

Chapter 1 : THE RISE AND DECLINE OF THE FATIMID EMPIRE

*The Fatimids and Their Successors in Yaman: The History of an Islamic Community (Ismaili Texts and Translations) [Ayman Fu'ad Sayyid] on calendrierdelascience.com *FREE* shipping on qualifying offers. The Uyun al-akhbar is the most complete text by an Ismaili author on the history of the Ismaili community.*

These men bragged about the country of the Kutama in western Ifriqiya today part of Algeria , and the hostility of the Kutama towards, and their complete independence from, the Aghlabid rulers. The Berber peasants, oppressed for decades under the corrupt Aghlabid rule, would prove themselves to be a perfect basis for sedition. After gaining his freedom, Abdullah al-Mahdi Billah became the leader of the growing state and assumed the position of imam and caliph. The newly built city of Al-Mansuriya , [a] or Mansuriyya Template: Cairo was intended as a royal enclosure for the Fatimid caliph and his army, though the actual administrative and economic capital of Egypt was in cities such as Fustat until After Egypt, the Fatimids continued to conquer the surrounding areas until they ruled from Tunisia to Syria , as well as Sicily. Their trade and diplomatic ties extended all the way to China and its Song Dynasty , which eventually determined the economic course of Egypt during the High Middle Ages. The Fatimid focus on long-distance trade was accompanied by a lack of interest in agriculture and a neglect of the Nile irrigation system. The caliph had been residing in nearby Raqqada but chose a new and more strategic location to establish his dynasty. The city of al-Mahdiyya is located on a narrow peninsula along the coast of the Mediterranean Sea, east of Kairouan and just south of the Gulf of Hammamet in modern-day Tunisia. With its peninsular topography and the construction of a wall 8. The city remained downtrodden and more or less uninhabited for centuries afterward. Cairo can thus be considered the capital of Fatimid cultural production. Fatimid dynasty, found in Fustat, Egypt. Brooklyn Museum Unlike western European governments in the era, advancement in Fatimid state offices was more meritocratic than based on heredity. Members of other branches of Islam, like the Sunnis , were just as likely to be appointed to government posts as Shiites. A type of ceramic, lustreware , was prevalent during the Fatimid period. Glassware and metalworking was also popular. The madrasa is one of the relics of the Fatimid dynasty era of Egypt, descended from Fatimah , daughter of Muhammad. Fatimah was called Az-Zahra the brilliant , and the madrasa was named in her honour. It was probably on Saturday in Jamadi al-Awwal in the year A. Its building was completed on the 9th of Ramadan in the year A. Fatimid Caliphs always encouraged scholars and jurists to have their study-circles and gatherings in this mosque, and thus it was turned into a university that has the claim to be considered as the oldest still-functioning University. Fatimid Caliphs gave prominent positions to scholars in their courts, encouraged students, and established libraries in their palaces, so that scholars might expand their knowledge and reap benefits from the work of their predecessors. Fatimids reserved separate pulpits for different Islamic sects, where the scholars expressed their ideas in whatever manner they liked. Fatimids gave patronage to scholars and invited them from every place, spending money on them even when their beliefs conflicted with those of the Fatimids. Please help improve this section by adding citations to reliable sources. Unsourced material may be challenged and removed.

The "Uyun al-akhbar" is the most complete extant text by an Ismaili author on the history of the Ismaili community from its origins up to Idris 'Imad al-Din's own time in the 15th century.

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between the two sides. Badr al-Jamali led his troops into Egypt and was able to successfully suppress the different groups of the rebelling armies, largely purging the Turks in the process. Although the Caliphate was saved from immediate destruction, the decade long rebellion devastated Egypt and it was never able to regain much power. As a result, Badr al-Jamali was also made the vizier of the Fatimid caliph, becoming one of the first military viziers "Amir al Juyush", Arabic language: It was built on an end of the Mokattam Hills , ensuring a view of the Cairo city. At the death of Imam Amir, one branch of the Mustaali faith claimed that he had transferred the imamate to his son at-Tayyib Abi l-Qasim , who was then two years old. Arwa was designated a hujjah a holy, pious lady , the highest rank in the Yemeni Dawat , by al-Mustansir in CE.

Chapter 3 : The Fatimids and Their Successors in Yaman

The recovery of Ismaili manuscript sources in modern times has revealed the diversity of this rich literary heritage, ranging from legal and other exoteric texts to treatises on ta'wil or esoteric exegesis, the hallmark of Ismaili thought, and a variety of theological and philosophical subjects.

