

1: Al-Walid II - WikiVisually

The years /, which this volume covers, saw the outbreak in Syria of savage internecine struggles between prominent members of the Umayyad family, which had ruled the Islamic world since /

Reign[edit] In A. He urged them to harmoniously preserve the stability and well being of the Umayyad house. Ibrahim initially hid, then requested Marwan give him assurances of personal safety. Marwan named his two sons Ubaydallah and Abdallah heirs. He appointed governors and proceeded to assert his authority by force. However, anti-Umayyad feeling was very prevalent, especially in Iran and Iraq. The Abbasids had gained much support. Marwan took Emesa Homs after a bitter ten-month siege. Al-Dahhak ibn Qays al-Shaybani led a Kharijite rebellion. He defeated the Syrian forces and took Kufa. Sulayman ibn Hisham turned against Marwan, but suffered a severe defeat. The Kharijites advanced on Mosul and were defeated. However, he and those with him fell in fighting in the camp. Marwan pursued him and Sulayman to Mosul and besieged them there for six months. Then reinforced the caliph drove them out. Shayban fled to Bahrayn where he was killed; Sulayman sailed to India. In Khurasan there was internal discord with the Umayyad governor Nasr ibn Sayyar facing opposition from al-Harith and al-Kirmani. They also fought each other. In addition Abbasid envoys arrived. There had long been religious fervour and a kind of messianic expectation of Abbasid ascendancy. During Ramadan May 16â€”June 14 , they unfurled the standards of their revolt. Nasr sent his retainer Yazid against them. Yazid, however, was bested, taken and held captive. He was impressed by the Abbasids and when released told Nasr he wanted to join them, but his obligations to Nasr brought him back. Fighting continued throughout Khurasan with the Abbasids gaining increasing ascendancy. Finally, Nasr fell sick and died at Rayy on November 9, at the age of eighty five. The Abbasids achieved success in the Hijaz. At this battle alone, over members of the Umayyad family died. Marwan fled, leaving Damascus, Jordan and Palestine and reaching Egypt , where he was caught and killed on August 6, His heirs Ubaydallah and Abdallah escaped to modern Eritrea. Ubaydallah died in fighting there. Almost the entire Umayyad dynasty was killed, except for the talented prince Abd ar-Rahman who escaped to Spain and founded an Umayyad dynasty there.

2: Ibrahim ibn al-Walid - Wikipedia

The History of al-Tabari Vol. The Waning of the Umayyad Caliphate: Prelude to Revolution A.D. /A.H. (SUNY series in Near Eastern Studies) (English and Arabic Edition).

The caliphate was ruled by the Umayyad dynasty Arabic: The third Caliph , Uthman ibn Affan r. The family established dynastic, hereditary rule with Muawiya ibn Abi Sufyan , long-time governor of Syria , who became the fifth Caliph after the end of the First Muslim Civil War in . The dynasty was eventually overthrown by a rebellion led by the Abbasids in . Survivors of the dynasty established themselves in Cordoba in the form of an Emirate and then a Caliphate, lasting until . The Umayyad Caliphs were considered too secular by some of their Muslim subjects. The relations between the Muslims and the Christians in the state were stable in this time. The Umayyads were involved in frequent battles with the Christian Byzantines without being concerned with protecting themselves in Syria, which had remained largely Christian like many other parts of the empire. The employment of Christians was part of a broader policy of religious assimilation that was necessitated by the presence of large Christian populations in the conquered provinces, as in Syria. The two families are therefore considered to be different clans those of Hashim and of Umayya, respectively of the same tribe that of the Quraish. He did this to avenge the defeat at Badr. Scholars generally regard the Battle of Uhud March as the first defeat for the Muslims, since they incurred greater losses than the Meccans. Abu Sufyan and his wife Hind embraced Islam on the eve of the conquest of Mecca, as did their son the future caliph Muawiyah I. However, it has been noted that Muawiya and his family did not become Muslim because of belief in the religion, but rather as a result of the collapse of the pagan society when Mecca was conquered. Banu Umayya had fostered hatred of Islam in their hearts for many years, and they did not suddenly believe in the religion simply because they saw the army of Islam enter Mecca. Rather, it has been noted that Banu Umayya entered the religion of Islam as a "Trojan horse" -- instead of seeking to destroy it as an open enemy, they would seek to destroy the religion from within it. Uthman "did not establish a dynasty but placed some members of his clan at positions of power. Uthman also appointed his half-brother, Walid ibn Uqba , whom Hashimites accused of leading prayer while under the influence of alcohol, governor of Kufa [15] and appointed his foster-brother Abdullah ibn Saad as the Governor of Egypt , replacing Amr ibn al-As. He built up a loyal and disciplined army composed of Syrian Arabs[17] and also befriended Amr ibn al-As , the ousted governor of Egypt. In Muawiyah was appointed as the governor of Syria after the previous governor Abu Ubaidah ibn al-Jarrah died in a plague along with 25, other people. Umar had maintained a tight grip on the governors; if he felt that a governor or a commander was becoming attracted to wealth, he had him removed from his position. Deep-rooted differences between Iraq and Syria, that had belonged to the long-warring Sassanid and Byzantine Empire respectively, also persisted. Ali, the cousin and son-in-law of Muhammad, became caliph and moved his capital from Medina to Kufa. The conflict resulted in the First Fitna "civil war" from until . Ali was victorious against Aisha in the Battle of the Camel in but the Battle of Siffin July against Muawiyah was inconclusive. The reign of Muawiyah I was marked by internal security and external expansion. On the internal front, only one major rebellion is recorded, that of Hujr ibn Adi in Kufa. Hujr ibn Adi supported the claims of the descendants of Ali to the caliphate, but his movement was easily suppressed by the governor of Iraq, Ziyad ibn Abi Sufyan. Hujr, who had been a sahabah companion of Muhammad , was sentenced to death by Muawiya for his support of Ali. At the same time, he waged unceasing war against the Byzantine Roman Empire. During his reign, Rhodes and Crete were occupied, and several assaults were launched against Constantinople. After their failure, and faced with a large-scale Christian uprising in the form of the Mardaites , Muawiyah concluded a peace with Byzantium. Muawiyah also oversaw military expansion in North Africa the foundation of Kairouan and in Central Asia the conquest of Kabul , Bukhara , and Samarkand. Muawiyah was succeeded by his son, Yazid I , in . This hereditary accession was opposed by a number of prominent Muslims, most notably Abd-Allah ibn al-Zubayr , son of a companion of Muhammad , and Husayn ibn Ali , the younger son of Ali. The resulting conflict is known as the Second Fitna. The people of Kufa invited Husayn to their city and revolt against the Umayyads. However, Yazid I prevented this

