him, and they jumped on him and kept stabbing him until he was killed (Ibn Al-Tuwair, 1992, p. 33, Al-Maqrizi, 1991, c. 2 / p. 129).

After killing the vizier Abu Ali al-Afdal, the soldiers gathered and came to the palace, and among them was Yanis al-Armani, one of al-Afdal's Mamluks (Ibn Maysar, 1919, Vol. He incited them to do so, so Al-Hafiz rewarded him by choosing him as his minister and giving him the title of Emir of the Armies in Muharram of the year 526 AH / 1131 CE (Ibn Al-Tuwair 1992, p. 33, Ibn Maysar, 1919, part 2 / p. 75, Majid, 1994, p. 350). And whatever situation was put in place, the problem of sectarian legitimacy still exists. It is well known that the Fatimids viewed the caliph as an imam who inherited through appointment by the text, and that the imam must be in the succession only, so the Hafiz is not the son of the matter, but rather his cousin, so it is not right for him to take over Al-Hafiz the caliphate, and therefore the statesmen did not dare to appoint Al-Hafiz as caliph, but rather appointed him as the crown prince (Al-Shayyal, 2002, p. The beginning of his ministry was a period of calm and harmony between him and the caliph, Al-Hafiz, but the situation soon changed with the minister changing his policy, as he was afraid of Sabyan Al-Khas and told him himself, perhaps they got angry with him, so they would do to him what they did to others, as happened to the minister Ahmed bin Al-Afdal Al-Jamali, and because of this apprehension he betrayed his allies Sabyan Al-Maqrizi, 2001, Part 2 / p. 232), and more than three hundred of them were killed. (Daftary, 1999, pg. 428), and began to tyrannize power without the caliph al-Hafiz, as the minister proceeded to kill the entourage of the caliph and get rid of them, among them the killing of the chief judge and preacher of preachers, Abi al-Fakhr Saleh bin Abdullah, who took over the judiciary in the year 526 AH (Ibn Hajar, p. 443).

This status and prestige that the minister Yanes obtained aroused the Caliph Al-Hafiz's fear of him, and he began to think in one way or another to get rid of him, and this is due, of course, to the minister's tyranny of power without the caliph. Al-Hafiz reached his poison in the resting water (bathing), so his anus swelled and widened until what was left was able to sit to preserve his intestines 000)) (Ibn Al-Tuwair, 1999, p. With that, the doctor told Al-Hafiz that the only treatment for Yans is immobility. So he advised him to visit Yanis, so Al-Hafiz acted on the advice of his doctor and visited Yans, and he prolonged his visit to him and his

conversation with him, so he did not stand until his intestines fell and he died that night on (16 Dhul-Hijjah in the year 526 AH / 1132 AD) and his ministry was ten months and days (Ibn Al-Atheer, 1997, c. 9 / p. 262 Al-Dawadari, 1961, Part 6 / Pg. 511, Ibn Katheer, 1998, Part 16 / Pg. 292, 293).

Political and religious transformation during the era of Al-Hafiz:

When Yanis was killed, Al-Hafiz took over the affairs of the state himself, he did not appoint a minister for him, and the position remained vacant in this case from the year 526 AH / 1131 CE until the year 528 AH / 1133 CE. And finding a solution to the fate of the caliph's son, the commander of God's rulings, as according to the will of the caliph, the commander that he left one of his wives pregnant (Ibn al-Athir, 1997, vol. Al-Majid the Fatimid caliphate on the 3rd of Rabi' al-Akhar in the year 526 AH / 1132 CE, and he was called Al-Hafiz li-Din Allah (Ibn Khalkan, vol. And that his Imamate proceeds in accordance with the Fatimid beliefs, and he mentioned these evidences in the record of imitation of the Imamate, and from what was stated in it that the previous Fatimid caliph had transferred the Imamate to his cousin Abd al-Majid, just as the Prophet Muhammad (may God bless him and his family) contracted the guardianship of his cousin Ali ibn Abi Talib (Peace be upon him) in Ghadir Khumm, and Al-Hafiz officially became a caliph after he was a crown prince, and his father was not a ruler or an imam before him, and his caliphate is considered a departure from the Fatimid beliefs and that he usurped this right, as the Ismaili leader calculated that the imamate is transmitted from the father to the son, so he did not straighten it When his kingdom, free Yemen, learned of what al-Hafiz had done in assuming the caliphate, this angered her, and she considered his Imamate to be invalid, because she had received a letter from the commander announcing the birth of his son, his crown prince, Abu al-Qasim al-Tayyib, and she took the covenant to spread the call to him, and the Tayyibi da'wah appeared in Yemen attributable to him. To Al-Tayyib bin Al-Amer (Ibn Maysar, 1919, vol. 2 / p. 72, Al-Manawi, p. 140)

Conclusions

Through the research, I concluded that the caliph the commander who was killed at the hands of the Nizariyyah did not leave an heir to the caliphate, and a cousin was installed as a sponsor for the expected child, as he left one of his wives pregnant, and that the caliph al-Hafiz usurped the right of that child, about whom the historical sources did not explain anything to us, and the research showed us that the free lady It recognized the imamate of al-Tayyib, the son of the Caliph al-Amir, and considered al-Hafiz a usurper of the caliphate, and the so-called Tayyibi da'wa appeared.

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