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The Study of the reasons of the Islamic dynasties formation in North Africa and Andalusia

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Abstract

The Umayyad rule dynasty that established by Muawiya bin Abu Sufyan, was not a proper solution to the caliphate. Though it seems that Mu'awi himself had assumed the caliphate to form a dynasty of government, such as that in Iran and Rome, but with time, especially after the Hisham bin Abdul Malik caliphate race, caliphate lost its sacred, and the regime people made their best effort to achieve this post. These diminished the influence of the Umayyads as Islamic Caliphs and ought-subordinated in Islamic territories govern. As a result, numerous Islamic dynasties were formed all over the world after several years. The present article describes the reasons of Islamic dynasties formation during the Umayyad period in North Africa and Andalusia by a descriptive analytical method.

Keywords: Umayyad dynasty, Shiite, social discontent, Andalusia, North Africa

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Introduction:

After martyrdom of Imam Ali (AS) and the end of Rashidun Caliphs caliphate, Umayyad dynasty took power and began to torment, persecute and martyr Alawites and the Shiites because they hated them. These Umayyad oppressions initially led to several uprisings against them, but science these insurgence were predominantly in this dynasty realm, they were all suppressed and inflicted a great deal of damage. It brought the Shiites attention to immigration to other parts of the world, where they could propagate Shi'ism, gather supporter, and constitute a government structure to protect from the Prophet (PBUH) and Imam Ali's (PBUH) lifestyle. Therefore, Africa and the Andalusia region were some of the areas where Shiites migrated to. Hence, the article deals with the factors of the uprisings formation and its causes.

Umayyad economic-tax system and social discontent

As Umayyad empowered, many changes occurred in the Islamic caliphate policies. Basically, not only the nature of the Umayyad caliphate was different from the Prophet and the Rashidun Caliphs rule, but also conflict with them; since their rule was based on the aristocracy and tribal system structure rooted in Jahiliyyah era. And sometimes influenced by the political tradition of conquered territories, which required a lot of wealth for their administration, and developing conquests and increasing taxes was the only way to manage it. Extending the scope of the conquests to the supra-temporal, which occurred during Muawiyah, seizing the northern parts of Africa to Andalusia in the southern part of Europe bring the Umayyad a vast fertile and blessed array; such a policy led to the growth of militarism, the development of the imperial system and the Iqta' system. The growing militarization trend and the expansion of the administrative system required for this policy, imposed new costs on the Umayyad Caliphs, so led the Umayyad to try new ways to diversify into wealth, including non-Islamic taxes such as receipting jizza from new Muslims, the Nowruz and Mehregan gift related to pre-Islam and according to the thoughts of the kings of Rome and Iran before Islam, were the financial innovations of the Umayyad[2].

On the other hand, the growth of militarism and the development of the administrative system, which contributed to the expansion of conquests in order to obtain more wealth, imposed new costs on the Umayyad Caliphs, and eventually led the Umayyad to make other ways to earn more wealth, that was increasing amount of taxes. Also in this period, in addition to increasing taxes[3], non-religious taxes such as Norouz and Mehregan gifts that were pre-Islamic and redeemed by the Sasanians fall, were re-claimed[4]; For example, during Muawiyah period, an amount often million drams were obtained from people in "Savad" as tax[5]. He also issued the salary tax that was unprecedented[6].

Shiites persecution and social discontent

The existence of Shi'i beliefs among some people, especially the Iraqi people, was one of the most important issues in the Muawiyah era. The Shiites were undoubtedly one of the most important enemies of the Muawiyah. Shiites especially in Iraq, had the support of Imam Ali (AS) and other Ahl al-Bait (AS) influence. The culture that Imam (AS) promoted in Iraq was a completely Islamic culture and the people,

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[2] Faramarz Nasab, Reza et al., Tax implications and illegitimate revenues on the economy of the Umayyad era, Journal of History - Year ninth - Thirteenth, 1393, pp. 132-133
[3] For example. Q .: Yazdi, Abu Sa'id Abdul hai, Zain al-Akhbar (History of Guardian), Correction of Abdul hai Habibi, Volume I, - Tehran, World of Books, 1363, p. 239
[4] Yaghoubi, Ahmad Bin Ishaq, Jacob's History Volume - 2. Translation by Mohammad Ebrahim Aini, Tehran: Scientific and cultural Publishing Company p. 218.
[5] Ibid .
[6] Jacob's History, vol. 2, p. 2.

although silenced by Muawiyah's pressure, could, in their depths, recognize the Holiness right from Muawiyah false.