alliance by having Kufa occupied[43] and Husayn and his family intercepted on their way to Kufa in the Battle of Karbala , in which Husayn and his male family members were killed. During the campaign, widespread pillaging and the damaging of both the Grand Mosque in Medina and the Kaaba in Mecca caused deep resentment and became a major cause for censure of the Umayyads in later histories of the period. Yazid died while the siege was still in progress, and the Umayyad army returned to Damascus, leaving Ibn al-Zubayr in control of Mecca. Two factions developed within Syria: The partisans of Marwan triumphed at a battle at Marj Rahit , near Damascus, in , and Marwan became Caliph shortly thereafter. Marwan recaptured Egypt for the Umayyads, but died in , having reigned for only nine months. Marwan was succeeded by his son, Abd al-Malik â€” , who reconsolidated Umayyad control of the caliphate. Al-Mukhtar hoped to elevate Muhammad ibn al-Hanafiyyah , another son of Ali, to the caliphate, although Ibn al-Hanafiyyah himself may have had no connection to the revolt. The troops of al-Mukhtar engaged in battles both with the Umayyads in , defeating them at the river Khazir near Mosul, and with Ibn al-Zubayr in , at which time the revolt of al-Mukhtar was crushed. In , Umayyad troops reconquered Iraq, and in the same army captured Mecca. Ibn al-Zubayr was killed in the attack. The second major event of the early reign of Abd al-Malik was the construction of the Dome of the Rock in Jerusalem. Although the chronology remains somewhat uncertain, the building seems to have been completed in , which means that it was under construction during the conflict with Ibn al-Zubayr. This had led some historians, both medieval and modern, to suggest that the Dome of the Rock was built as a destination for pilgrimage to rival the Kaaba, which was under the control of Ibn al-Zubayr. Abd al-Malik is credited with centralizing the administration of the Caliphate and with establishing Arabic as its official language. He also introduced a uniquely Muslim coinage, marked by its aniconic decoration, which supplanted the Byzantine and Sasanian coins that had previously been in use. Abd al-Malik also recommenced offensive warfare against Byzantium, defeating the Byzantines at Sebastopolis and recovering control over Armenia and Caucasian Iberia. The conquest of Sindh and Punjab, in modern-day Pakistan , although costly, were major gains for the Umayyad Caliphate. However, further gains were halted by the death of Al-Hajjaj bin Yusuf Al-Thaqafi, as after his death Muhammad was called back from his conquests. After this, Muslim chroniclers admit that the Caliph Mahdi "gave up the project of conquering any part of India". Many Iraqis remained resistant to Umayyad rule, and to maintain order al-Hajjaj imported Syrian troops, which he housed in a new garrison town, Wasit. Two coins of the Umayyad Caliphate, based on Byzantine prototypes. Copper falus , Aleppo , Syria , circa Al-Walid was succeeded by his brother, Sulayman â€”¹⁷ , whose reign was dominated by a protracted siege of Constantinople. The failure of the siege marked the end of serious Arab ambitions against the Byzantine capital. However, the first two decades of the eighth century witnessed the continuing expansion of the Caliphate, which pushed into the Iberian Peninsula in the west, and into Transoxiana in the Muslim conquest of Transoxiana under Qutayba ibn Muslim and northern India in the east. Arab sources claim Qutayba ibn Muslim briefly took Kashgar from China and withdrew after an agreement[45] but modern historians entirely dismiss this claim. The deposed king fled to Kucha seat of Anxi Protectorate , and sought Chinese intervention. He defeated Alutar and the Arab occupation force at Namangan and reinstated Ikhshid on the throne. He is the only Umayyad ruler to have been recognized by subsequent Islamic tradition as a genuine caliph khalifa and not merely as a worldly king malik. Umar is honored for his attempt to resolve the fiscal problems attendant upon conversion to Islam. During the Umayyad period, the majority of people living within the caliphate were not Muslim, but Christian , Jewish , Zoroastrian , or members of other small groups. These religious communities were not forced to convert to Islam, but were subject to a tax jizyah which was not imposed upon Muslims. This situation may actually have made widespread conversion to Islam undesirable from the point of view of state revenue, and there are reports that provincial governors actively discouraged such conversions. It is not clear how Umar attempted to resolve this situation, but the sources portray him as having insisted on like treatment of Arab and non-Arab mawali Muslims, and on the removal of obstacles to the conversion of non-Arabs to Islam. Yazid is best known for his " iconoclastic edict ", which ordered the destruction of Christian images within the territory of the Caliphate. In , another major revolt arose in Iraq, this time led by Yazid ibn al-Muhallab. Hisham established his court at Resafa in northern Syria, which was closer to the Byzantine border than Damascus,