By this time, the Abbasid caliphate, ruling from Baghdad , had lost effective control over what was becoming a decentralized Islamic empire. Elsewhere, too, real power was in the hands of Sultans which is derived from the word for delegate. Under the Fatimids, Egypt flourished and developed an extensive trade network in both the Mediterranean and the Indian Ocean , which eventually determined the economic course of Egypt during the High Middle Ages. The dynasty was founded in C. By adopting the title Caliph, he also laid claim to leadership of Sunni Muslims. The Fatimids and the Abbasids became bitter rivals. The latter claimed that the Fatimids claims to leadership was invalid because they traced themselves to Muhammad through a female. The Abbasids traced themselves to an uncle of the prophet. The Ismailis followed Ismail. The Zaydis had split after the death of the 4th Imam. The Buyids were Zaydis. The Fatimids entered Egypt in C. They continued to extend their control over the surrounding areas until they ruled a span of territory from Tunisia to Syria and their influence even crossed over into Sicily and southern Italy. For a while, they came close to realizing their goal of replacing the Abbasids as recognized leaders of the Muslim world. Unlike other governments in the area, Fatimid advancement in state offices was based more on merit than on heredity. In fact, the Fatimids ruled over a majority Sunni population in Cairo. Tolerance was extended further to non-Muslims such as Christians and Jews , who occupied high levels in government based on expertise. An exception to this general attitude of tolerance includes one significant aberration, the eccentric Fatimid, the 6th Caliph, known as the "Mad Caliph" Al-Hakim bi-Amr Allah , the 16th Imam in the Ismaili succession. Others, among them the Druze , believe that Hakim was actually an emanation of the divine. He is well known for desecrating the Holy Sepulcher, an act that was cited to justify the Crusades. After about C. They came close, though, to achieving their goal. In an Iraqi general based in Mosul declared allegiance to the Fatimids. He was defeated by the Seljuks in In , a general, Badr-al-Jamali, assumed effective power in Cairo in an effort to restore centralized authority. From this period, the Caliph-Imams became less directly involved in governance, delegating responsibility to their viziers. Syria, Algeria, and Tunisia were lost between and Sicily was lost to the Normans in , Palestine was lost to the Crusaders in Most Ismailis there have been several sub-schisms continue to revere an Imam who stands in succession to the Fatimid Caliph-Imams.

Chapter 4 : Episode The Fatimids | 15 Minute History

The 'Uyun al-akhbar is the most complete text written by an Ismaili author on the history of the Ismaili community from its origins up to his own time in the 15th century.

Feb 28, By: It was called so because of its geographic and climate nature: Yemen was a fertile ground capable for productive vegetation. It was the greenest area that ancient Romans called it Arabia Felix as fertile, productive, and happy land. Map of Yemen Arabia Felix Unfortunately, today Yemen is facing one of the worse famine threats worldwide due to war, siege, and blockade. In addition, Yemen is facing civil conflicts and foreign interest to dominate and sovereign the country. All that resulted in rupturing the social, moral, and civic fabric of Yemenis. Let alone the alarming devastated humanitarian condition of civilians facing famine, epidemics and the fire of arms that are killing innocent people. Despite the hardship Yemenis have gone through, Yemeni women proved their resilience. The Yemeni community is one of the ancient and most complicated communities worldwide for its tribal social structure. Despite all the hardship and changes, women of Yemen proved their strong stance. Historically, the following three exceptional queens have managed to rule Yemen: Balqees, Asma, and Arwa. However, Balqees, the Queen of Sheba was immortal in the text work of the three divine religions, Islam, Christianity, and Judaism. For thousands of years, Balqees has been in the tale of Turkish, Persian, African and Arab cultures, symbolizing divine wisdom and faith. She appeared in artistic work of different beliefs. Even with different narration in the holy books, the story about her visit to Jerusalem , the Kingdom of Solomon, carrying gifts of precious gems, gold, and spices from her home reveals the rich and civilized country she came from. Historian disputed where the Queen of Sheba came from; some argued she was Ethiopian, Egyptian and others believed she was Syrian. A few even denied her existence; however, archaeology proved the presence of the great kingdom of Sheba in Yemen. Queen Balqees throne, a temple dedicated to Almaqah , courtyard, annexes, and fence. There is a platform behind six columns, where historians think her throne was. Unfortunately, part of it was damaged in an airstrike during the current war in Yemen. He united Yemen, established the Sulayhid Dynasty, and became the sultan and founder of the Sulayhid dynasty. Queen Asma Queen Asma actively governed and supported her husband, and she was the first queen ever to be proclaimed along with her husband in khutbah Friday sermon in Yemen, which is a traditional privilege of a sovereign in a Muslim state. Queen Asma was famous for being a strong, generous, and outspoken poet. Her husband highly respected her; he depended on her to manage the state and did not make decisions without her consultation. In the literature, he was praised for having her. The brave Queen Asma freed after a year in prison When the couple went to perform pilgrim to Makkah, they were attacked by the prince of Zubayd, another province in Yemen. Ali Al-Sulayhi was killed and Queen Asma was imprisoned. When her son became too ill, she took over and managed the state with her daughter in law, Arwa Al-Sulayhi, till she died in She was raised and educated under the supervision of her mother in law, Queen Asma, who greatly influenced her. Arwa was mostly famous for her intelligence, courage, independence, piety, integrity, and beauty. She was a fine writer and captivated academic life for her assumed responsibility of rule. She was the first woman in history to gain such authority and title. Unlike queen Asma, queen Arwa did not appear unveiled. She attended councils and mixed with men with a covered face because she was much younger than queen Asma, and as reported, she was very beautiful. When queen Asma died, Arwa consolidated the reins of the Sulayhid state and became the ruler. Queen Arwa sent Ismaili missionaries to western India in Gujrat, where Ismaili Bohra faith was established under her responsibility. During her reign, much of the Ismaili literature was produced and preserved because she was devoted to Ismailism. In , Queen Arwa passed away after she ruled for decades. Her death marked the end of Sulayhid dynasty in Yemen. Her tomb chamber is decorated with beautiful Quranic verses, and it was a place of pilgrimage for Ismaili Muslims. Throughout human history, many men ruled, and a few women did and became iconic role models. With the prevalence of well-educated and capable women in Arab nations, it is very likely to see a female leader for an Arab state in the near future.