Muawiyah and his brokers deal with this trend in a variety of ways, from a compromise method to very extensive rigors. The second encounter was wide and vast. Especially in dealing with the Iraqi people[7]. Muawiyah felt that he could not fool the Shiites of Iraq as stupid Shamans; hence, he chose the killing and torture way[8]. Muawiyah, following the Shi'a weakening policy, encouraged his agents to their hurt and torment and killing; killing of the Shiites began since Imam Ali (AS) time. Basar ibn Abi Arate, Sufiyan bin Awf Ghamedi and Dhahhak bin Gheys, were from those who attacked Iraq and Hejaz territory during Imam Ali (AS) reign[9]. In year 40 AH, Muawiyah sent Basar ibn Abi Arate to Baghdad with three thousand forces to Medina and threatened to kill its people. They unfortunately accepted Muawiyah's allegiance and when Imam Ali (AS) got aware, he sent Jarieh bin Qadame Sa'di and Wahab ibn Masud against Basar. Following this mission, Basar ibn Abi Arate went to Yemen and in Sanaa "Killed whoever he heard is supporter of Ali or believes him in heat."[1011]

Muawiyah persecution policy against the Shiites and the followers of Imam Ali (AS) became more intense after martyrdom of Imam Ali (AS). Ziad ibn Abih during Imam Hossein (AS) reign "In those days, he probed the Shiite and the followers of Imam Ali (AS), and when he found one of that congregation, killed, cut their feet off, and elicited their eyes and Muawiyah He did what he proved."[12]

This impudent was done to the Shiites of Imam Ali (AS) under the conditions of peace, which Muawiyah was committed to "Shiite and his followers and allies of Imam Ali ibn Abi Talib, should be safe from him wherever they were, and none of them, few or many, be offended and abused."[13]

The anti-Islamic behaviors of Muawiyah and the social discontent

Empowering of Umayyad politicians and spread of obvious corruption in the Islamic society, which was not still half a century passed since the death of the Prophet Muhammad (PBUH) and the Islamic messages of the Prophet, in fact represented serious deviation in the direction of the Islamic society. A Caliph had been the Prophet's succession which clearly broke off and violated Islamic principles and governed like Roman Empire. Mas'udi portrays a view of the regime in this era: "Yazid was a bacchanal man who played with dog, monkey and cheetah and kept hunting animals and drunk wine. Yazid's companions and his followers also conformed his debauchery. During his time, music was used speedily in Mecca and Medina, and supplies and accessories of foolish were used, and the people obviously binged."[14]

During his almost two decades of administration, Muawiyah was more interested to rule like the Roman Empire dictatorship. He had natural instincts in power and domination of, but his judgment about human

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[7] Taghosh, Muhammad Sayyil, Umayyad government, translation of Hojjatollah Jodaki with additions from Rasool Jafarian, Qom: Howzeh and University Research, 2008, p. 2
[8] Ibid, 32.
[9] Taghosh, Ibid, 31.
[10] Massoudi, Abolhassan Ali ibn Hussein Mas'udi, propagator of al-Zahab. Cover - 1 and 2; Translation: Abul Ghasem Payande. Tehran: Scientific and Cultural Publication Company, 1991, p. 25-2.
[11] Yaghoubi, Ahmad bin Ishaq, Jacope's history Volume 1 and 2. Translation of Mohammad Ebrahim Aini; Tehran: Publication of Science and Culture, 1992, p. 104-105.
[12] Kofi, Ibn A'tam Muhammad ibn Ali al-Fatwah, Translator: Mohammad bin Ahmad Mostofi Ghorun, Modified: Gholam Reza Tabatabayi, Tehran: Publication and Training of the Islamic Revolution, 1993, p. 788.
[13] Ibid, 765.
[14] Massoudi, Ibid, 2/71-72.