and resumed hostilities against the Byzantines, which had lapsed following the failure of the last siege of Constantinople. The new campaigns resulted in a number of successful raids into Anatolia, but also in a major defeat the Battle of Akroinon, and did not lead to any significant territorial expansion. In a major Berber Revolt broke out in North Africa, was probably the largest military setback in the reign of Caliph Hisham. From it, emerged some of the first Muslim states outside the Caliphate. It is also regarded as the beginning of Moroccan independence, as Morocco would never again come under the rule of an eastern Caliph or any other foreign power until the 20th century. It was followed by the collapse of Umayyad authority in al-Andalus. In India the Arab armies were defeated by the south Indian Chalukya dynasty and by the north Indian Pratiharas Dynasty in the 8th century and the Arabs were driven out of India. The conflict was arduous and bloody, and the Arab army even suffered a major defeat at the Battle of Marj Ardabil in Marwan ibn Muhammad, the future Marwan II, finally ended the war in with a massive invasion that is reported to have reached as far as the Volga, but the Khazars remained unsubdued. The Umayyad Caliphate at its greatest extent in AD Hisham suffered still worse defeats in the east, where his armies attempted to subdue both Tokharistan, with its center at Balkh, and Transoxiana, with its center at Samarkand. Both areas had already been partially conquered, but remained difficult to govern. Once again, a particular difficulty concerned the question of the conversion of non-Arabs, especially the Sogdians of Transoxiana. Discontent among the Khurasani Arabs rose sharply after the losses suffered in the Battle of the Defile in In, al-Harith ibn Surayj led a revolt that received broad backing from Arabs and natives alike, capturing Balkh but failing to take Merv. The problem of the rights of non-Arab Muslims would continue to plague the Umayyads. Al-Walid is reported to have been more interested in earthly pleasures than in religion, a reputation that may be confirmed by the decoration of the so-called "desert palaces" including Qusayr Amra and Khirbat al-Mafjar that have been attributed to him. He quickly attracted the enmity of many, both by executing a number of those who had opposed his accession, and by persecuting the Qadariyya. Yazid III has received a certain reputation for piety, and may have been sympathetic to the Qadariyya. He died a mere six months into his reign. Yazid had appointed his brother, Ibrahim, as his successor, but Marwan II 750, the grandson of Marwan I, led an army from the northern frontier and entered Damascus in December, where he was proclaimed caliph. Marwan immediately moved the capital north to Harran, in present-day Turkey. A rebellion soon broke out in Syria, perhaps due to resentment over the relocation of the capital, and in Marwan razed the walls of Homs and Damascus in retaliation. Marwan also faced significant opposition from Kharijites in Iraq and Iran, who put forth first Dahhak ibn Qays and then Abu Dulaf as rival caliphs. In, Marwan managed to reestablish control of Iraq, but by this time a more serious threat had arisen in Khorasan. Abbasid Revolution The Caliphate at the beginning of the Abbasid revolt, before the Battle of the Zab The Hashimiyya movement a sub-sect of the Kaysanites Shia, led by the Abbasid family, overthrew the Umayyad caliphate. The Abbasids were members of the Hashim clan, rivals of the Umayyads, but the word "Hashimiyya" seems to refer specifically to Abu Hashim, a grandson of Ali and son of Muhammad ibn al-Hanafiyya.