Chapter 5 : Fatimids Caliphate - New World Encyclopedia

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They were the heralders of a new intellectual and religious philosophy which aimed at nothing less than the transformation and renewal of all Islam and the establishment of the universal Ismaili Imamate. The Caliphate was theirs by right, and they would take from the Abbasids as the Abbasids had taken it from the Umayyads. The Dawat, during the Fatimid period, was organized into a branch of government with its own functions, structure, and hierarchy, under the directions of the chief missionary and the ultimate authority of the Caliph in his capacity as Imam. The Dawat was responsible for formulating Ismaili theology and for carrying out missionary work amongst the public, and for gaining the adherence to the Fatimid cause of as many local rulers as possible. Ismaili theology provided the basis to the caliphate and denied that of the Abbasids. As long as the Abbasids survived, the Fatimids were engaged in a religious and ideological conflict, in which doctrine was their most powerful weapon. Thus the Fatimids accorded prime importance to the formulation and elaboration of their creed. First in North Africa and then in Egypt, a series of distinguished theologians wrote what became the classical works of Ismaili literature. For this purpose, the Dawat sent highly educated and trained missionaries to other areas. The best known of these colleges were the Darul Hikmah and the Al-Azhar. Access to these library treasures was free to all. A large fund, established by the Caliph al-Hakim was spent on books, scholarships and on the upkeep of the colleges. Al-Azhar retained the stature of one of the great educational institutions of the Islamic world and still exists as a flourishing university in Cairo. Many eager converts came to Cairo from Sunni lands in the East to study at these colleges and then returned to their own countries as exponents of the Ismaili message and workers for the Fatimid cause. One such person was the Persian poet and philosopher, Nasir-i-Khusraw. A convert to Ismailism, he went to Egypt in A. The Ismaili message had considerable appeal to many different elements in the population. It was a time of great social, economic, political and intellectual upheaval in the Islamic world. As in late Umayyad times there were many who felt that the Islamic community had gone astray and that a new leader, with new messages, was needed to restore the community to the right path. There was withdrawal of consent from the existing order, a loss of confidence in hitherto accepted answers. The Abbasid Caliphate, and with it the Sunni order, began to weaken; some new principle of unity and authority was required to save Islam and the Muslims from destruction. To many, the Ismaili principles offered a design for a new and just world order, under the Imam. To the devout, the doubtful and the discontented alike, the Ismaili missionaries brought messages of comfort and hope, appropriate to the needs of each. For the pious, they brought a deep spiritual faith, sustained by the example of the suffering of the Imams and the self-sacrifice of their followers. For the intellectual, they brought a comprehensive explanation of the universe, synthesizing the data of revelation and philosophy, science and mysticism. For the rebellious, there was a well organized and wide-spread movement, supported by a rich and powerful ruler far away, and offering a seductive prospect of radical change. They enjoyed similar success in Yemen. Because the Fatimids were one of the most formidable naval powers of their time, they controlled both the Red Sea and the eastern Mediterranean seaways. They profitably used their navy to expand their empire; thus Fatimid power was respected from Sicily, which owned Fatimid overlordship, to Sind where an Ismaili Dai was established. The navy also served to protect this vast coastline and the major sea routes. The protection afforded by the navy greatly encouraged sea commerce and Cairo quickly became a major transshipment point between the Mediterranean and the southern seas. The Egyptians reaped a great wealth from the sea commerce so that the capital of the Fatimids continued to prosper. Fatimid commercial activities were often accompanied by vigorous religious propaganda. This was the case on the Gujerati coast where propaganda gave rise to what in time became the great Ismaili community of India. Fatimid supremacy on the seas was possible due to their knowledge of astronomy and geography. The Fatimid Caliphs were great patrons of science and learning, thus encouraging research in astronomy and geography. There were big

