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### **Despotism and excessive control and their impact on isolation in the Fatimid era (358-567 AH / 969-1171 AD)**

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#### **Abstract**

The Fatimid state in Egypt (358-567 AH / 969-1171 AD) lasted for two centuries and had a name on the scene of historical events. She followed many policies and regulations to lead and control the affairs of the state. Among these policies was dismissal and job exclusion. This policy was used by the Fatimid State as part of its internal and external governance. Some officials of the Fatimid State, despite their stature, began to tyrannize their legitimate duties and to act. This prompted the Fatimid caliphs to use the Isolation policy as an administrative measure to curb their tyranny and eliminate their tyranny, both on the country's population and on the Fatimid Caliphate itself.

#### **Introduction**

After the Fatimid state moved from Morocco to the land of Egypt in the year 358 AH / 969 AD, it quickly became hurried to manage its state and control the course of things in it, as moving to a new place required it to establish and work with administrative systems, to prove its authority and management of its state. It is noticeable that the administration of the Fatimid state was not limited to the internal administration only, but also directed its attention to outside Egypt, such as Morocco and the Levant, (that is, the countries in which it had a hand and authority over it). It is known that the Fatimid state went through varying stages of strength and weakness, like other

states, and that this strength and that weakness directly affected the administrative system in it, so we see that there is a great difference and disparity in the management of the state between the two periods. The administrative need in the Fatimid state called for the use of certain policies that aimed at managing the state and controlling its affairs in the right direction from their point of view, and among those policies was the policy of isolation and functional dismissal that appeared clearly and significantly in the Fatimid state. In this research, the policy of isolation was shed light on, which was one of the policies followed in the Fatimid state, to limit the intransigence of the employees and stop their tyranny, and the nature of the subject necessitated that we divide it into five axes, 953-975 AD), the second cases of removal during the caliphate of Al-Aziz Billah (365-386 AH / 975-996 AD), the third cases of isolation during the succession of the ruler by the command of God (386-411 AH / 996-1021 AD), and the fourth cases of isolation during the succession of al-Mustansir by God (427), -487 AH/1036-1094AD), and the fifth and final axis: Cases of Isolation in the Caliphate of the Commander of the Laws of God (495-524 AH/1101-1130AD). In completing it, we relied on some of the sources, the most important of which are the book (The History of Damascus) by Ibn Asaker Abu al-Qasim Ali ibn al-Hassan ibn Heba Allah (T.: 571 AH/1175 AD), and also the book (The Hanafa's Exhortation with the News of the Fatimid Imams and the Caliphs) by Taqi al-Din Abu al-Abbas Ahmed ibn Ali ibn Abdul Qadir Al-Maqrizi (died: 845 AH / 1441 AD).

## Literature review

### **Despotism and persistence in control and its impact on the conduct of isolation in the Fatimid era**

(358-567 AH / 969-1171 AD)

The Fatimid state sought to impose its administrative personality, through the implementation of some important policies that had a significant impact on controlling the administrative system in the state. It applied the policy of isolation (Ibn Manzur, 1930) with employees who appeared to have attempts at tyranny or excessive control, taking advantage of their positions in The state and the tasks assigned and legislated to them.

#### **First: Cases of isolation during the caliphate of Al-Muizz li-Din Allah (341-365 AH / 953-975 AD)**

At the beginning of the formation of the Fatimid state in Egypt, specifically in the caliphate of al-Muizz li-Din Allah (Ibn Khalkan, 1994) (341-365 AH / 953-975 AD), when he set out to go to Egypt and leave Morocco, he thought about finding a suitable person to succeed him in that country, so his choice fell at first It is up to Abu Ahmed Jaafar bin Abdul-Amir (Ibn Khalkan, 1994), so the Caliph Al-Mu'izz summoned him and told him what he thought that he wanted to succeed him in that country (Al-Maqrizi, 1996). He agreed to that, but he asked the Caliph Al-Muizz to make all his actions as he sees fit and without referring to the Caliph, so he said: "You leave with me one of your children or brothers and I manage... and if you wanted something, I did it, and I did not wait for the matter to come in, for the distance between Egypt And Morocco, and the imitation of the judiciary and the tax and other things is from myself" (Al-Maqrizi, 2006). This means that Abi Ahmed's approval of his succession in those countries is coupled with conditions that lead in their entirety to the separation of the Maghreb countries from the Fatimid state and its new headquarters in Egypt (Farhan, 2020). It was natural for the Caliph Al-Muizz to