3: THE HISTORY OF AL-TABARI: The Waning of the Umayyad Caliphate

The History of al-Tabari Vol. The Waning of the Umayyad Caliphate: Prelude to Revolution A.D. /A.H. by Carole Hillenbrand The years /, which this volume covers, saw the outbreak in Syria of savage internecine struggles between prominent members of the Umayyad family, which had ruled the Islamic world since /

Greater Khorasan is a historical region lying in the northeast of Persia. Some believe that at certain times Khorasan covered an area, which included parts of Transoxiana, Soghdiana, Sistan. Sources from the 14th to the 16th century report that areas in the south of the Hindu Kush mountain range formed a frontier between Khorasan and Hindustan, in the Islamic period, Persian Iraq and Khorasan were the two important territories. The boundary between these two was the surrounding the cities of Gurgan and Qumis. In particular, the Ghaznavids, Seljuqs, and Timurids divided their empires into Iraqi, the adjective Greater is added these days to distinguish the historical region from the Khorasan Province of Iran, which roughly encompassed the western half of the historical Greater Khorasan. First established as an entity by the Sassanids, the borders of the region have varied considerably during its history. It acquired its greatest extent under the Caliphs, for whom Khorasan was the name of one of the three political zones under their dominion. Under the Umayyad and Abbasid caliphates, Khorasan was divided into four sections or quarters, each section based on a single major city, Nishapur, Merv, Herat. In the Middle Ages, the term was applied in Persia to all its territories that lay east and north east of Dasht-e Kavir. Ghobar uses the terms Proper Khorasan and Improper Khorasan in his book to distinguish between the usage of Khorasan in its sense and its usage in a loose sense. Improper Khorasans boundaries extended to as far as Hazarajat and Kabul in the east, Sistan and Baluchistan in the south, Transoxiana and Khwarezm in the north, and Damghan and Gorgan in the west. The city contains al-Masjid an-Nabawi, which is the place of the Islamic prophet Muhammad. It served as the base of Islam in its first century where the early Muslim community developed. Medina is home to the three oldest mosques, namely the Quba Mosque, al-Masjid an-Nabawi, and Masjid al-Qiblatayn, Muslims believe that the chronologically final surahs of the Quran were revealed to Muhammad in Medina, and are called Medinan surahs in contrast to the earlier Meccan surahs. Similar to Mecca, non-Muslims are forbidden from entering the core of Medina or the city centre by the national government. As of 2015, the city of Medina has a population of 1,200,000, in addition to its Arab inhabitants, during the pre-Islamic era Yathrib was inhabited by Jewish tribes. Muhammad was buried in Medina, under the Green Dome, as were the first two Rashidun caliphs, Abu Bakr and Umar, who were buried next to him in what used to be Muhammads house. Medina is 250 miles north of Mecca and about 150 miles from the Red Sea coast and it is situated in the most fertile part of all the Hejaz territory, the streams of the vicinity tending to converge in this locality. An immense plain extends to the south, in every direction the view is bounded by hills and mountains. The historic city formed an oval, surrounded by a wall, 30 to 40 feet high, dating from the 12th century CE. Of its four gates, the Bab-al-Salam, or Egyptian gate, was remarkable for its beauty, beyond the walls of the city, west and south were suburbs consisting of low houses, yards, gardens and plantations. These suburbs also had walls and gates, almost all of the historic city has been demolished in the Saudi era. The rebuilt city is centred on the vastly expanded al-Masjid an-Nabawi, the graves of Fatimah and Hasan, across from the mosque at Jannat al-Baqi, and Abu Bakr, and of Umar, the second caliph, are also here. The mosque dates back to the time of Muhammad, but has been twice reconstructed, because of the Saudi governments religious policy and concern that historic sites could become the focus for idolatry, much of Medinas Islamic physical heritage has been altered. Medinas importance as a religious site derives from the presence of al-Masjid an-Nabawi, the mosque was expanded by the Umayyad Caliph Al-Walid I in 705-715. Jordan is bordered by Saudi Arabia to the east and south, Iraq to the north-east, Syria to the north, Israel, Palestine and the Dead Sea to the west, Jordan is strategically located at the crossroads of Asia, Africa and Europe. The capital, Amman, is Jordans most populous city as well as the countrys economic, what is now Jordan has been inhabited by humans since the Paleolithic period. Jordan captured the West Bank, which it later lost in 1967, during the Arab-Israeli War, Jordan is a founding member of the Arab League and the Organisation of Islamic Cooperation, and is one of two Arab states to have signed a