nature, despite his renown, was limited and primitive. He concluded that in the kingdom, anywhere of country that bribes or intimidation were, for enemy collapsing; killing hidden or apparent is the easiest and most effective means.[15] Another obvious manifestation of Muawiyah's hostility to Islam was his allegiance to the people in Jerusalem in 41 AH and praying toward grave of Mary (SA).[16] This behavior of Muawiyah, who chooses to Christians holy places when he is swearing allegiance, shows that he had chosen Jerusalem against Mecca, because now that he had regained his authority and saw that he could no longer return to Mecca, he decided to choose a place that was equal to Mecca in sacredness and respect; Therefore, he chose the Quds, indicating that his struggle had come to an end and regained the old monarchy and revived the past system.[17]

Yazid was the the son of such a father, and as a result, he used all the spiritual characters of his father in the Islamic society, therefore, the historians of Nasrani have special interest in Yazid. A Nasrani historian tells about him that he were very kind and gentle. He avoided from tyranny and arrogance, all the relatives who were under his bondage, loved hi, hated from kudos and glory of kings and lived like a normal person. This unusual and exaggerated praise from such a humorous caliph shows that the Umayyad were hated by the Muslims as much as they favorite among non-Muslims.[18]

The testimony of Imam Hussein (AS) and the dissatisfaction of the people and the Shiites

The killing of Hussein (AS) had a great influence on the Shiites' emulation and unification.[19۸] Shiites were previously scattered because Shiism was a political theory that did not penetrate its followers. When Hussein was killed, Shiism was blended with blood and penetrated into the depths of the Shiite's heart and became their belief.[19] Professor Brown says about the incident in Karbala:" The Shiite group or the Ali (as) followers were not excited and devastated enough, but after the incident in Karbala, the work changed, and the Karbala land that Prophet's son's blood was spitted on it, And reminding his hard thirst and the grief of his closest neighbors on the ground, was enough to excite the afflicted people and make the souls so sad."[20]

Umayyad's passion and arrogance and social discontent

With the advent of the Bani Umayyah, the simple and insolent life of the past went away and luxury and luxuriously became the philosophy of life for rulers and this is one of the factors affecting the dissolution of the Umayyad. In this regard, we must cite this saying that; "Instead of looking for something that is obligatory on us, we have been busy with our own pleasures; we wronged our people; they were disappointed with our justice and they wished to be relieved of us…".[21]

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[15] Madelung, Wilfried, Islamic sects. Translated: Abolqhasem Serri, Tehran: Asatir Publication, 1998, p. 286.
[16] Massoudi, Ibid, 2/71.
[17] Al-Shibi; 1974: 108-109.
[18] ZarrinKub, Abdolhossein, Dawn of Islam. Tehran: Amir Kabir, 1974, 122-121
۱۸- Ibn al-A'tham Kofi, Muhammad ibn Ali, al-Fatuh, p. 908
۱۹- Ibrahim Hasan, Hasan, Islamic Political History, p. 351
20- According to Ibrahim Hassan, Hassan, Islamic Political History, p. 353
۲۱- Masoudi, Abu al-Hassan Ali ibn al-Hussein, the propagator of al-Zahab and al-Jawhar mines, Abolqasem Payandeh, Tehran, Science and Culture, 1995, p. 2, p. 230
۲۲-Moghadasi, Motahar bin Taher, Creation and History, translation by Mohammad Reza Shafiee Kodkani, Tehran, Agah, 1995, p. 2, p. 901
۲۳- Tabari, Muhammad ibn Jarir (M 310), Tabari date, translation by Abolghasem Payandeh, Tehran, Asatir, Volume 5, pp. 293-294
24- Ibn Athir, the former, p. 11, p. 296

Clashes between Umayyads and social discontent

At the time when Uthman bin Afan served as the Caliphate, he promoted ethnocentrism and attempts to personalize the regime, and the Umayyads who gathered from the beginning to him,[22] went on his way. At the time of Mu'awiyah, this thought came to the fore, although in administrative or military terms, this family did not play an important role in the administration of Mu'awiya, since most of Muawiya's commanders and governors were from outside the Umayyad dynasty, of course, he did not conceal his clan, and Among them was the use of Marwan ibn Hakam in the issue of the Prophet's Provincial Covenant, in which he trusted him, and to send his allegiance from Hejaz to his son Yazid, he sent him to Hejaz and also made Marwan heir to Yazid.[23] Mu'awiyah sometimes created conflicts between these two groups in order to prevent political attacks from them examples of which can be found in creating conflicts between Marwan Bin Hakam and Saeed ibn Aas.[24] From this, differences in political issues were created between political regimes and with raising the issue of Marwan province, the dispute widened.