observatories in Cairo where scholars could follow the movement of the stars. Ibn Yunus, who worked in these observatories, is considered one of the greatest astronomers of the Islamic World. An astrolabe instrument for measuring altitude of the sun and stars at sea developed in the time of Imam Moiz is still kept in the British Museum in London. Geography formed an important part of the curriculum at the Al-Azhar. The Caliph Moiz was greatly interested in geography and commended a piece of silk to be made at Tustar in Persia, representing, in gold and colours, a map of the world, which cost him 22, Dinars 7. The peak of the Fatimid expansion came in the years when the Turkish general al-Basasiri went over to the Fatimid side and proclaimed the Fatimid Caliphate in Baghdad, the home of the orthodox caliphate. From this point on the Fatimid Empire began to decline at a rapid pace. A number of reasons can be given to account for the decline of the Fatimid Empire. With the revival of Christian power, the Fatimids had to face Byzantine offensives whereby they lost much of Sicily and Spain and had to cope with the wave of Crusades from the east. This did much to weaken the Empire. But the Christians were not the only power threatening Fatimid sovereignty. A far greater power, that of the Seljuk Turkamans, was emerging from the east. The Turks, who were the new great power in Islam, became the protectors of orthodoxy and Sunnism, and the Sunni revival, fostered by them, became the new moral force in Islam. The orthodox Turks, zealous for the faith, considered it their sacred duty to extirpate the Egyptian rulers. Conquest of Syria as a first step was a very difficult task as it was already a divided and rebellious state. The Turkish general Astiz conquered it in A. The containment of the Fatimid danger was not achieved by military and political means alone, though these were essential and in a large measure successful. In the madrasa religious college Sunni Islam created a new and crucial weapon in the struggle for religious unity. In these great colleges, spreading all over the East, the scholars and theologians of the Sunna devised and taught the orthodox answer to the Ismaili intellectual challenge. Factional strife between the Sudani and Turkish battalions of the army caused chaos in the country. The Turkish troops, taking advantage of the situation, despoiled the palace, emptied the treasury and destroyed the library. Economic upheavals culminated in a series of disastrous famines, which, according to the chroniclers, reduced the people to a minimum standard of living. Finally in , according to the summons of Imam Mustansirbillah, an able soldier, Badr al-Jamali, established a regime which restored order and some measure of prosperity in Egypt. Jamali was succeeded by his son, al-Afdal. The Caliph Mustansirbillah died in after naming his eldest son Nizar, as His successor. He thought a youth of eighteen more amenable to management than a mature man. Most of the non-Egyptian Ismailis, especially those in Iran, did not accept this substitute and rejected the leadership of the remaining Fatimid Caliphs and became the Nizari Ismailis. On the death of the last strong Fatimid Caliph, Al-Amir , the Ismailis of Arabia and the Indian Ocean coasts rejected them, also becoming the Tayibis, now represented chiefly by the Indian merchant community of the Bohraas. The divergence between the Ismaili religion and state was now complete. The Fatimid Empire had been established to fulfill a religious ideal and had been sustained by the religious zeal of its supporters. Thus, without the support of its religious following, the empire collapsed. Al-Afdal had, in effect, renounced the claims of the Fatimid Caliphate to the universal leadership of Islam. The petty remnants of the Fatimid state were brought to a final end by the Sunni Saladin in A.