peace treaty with Israel. The country is a monarchy, but the king holds wide executive and legislative powers. Jordan is a relatively-small, semi-arid, almost-landlocked country with a population numbering at 9. It coexists with an indigenous Christian minority, Jordan is considered to be among the safest of Arab countries in the Middle East, and has avoided long-term terrorism and instability. The kingdom is also a refuge to thousands of Iraqi Christians fleeing the Islamic State, while Jordan continues to accept refugees, the recent large influx from Syria placed substantial strain on national resources and infrastructure. Jordan is classified as a country of high human development with a middle income economy. The Jordanian economy, one of the smallest economies in the region, is attractive to foreign investors based upon a skilled workforce, the country is a major tourist destination, and also attracts medical tourism due to its well developed health sector. Nonetheless, a lack of resources, large flow of refugees. Jordan is named after the Jordan River, where Jesus is said to have been baptized, the origin of the rivers name is debated, but the most common explanation is that it derives from the word yarad, found in Hebrew, Aramaic, and other Semitic languages. Others regard the name as having an Indo-Aryan origin, combining the words yor and don, another theory is that it is from the Arabic root word wrd, as in people coming to a major source of water. The name Jordan appears in an ancient Egyptian papyrus called Papyrus Anastasi I, the lands of modern-day Jordan were historically called Transjordan, meaning beyond the Jordan River. The name was Arabized into Al-Urdunn during the Muslim conquest of the Levant, during crusader rule, it was called Oultrejordain 4. Umayyad Caliphate

The Umayyad Caliphate, also spelled Omayyad, was the second of the four major caliphates established after the death of Muhammad. This caliphate was centred on the Umayyad dynasty, hailing from Mecca, Syria remained the Umayyads main power base thereafter, and Damascus was their capital. At its greatest extent, the Umayyad Caliphate covered 11, km2 and 62 million people, the Umayyad Caliphate was secular by nature. At the time, the Umayyad taxation and administrative practice were perceived as unjust by some Muslims, Muhammad had stated explicitly during his lifetime that Abrahamic religious groups, should be allowed to practice their own religion, provided that they paid the jizya taxation. The welfare state of both the Muslim and the poor started by Umar ibn al Khattab had also continued, financed by the zakat tax levied only on Muslims. Muawiyas wife Maysum was also a Christian, the relations between the Muslims and the Christians in the state were stable in this time. Prominent positions were held by Christians, some of whom belonged to families that had served in Byzantine governments, the employment of Christians was part of a broader policy of religious assimilation that was necessitated by the presence of large Christian populations in the conquered provinces, as in Syria. This policy also boosted Muawiyas popularity and solidified Syria as his power base, the rivalries between the Arab tribes had caused unrest in the provinces outside Syria, most notably in the Second Muslim Civil War of AD 656 and the Berber Revolt of 687. During the Second Civil War, leadership of the Umayyad clan shifted from the Sufyanid branch of the family to the Marwanid branch. Umayya was later discarded from the noble family, Sunni historians disagree with this and view Shia claims as nothing more than outright polemics due to their hostility to the Umayyad family in general. While the Umayyads and the Hashimites may have had bitterness between the two clans before Muhammad, the rivalry turned into a case of tribal animosity after the Battle of Badr. The battle saw three top leaders of the Umayyad clan killed by Hashimites in a three-on-three melee and this fueled the opposition of Abu Sufyan ibn Harb, the grandson of Umayya, to Muhammad and to Islam. Abu Sufyan sought to exterminate the adherents of the new religion by waging another battle with Muslims based in Medina only a year after the Battle of Badr and he did this to avenge the defeat at Badr. The Battle of Uhud is generally believed by scholars to be the first defeat for the Muslims, as they had incurred greater losses than the Meccans 5. Damascus

Damascus is the capital and likely the largest city of Syria, following the decline in population of Aleppo due to the ongoing battle for the city. It is commonly known in Syria as ash-Sham and nicknamed as the City of Jasmine, in addition to being one of the oldest continuously inhabited cities in the world, Damascus is a major cultural and religious centre of the Levant. The city has a population of 1,, as of Located in south-western Syria, Damascus is the centre of a metropolitan area of 2. The Barada River flows through Damascus, first settled in the second millennium BC, it was chosen as the capital of the Umayyad Caliphate from to After the victory of the Abbasid dynasty, the seat of Islamic power was moved to Baghdad, Damascus saw a political decline throughout the Abbasid

era, only to regain significant importance in the Ayyubid and Mamluk periods. Today, it is the seat of the government and all of the government ministries. Later Aramaic spellings of the name include a intrusive resh, perhaps influenced by the root dr. The range has peaks of over 10, ft. Damascus is surrounded by the Ghouta, irrigated farmland where many vegetables, cereals, maps of Roman Syria indicate that the Barada river emptied into a lake of some size east of Damascus. Today it is called Bahira Atayba, the hesitant lake, because in years of severe drought it does not even exist, the modern city has an area of km², out of which 77 km² is urban, while Jabal Qasioun occupies the rest. The old city of Damascus, enclosed by the city walls, to the south-east, north and north-east it is surrounded by suburban areas whose history stretches back to the Middle Ages, Midan in the south-west, Sarouja and Imara in the north and north-west. These neighbourhoods originally arose on roads leading out of the city and these new neighbourhoods were initially settled by Kurdish soldiery and Muslim refugees from the European regions of the Ottoman Empire which had fallen under Christian rule.