This tribal fanaticism and differences continued until the end of the Umayyad regime and involved various conflicts and in fact, this negligence gradually led to extinction.[205] With the death of Hisham bin Abdul Malik and the reign of Waleed II, there were conflicts in the Umayyad family, including the widespread hostility of Waleed II with his cousins (the descendants of Hisham), which made them stand up against each other and fool each other in front of the public that eventually, internal insurrections were created during this period, and people attacked the government.[26] With this situation, numerous damages created in the relations of the Umayyad dynasty, which from its results, the conflicts between the tribes that were the backbone of this government could be cited and aftermath caused conflicts between governors and Umayyad rulers to gain power in their region. The greatest effect of these conflicts can be seen in the death of Waleed II during his rule.[27]

During the reign of Yazid III, the situation was even worse, and various conflicts took place to gain power among the Umayyads.[28] Such a situation continued during Abraham's time too. The allegiance to Abraham due to the same clashes inside the house was carried out imperfectly, creating great problems for this family, which could be expressed most prominently:

(A) Increased disintegration in the structure of the Umayyad caliphate

(B) The Growth of the expectations from parties and individuals who would like to withdraw power from the Umayyads.[29]

Despite these events, there was no longer any unity among the Umayyads, and even when Marwan II came to the caliph, he could not handle the situation and the Umayyad government absorbed a great weakness and made it easy for the Abbasids.

[25-] Ibn Khaldun, Abdul Rahman Bin, Introduction by Ibn Khaldun, Translated by Mohammad Parvin Gonabadi, Tehran, Scientific and Cultural, 1996, p. 571
26- Tabari, the former, vol. 10, p. 4344
27- Esfahani, Abol-Faraj, sons of Abotaleb, Javad Fazel, Tehran, Ali Akbar Alami Bookstore, 1960, S 1, p. 345
٢٨- Ibn Khaldun, Al-Ebar Date of Ibn Khaldun, Translation by Abdolmohammad Ayati, Institute for Cultural Studies and Research, 1363, p. 2, p. 173
29- Tukhosh, Mohammad Soheil, Umayyad government, Hojjatullah Jodaki, Qom, Univerity Research Center, 1380, p. 197

The Umayyad oppression and persecution towards the Ahlul-Bayt and increasing dissatisfaction

The family of the Prophet Muhammad (PBUH), who had a high rank among the people, was driven from the scene at the time of the caliphate of the Umayyads, and the worst clashes and tortures were imposed on them. The horrific events that took place in the Muharam of the year 61 AH with the martyrdom of Imam Hussein (AS) in Karbala, as well as the various movements that happened afterwards, all failing, made the situation worse for the Alevis. Protest actions against the ruling situation and the treacherous behavior of the Umayyad Caliphs culminated. These protests were initially held in private and then in public, and ultimately turned into bloodthirsty revolutionary moves. In order to control the Sadat who actually ruled these bands, oppression against Sadat increased. Yaqoobi writes: When Zayd bin Ali (AS) was killed, Shiites of Khorasan moved on and revealed their efforts, and many came to them and were inclined to them.[30] Imam Baqir (AS) about the oppression of Ahlul Bayt (as) said:" We were humiliated and oppressed, we were driven away, humbled, deprived, and killed. We were always in fear and fear and we did not have security in our blood and friends (during Mu'awiya), our Shiites were killed in cities, their hands and feet got cut only with suspicion.[211]."

Conclusion:

These kinds of oppression, which also included non-Alawites, caused people to be opposed to the Umayyad Caliphs, so that in the period of Abdul Malik Marwan many insurrections occurred in places of Islamic lands, especially Iran. But the oppressive system and the hostility of the Umayyads to the Abbasids, the failure of the uprisings in the short term, the tightening of the political arena over the Shiites, the importance of emigration in Islamic thought, and the belief of the Shiites in it, the appropriateness of the African region, the acceptance of Shiites by the barbarians of this region, The influence and position of the Ahlul-Bayt (as) and the internal problems of Africa region caused the Shiites and Muslims to emigrate to this region to form a government and build up opposition to the emperors of the Shi'ism and the true Islam.

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