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How about "He justified his claim Well, Iemen was never fatimid, just allied to them with the sulajhid dynasty. In Palestine and Syria, their possessions where just a few little cities, because of the anarchic status of the rest of the land. History of Islam, 2 , by M. Relation between Fatimids and Crusaders. Would someone who is knowledgable about this period of history add what he knows? I would be interested in reading it very much. Just have a look at the site on the Fatimids in other languages which often have at least a short, neutral paragraph on the crusades. Surely this can be done a lot better than what we have right now! He appeared in Sijilmasa was called caliph by his followers there, had his followers prostrate themselves before him and coins had the inscription of his name in Raqqada. However, his official proclamation was in when he entered the city himself. The scholars are divided, shall we include this bit of discussion in the entry? Most pre-modern-nation-state-things change a bunch and not clearly, but, the approximations still give us good context. It was known that the one who was called the Mahdi was supposed to be a descendant of the prophet, which meant he was born near Arabia and specifically the Yemen. After failing to establish a power presence in what we call now Yemen and Iraq, the Fatimids Ismaelis at that time , led by Abdallah the elder, fled to the Maghrib. There they gathered their followers, and revealed their hidden Imam; the Mahdi. From that moment on they were known as Fatimids and broke with other Ismaeli groups. According to them he had no legitimate claim to be a descendant of the prophet. During the course of the 11th century A. D than they had a century earlier. That was probably part of the reason why the Ismaili movement showed a tendency to split over leadership disputes around that time. What kind of fairy tales are you spreading here? Fatimid dynasty was a pure Berber North African Dynasty, is that too difficult for you to understand. Your stories are based on fairy tales of thousand and one night. Because the famous historians like Ibn Khaldun have written the the Fatimids is a Berber dynasty and also the Abbasids have considered the Fatimids as a Berber dynasty. So who are these historians which YOU are talking about. Where are the names of the historians which you were talking about? Saddam Hussein and the majority of the Arab leaders in this era are claiming to be decedent of Ali ibn Abu Talib. Ibn Khaldun and the big Arab dynasty of the Abbasids have considered the Fatimids as a Berber dynasty and that is also logic since they the Fatimids is established in Berber Tunisia by the Kutama Berbers. Furthermore, in modern Arab nationalist rhetoric, the Fatimids are often defined as one of the early Arab caliphates see Pan-Arab colors etc. Are you telling us that Ibn Khaldun is telling lies and you are telling the truth. What about the true Arabs like the Abbasids who considered the Fatimids as Berbers, are they also telling lies. And stop fooling around. You must be an Arab. You may know more about the subject than I do, but as long as you cavalierly ignore it. The claim, reluctantly admitted by Ibn Khaldun, was undoubtedly political in origin. I am Dutch and our queen ancestors are Germans does that make Holland a German state and not a Dutch state? How the hell can one man control a Berber nation if they are not Berbers themselves? You are posting here Marvel and science fiction stories. Wikipedia is truly a joke. This is not world of war craft. My former historians teachers warned me about Wikipedia that wikipedia is just a foolish site with morons posting the most ridiculous stories. Go and read the Mugadimah and other works of the true historian Ibn Khaldun. Haha oh god what a stupidity. Do you also know how many modern Arab and non Arab leaders claiming to be decedents of Ali ibn Abu Talib, and do you also know why? These violate official Wikipedia policies and do nothing to resolve any disputed issues with the article. I never heard of any modern Arab rulers other than the sultans of Morocco who made a big deal of their claimed descent from Ali This leader was chosen by the Kutama Berbers. The Fatimid Caliphate was founded in the homeland of the Berbers and among the Berbers, it where also the Berbers who wanted that Abdullah al-Mahdi Billah to be their leader. If The Berbers wanted to chop the head of Abdullah al-Mahdi Billah they could do that without any problem at all. That means his existence was dependent on the Berbers, his wife was Berbers. What the Arab

nationalist are doing is trying to claim and take the credit of the Heritage of the Berber nation and trying to erase the Berber identity by making the Berbers some kind of stupid animals well that is a very fascist and racist approach of the history of the humankind. This is an undisputed fact which is shared by all historians. The thousands of people who were fighting and dying in Battles to create the Fatimid Caliphate where the Berbers not the Arabs. The Arabs like the Arabs Abbasids were their enemies. But they will never succeed, the facts are well known by those who are well educated. This indicate that if Fatimid were originated from north African area what is the need to carry back their ancestor to Egypt. There is nothing Arabic about them. Every single ruler or leader claims to be decedent of the Prophet for political and religious reasons. When it comes to North African history you and Wikipedia are a big joke for me, so get lost shithead and stay of the North African history homeland of the Berbers since the dawn of time. See the Battle of the nobles on Wikipedia and maybe you will learn how the Arabs were completely eradicated from the face of North Africa.