6. Al-Tabari – Today, he is best known for his expertise in tafsir, fiqh, and history, but he has been described as an impressively prolific polymath. He wrote on subjects as poetry, lexicography, grammar, ethics, mathematics. His most influential and best known works are his Quranic commentary known as Tafsir al-Tabari and his historical chronicle Tarikh al-Rusul wa al-Muluk, although it eventually became extinct, al-Tabari's madhhab flourished among Sunni ulama for two centuries after his death. It was usually designated by the name Jariri, Tabari was born in Amol, Tabaristan in the winter of 9. He memorized the Quran at seven, was a prayer leader at eight. He left home to study in AH when he was twelve and he retained close ties to his home town. He returned at least twice, the time in AH when his outspokenness caused some uneasiness. He first went to Rayy, where he remained for five years. Among other material, ibn Humayd taught Jarir Tabari the historical works of ibn Ishaq, especially al-Sirah, Tabari was thus introduced in youth to pre-Islamic and early Islamic history. Tabari quotes ibn Humayd frequently, but little is known about Tabari's other teachers in Rayy, Tabari then travelled to study in Baghdad under ibn Hanbal, who, however, had recently died. Tabari possibly made a prior to his first arrival in Baghdad. He left Baghdad probably in A. There, he met a number of eminent and venerable scholars, in addition to his previous study of Hanafi law, Tabari also studied the Shafii, Maliki and Zahiri rites. Tabari's study of the school was with the founder, Dawud al-Zahiri. Tabari was, then, well-versed in four of the five remaining Sunni legal schools before founding his own independent, yet eventually extinct and his debates with his former teachers and classmates were known, and served as a demonstration of said independence. Notably missing from this list is the Hanbali school, the fourth largest legal school within Sunni Islam in the present era, Tabari's view of Ibn Hanbal, the school's founder, became decidedly negative later in life. On his return to Baghdad, he took a position from the vizier.

7. He followed in the footsteps of Umar ibn al-Khattab, the Commander of the Believers, the Byzantines were led by Leontios at the Battle of Sebastopolis in in Asia Minor and were decisively defeated by al-Malik after the defection of a large contingent of Slavs. The Islamic currency was made the only currency of exchange in the Muslim world. Also, many reforms happened in his time relating to agriculture, al-Malik extended and consolidated Muslim rule, made Arabic the state language and organised a regular postal service. Abd al-Malik spent most of his life in Medina with his father. There, he developed relationships with the religious circles of the city. In , he and his father were out of Medina by local rebels. On the way to Damascus, he crossed paths with the Syrian army and he was responsible for the giving of useful advice and information that helped to end that problem. His father was appointed to be caliph in but only created a feud between the northern and southern Arab tribes. Before his ascent to power, he was found in the Mosque praying or reading the Quran to the extent that he was known as the Dove of the Mosque. However, shortly after receiving the news that he was to succeed the caliphate, he closed the Quran and said Farewell, since it is now a question of government of the Muslims, I have no need for the din of Allah or the Quran. Abd al-Malik became caliph after the death of his father Marwan I in , within a few years, he dispatched armies on a campaign to reassert Umayyad control over the Islamic empire. He first defeated the governor of Basra, Musab ibn al-Zubayr, in Iraq, he was facing three distinct groups that were fighting amongst themselves and against Umayyad control. Al-Zubayr was the more dangerous of the three, as he had been named caliph in Mecca and other provinces were getting behind him, Abd al-Malik bided his time for three years while they

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weakened themselves. During this hiatus, al-Zubayr's brother, Musab, defeated the Shia in and he was initially unsuccessful in , as he needed to return to Damascus to help quell a rebellion. Again, in , he met with failure, only after the northern tribes had finally capitulated in did success start 8. Caliphate " A caliphate is an area containing an Islamic steward known as a caliph "a person considered a religious successor to the Islamic prophet, Muhammad, and a leader of the entire Muslim community.

4: The History of al-Tabari Vol. 26

*The History of al-Tabari Vol. The Waning of the Umayyad Caliphate: Prelude to Revolution A.D. /A.H. (SUNY series in Near Eastern Studies) [Carole Hillenbrand] on www.enganchecubano.com *FREE* shipping on qualifying offers.*

Under Muhammad the Muslim state was a theocracy, with the Sharia, the religious and moral principles of Islam, as the law of the land. They were not empowered, however, to promulgate dogma, because it was considered that the revelation of the faith had been completed by Muhammad. The Sunnis followers of the Sunna, the body of Islamic custom or the Way of the Prophet, who constitute a majority of Muslims, generally consider the period of the first four caliphs the golden age of Islam see Sunni Islam. Other sects, however, as they were formed, came to regard this period and subsequent caliphates differently, and as a result great hostility has frequently arisen between the Sunnis and other Muslims, such as the Shias see Shia Islam, concerning the caliphate. During the course of Islamic history the issue of the caliphate probably has created more dissension than any other article of faith. In the history of the caliphate, however, all these requirements were rarely met. This miniature painting in gouache, from the Deccan school, is in the Victoria and Albert Museum, London. Umar I became the second caliph in Under his leadership, the first great expansion of Islam outside of Arabia took place. Egypt, Syria, Iraq, and the northern part of Mesopotamia became Islamic territories, and the armies of the Persian Empire were routed several times. Eventually, however, Uthman earned the enmity of many of his subjects, who felt he favored the Meccan aristocracy in political and commercial affairs. Ali, a cousin and son-in-law of Muhammad, was acknowledged as the fourth caliph by the Medinians and the rebellious Muslim troops. In the rival parties met at Siffin, on a plain in northern Syria, near the site of the modern city of Ar Raqqa. There, after an inconclusive battle, they agreed to arbitrate the dispute. Ali found himself being considered as a mere candidate for the caliphate on equal grounds with Muawiyah. Angered by this indignity, and with Ali for submitting to it, a group of his followers, later known as the Kharijites, deserted and vowed to assassinate both Ali and Muawiyah. They succeeded in killing only Ali. He moved the capital of Islam from Medina to Damascus, bringing the Muslim rulers into contact with the more advanced cultural and administrative traditions of the Byzantine Empire. Muawiyah also dispensed with the practice of electing the caliph by designating his son Yazid as heir apparent. The principle of election was acknowledged formally, however, by having the council of elders pledge to support the designated heir. The practice of hereditary succession continued throughout the Umayyad dynasty and in subsequent dynasties as well. Many Muslims, however, later disapproved of it as a deviation from the essential nature of Islam. Yazid I reigned succeeded his father but was faced immediately with two rebellions, each supporting a rival claimant to the caliphate. This event, more than any other, marks the true beginning of the Shia schism. Shia, Kharijites, and other groups of Muslims and non-Arabic converts Arabic mawali frequently revolted against the Umayyads. The mawali accused the Umayyads of religious laxity and of indifference to their demands for full brotherhood in the Muslim community. Umayyad caliphs, nevertheless, vastly enlarged the Muslim empire and created a bureaucracy capable of administering it. Under the Umayyads, Muslim armies swept eastward to the borders of India and China, westward across North Africa to the Atlantic Ocean, then northward through Spain and over the Pyrenees Mountains into France, where the Frankish infantry under the Carolingian ruler Charles Martel checked them near Poitiers in From about the Abbasids had plotted to take the caliphate, sending agents into various parts of the Muslim empire to spread propaganda against the Umayyads. By they had secured enough support to organize a rebellion in northern Iran that led to the defeat of the Umayyad caliphate three years later. Beginning in with Abu al-Abbas, the Abbasid caliphate lasted five centuries; it is the most durable and most famous Islamic dynasty. The Abbasids became patrons of learning and encouraged religious observance. They were the first Muslim rulers to become leaders of an Islamic civilization and protectors of the religion rather than merely an Arab aristocracy imposing an Arab civilization on conquered lands. The 8th- and 9th-century caliphs Harun ar-Rashid and his son Abdullah al-Mamun are especially renowned for their encouragement of intellectual pursuits and for the splendor of their courts. During their reigns scholars were invited to the court to debate various topics, and translations were made

from Greek, Persian, and Syriac works. Embassies also were exchanged with Charlemagne, emperor of the West. As they gradually gave up personal political power, the caliphs placed more and more emphasis on their role as protectors of the faith. One result of this change in emphasis was the increased persecution of heretics and non-Muslims. About the same time, several successful revolts in the eastern provinces led to the establishment of independent principalities, and independent caliphates were subsequently established in North Africa and in Spain. The final defeat of the Abbasid dynasty came from outside the Muslim world, when al-Mustasim was put to death by the invading Mongols at the order of Hulagu, the grandson of Genghis Khan. Each was named caliph, successively, by the sultan; but they were allowed to assume only religious duties, and the descendants of the second caliph remained politically powerless under the Mamluk sultans. The first, ruled by the Fatimid dynasty, was founded by Ubayd Allah, who proclaimed himself caliph in Tunisia in 909. In addition the Fatimids claimed the allegiance of other Shias, both within and outside their domain. They sent missionaries from their capital in Cairo to the rest of the Muslim world, proclaiming the Fatimid caliphs to be infallible and sinless and the bearers of divine illumination handed down directly from Ali. Their dynasty was overthrown in 1171 by Saladin, sultan of Egypt. He was the descendant of an Umayyad prince who fled the Abbasid massacre of his family and settled in Spain. The title held little significance for the Ottoman sultans until their empire began to decline. In the 19th century, with the advent of Christian powers in the Near East, the sultan began to emphasize his role as caliph in an effort to gain the support of Muslims living outside his realm. After the war, Turkish nationalists deposed the sultan, and the caliphate was finally abolished March 30, 1924 by the Turkish Grand National Assembly. The abolition of the caliphate brought consternation to many sections of the Muslim world, and protests were directed against the action of the Turkish government. His claim, however, received little attention outside of Palestine, Syria, and parts of Arabia. An international Muslim congress held in Cairo in 1926 to choose an acceptable successor to the caliphate proved abortive, resulting only in an appeal to the Muslims of the world to work together to reestablish a caliphate. Ever since World War II, however, the preoccupation of Muslim nations has been with national independence and economic problems, and the restoration of the caliphate may now be regarded as irrelevant.