Chapter 7 : Talk:Fatimid Caliphate - Wikipedia

The Uyun al-akhbar is the most complete text by an Ismaili author on the history of the Ismaili community, from its origins up to Idris 'Imad al-Din's own time in the 15th century.

Thank you, as I said, for having me with you. They reigned from to , CE, so about two and a half centuries of rule over this southern Mediterranean swathe of land. Who are the Ismailis? Fatimid-era Mosque, al-Mahdia, Tunisia, Is that where they got their start? No, they arrive from Syria, but they started off in North Africa. They established themselves in what used to be called Ifriqiyya, which is parts of Tunisia and Algeria today, and the first city that they built, which is named after the first Fatimid sovereign, is called al-Mahdia. The person was Abdul al-Mahdi, the first Fatimid sovereign. Al-Mahdia, of course, is a coastal city that continues to exist and thrive in Tunisia today. They found this small state in Ifriqiyya, in Tunisia. How does it grow to become a wider state? What were they doing there? They develop ways of governance which enable Muslims from different Sunni backgrounds, Christians, Jews, and others to contribute to the endeavors of the state. So, they are actually rather successful in their state building, and they build up a very powerful navy, they become economically extremely affluent, and it means that within sixty years of beginning their rule in North Africa they establish their rule in Egypt, and in fact for a whole century after it is they who get recognized in Mecca and Medina as the true rulers of the Muslim world at that time. Was this part of the Fatimid-Abbasid rivalry? Yes, I think there is some of that, clearly. The harbor that originally housed the Fatimid navy at al-Mahdia is still in use. Who was he and why was he notable? But it is a reign where you find very significant developments happening within the Fatimids themselves. They are able to extend their rule all the way to the shores of the Atlantic toward the west. Then, also under al-Moizz, they are able to extend their reign all the way into Egypt, found the city of Cairo, and expand in that way so that they become a major Mediterranean power at the time. So the conquest of Egypt is in of the Christian Era. How does this new group of Muslims, the leader of whom considers himself to be caliph, how do they deal with this? And how does the local population respond to them? Manuscript depicting Fatimid soldiers. So, even in the way that the Fatimids arrive in Egyptâ€”I thinkâ€”is very interesting. There is hardly any fightingâ€”there are no major battles certainlyâ€”in taking over. I give you one example: In fact, they actually retain most of the administrators from the previous Sunni regime, but they then have a North African, a seasoned one, paired up with an Egyptian one, and they continued ruling in that way until such time as whichever of the two is then seen as appropriate to now carry on. I think that in doing that, they provide this transitional way in managing their leadership and managing the governance of the state. The other thing that I think is very interesting, particularly regarding the point that you were making that, absolutely, the indigenous population in Egypt at that time was significantly Coptic, and large numbers of them, so how were they to manage? We know that the Copts and some of the Jewish community as well were part of the administration of previous regimes because that was naturally the case, as you would expect. What they Fatimids do, which is maybe a little more distinctive, is that they enable some of these officials to rise through the ranks of the Fatimid administration. He does not now have to become a Muslim to serve in an Ismaili Caliphate. That, I think, that model of opening it up in that way and being more inclusive regardless of religion I think means that the Fatimids do two things: They get the most competent people available to actually serve in their administration, but they also get those communities to be more inclined to Fatimid rule. It works both ways. How does that play out over the trajectory of Fatimid rule? What happens to the Fatimids? As you mentioned, they ruled for about two and a half centuries, what was their eventual outcome? So they rule over that long period and eventually, like any dynasty as Ibn Khaldun would remind us, there is a rise and a fall. And there are various reasons for it â€” there are certain internal weaknesses that develop, particularly the Fatimids are susceptible when it comes to succession. And when you have that, of course, it creates splits among the believers about who they are to follow. But you also have external factors, of course, the arrival of the Crusades in the region, the rise of the Seljuks, and therefore the strengthening of the Abbasids, and various other reasons for, eventually, their decline and their downfall in And they are conquered by Salah al-Dinâ€” Yes, they are! By Salah al-Din

al-Ayyubi. Interestingly he comes in initially and serves as a wazir to the Fatimids, but then also dismantles them very quickly after.

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