5: Al-Walid II - Wikipedia

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He spoke to al-Walid about his drinking of alcohol and commanded al-Walid to send away his best drinking companion. He also cut off funds to his heir and strongly encouraged him to be more respectful in religious matters. Caliph[edit] Al-Walid succeeded to the throne on the death of Hisham on 6 February As heir, al-Walid was known for his open-handedness. As caliph, he took special care of the crippled and blind, increasing their stipend. Al-Walid at first confirmed Nasr ibn Sayyar as governor of Khurasan. However, bribed by Yusuf ibn Umar , the caliph dismissed him. Al-Walid appointed his uncle Yusuf ibn Muhammad governor of Medina. Nasr urged him to present himself to the caliph, to maintain Islamic unity. However, Yahya chose another path and after initial victory was slain. Al-Walid put Sulayman ibn Hisham in prison. Such a deed, as well as his reputed drinking, singing and immorality aroused opposition. Al-Walid was fond of versifying and he arranged horse races. A group began plotting his assassination. When approached, Khalid ibn Abdallah al-Qasri declined to join in and even cautioned al-Walid. He imprisoned Khalid and then gave him to Yusuf ibn Umar for fifty million dirhams. Yusuf tortured and killed Khalid. Hearing of the plot, Marwan ibn Muhammad wrote from Armenia urging a more prudent course of action, one more promising for the stability of the state and the preservation of the Umayyad house. This was disregarded and many armed men moved into Damascus. The caliph was besieged in a castle outside the city. He fought well, but on April 16, , at Al-Aghdaf, in modern Jordan , he was defeated and killed by the forces of Sulayman ibn Hisham. He was succeeded by his cousin Yazid III. Bibliography[edit] Muhammad ibn Jarir al-Tabari History, v.

The years /, which this volume covers, saw the outbreak in Syria of savage internecine struggles between prominent members of the Umayyad family, which had ruled the Islamic world since / After the death of the caliph Hisham in /, the process of decay at the center of the.

He was the last Umayyad ruler to rule from Damascus. He urged them to harmoniously preserve the stability and well being of the Umayyad house. Ibrahim initially hid, then requested Marwan give him assurances of personal safety. Marwan named his two sons Ubaydallah and Abdallah heirs. He appointed governors and proceeded to assert his authority by force. However, anti-Umayyad feeling was very prevalent, especially in Iran and Iraq. The Abbasids had gained much support. Marwan took Hims Emesa after a bitter ten month siege. Al-Dahhak led a Kharijite rebellion. He defeated Syrian forces and took Kufa. Sulayman ibn Hisham turned against Marwan, but suffered a severe defeat. The Kharijites advanced on Mosul and were defeated. However, he and those with him fell in fighting in the camp. Marwan pursued him and Sulayman to Mosul and besieged them there for six months. Then reinforced the caliph drove them out. Shayban fled to Bahrayn where he was killed; Sulayman sailed to India. In Khurasan there was internal discord with the Umayyad governor Nasr ibn Sayyar facing opposition from al-Harith and al-Kirmani. They also fought each other. In addition Abbasid envoys arrived. There had long been religious fervour and a kind of messianic expectation of Abbasid ascendancy. During Ramadan May June 14 , they unfurled the standards of their revolt. Nasr sent his retainer Yazid against them. Yazid, however, was bested, taken and held captive. He was impressed by the Abbasids and when released told Nasr he wanted to join them, but his obligations to Nasr brought him back. Fighting continued throughout Khurasan with the Abbasids gaining increasing ascendancy. Finally, Nasr fell sick and died at Rayy on November 9, at the age of eighty five. The Abbasids achieved success in the Hijaz. At this battle alone, over members of the Umayyad family died. Marwan fled, leaving Damascus, Jordan and Palestine and reaching Egypt , where he was caught and killed on August 6, His heirs Ubaydallah and Abdallah escaped to Ethiopia. Ubaydallah died in fighting there. Almost the entire Umayyad dynasty was killed, except for the talented prince Abd ar-Rahman who escaped to Spain and founded an Umayyad dynasty there. Bibliography Muhammad ibn Jarir al-Tabari History v.

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8: Marwan II - Wikipedia

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9: Marwan II - The Full Wiki

Marwan ibn Muhammad was a member of the Marwanid household of the Umayyad Caliphate. Reign Edit In A.H. () Caliph Hisham appointed Marwan governor of Armenia and Azerbaijan.

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