refuse that, because his request meant his tyranny and his persistence in controlling the lands he was entitled to, and his persistence in the Fatimid Caliphate itself. He said to him: "O Jaafar, you separated me from my kingdom, and you wanted to make me a partner in my affairs, and you squandered money and business without me, so get up, for you have erred in your luck, and you have not come to your senses" (Al-Maqrizi, 1996). The Caliph issued an order in which he was dismissed, and this was in the year 361 AH / 971 AD (Al-Maqrizi, 1996) in order to preserve his kingdom in the Maghreb from the administrative ambitions of Abu Ahmed and his attempt to control and tyrannize it administratively (Mishaan, 2019). This means that the Caliph Al-Muizz was right in this policy of isolation, but was there after Abu Ahmed a new person for this task? How was the choice of caliph? After the dismissal of Abi Ahmed, he chose the caliph Al-Muizz Yusuf bin Ziri Al-Sinhaji and handed him the state of the country (Abu Al-Fida, 1993; Ibn Al-Wardi, 1996; Ibn Taghri, 1992; Ibn Al-Imad, 1986; Mogadish, 1989) and commanded the population to owe him hearing and obedience (Ibn Adhara, 1983), because when the Caliph Al-Senhaji presented him with the matter of the Wilayat of Morocco, his response was different from what Abu Ahmed had brought, and far from tyranny and an attempt to singularly manage the country, and this is what we concluded from what he said to the Caliph Al-Mu'izz Billah, which was mentioned by Al-Maqrizi (Al-Maqrizi, 2006) "Then he increased that, and he did not stop until he answered him and said: O Maulana: on condition that you give the judiciary and the tax to whom you see and choose, and the news to whom you trust, and you make me stand before them, ... and the matter is for them and a servant in between." Regardless of whether Al-Sinhaji's answer stems from himself and what he wanders about, or because he knew what happened with Abu Ahmad and was also afraid that he would be excluded and isolated, what we can say is that the administration of the Fatimid state was a wise administration that excluded those who tried to tyrannize the affairs of the state and chose the most suitable person to succeed him In Morocco.

### **Second: Cases of Isolation in the Caliphate of Al-Aziz Billah (365-386 AH/975-996AD)**

In the caliphate of Al-Aziz Billah (Al-Dhahabi, 1985) (365-386 AH/975-996AD), when he handed over the administration of Damascus (Al-Yaqubi, 2001) to Bakjour (Al-Dhahabi, 1993) in the year 373 AH/983AD, We note that the period of his rule in the country of Damascus was not a blessed period, because Bakhour started to go too far in his behavior, bad conduct with the people of the country (Ibn Al-Atheer, 1997; Ibn Al-Adim, 1996; Ibn Khaldun, 1988). As he is a tyrant against the residents of Damascus and oppresses them and seized them (Ibn Asaker, 1995; Al-Dawadari, 1961; Ibn Kathir, 1989), and he also used the policies of murder (Maskawih, 2000) and crucifixion with them, to the extent that he killed nearly three thousand people and crucified some others) Antioch, 1990). Although the numbers of the dead are exaggerated, it indicates the severity of his brutality and cruelty. On the other hand, he had a negative attitude with the Fatimid Caliphate as well, as he was acting contrary to the orders of the Caliphate (Al-Dawadari, 1961; Al-Maqrizi, 2006), which led to the Fatimid minister Yaqoub bin Kilis (Al-Dhahabi, 1985) seeking to isolate him when The Aziz Caliph (Ibn Al-Atheer, 1997; Ibn Khaldun, 1988) until the Aziz Caliph answered him to that and issued an order to dismiss him in the year 378 AH / 988 AD (Ibn al-Atheer, 1997; Ibn al-Adim, 1996). The quest of Minister Yaqoub bin Kilis to dismiss the governor of Bakjour prompts us to wonder: Was this quest what he did to Bakjur with the people of Damascus only? Or did he have other reasons? Some historians (Ibn Al-Atheer, 1997; Al-Dawadari, 1961) pointed out that the reason for this is due to what the governor of Damascus

did in Bakjour, in terms of narrowing and strictness in dealing with the owners and agents of the minister Ibn Kilas in Damascus, as well as his control over the minister's property and the killing of his agent Ibn Abi Al-Awd Al-Saghir (Ibn Al-Qalanisi, 1983) there, which led to the anger of Ya'qub bin Kilis and his quest to isolate him, and the evidence for this is his saying to the Aziz Caliph after these actions, "This is the first disobedience of Bakkour, and you will see what will be of it" (Al-Dawadari, 1961). This narration indicates that the Fatimid vizier Yaqoub bin Kilis was upset with what Bakjur had done with his companions since the beginning of his assumption of the Emirate of Damascus, and even before he went too far with the people of the country and exaggerated his actions, and this means that his quest carried a personal position with the governor. Indeed, the Caliph Al-Aziz issued an order to isolate him in the year 378 AH / 988 AD (Ibn al-Atheer, 2013; Ibn al-Adim, 1996), and he marched an army from Egypt to Damascus led by Munir al-Khadim with the aim of controlling the country and isolating its governor, Bakjour (Ibn Asaker, 1995; Ibn al-Wardi, 1996). So, a fight took place between the two parties until the latter was forced to surrender and leave the country and go to Homs (Yaqout Al-Hamawi, 1995), and Munir (Ibn Asaker, 1995) became its ruler (Ibn Asaker, 1995). After several events that go on to explain, Bakjour settled in the city of Raqqa (Yaqout al-Hamawi, 1995), and established the call for the Fatimid caliphate there (Ibn al-Adim, 1996; Ibn Asaker, 1995). Within the framework of what was presented, two issues appear to us that we must stand on. The first is Bakjour's motives in establishing the call to the Fatimid Caliphate even after his removal. As for the second issue, how did the new governor run the Emirate of Damascus? Was the issue of dismissing the governor in Bakjour and bringing in a new governor (Munir al-Khadem) was useful in managing the Emirate of Damascus? With regard to the issue of establishing the Fatimid da'wa by the ousted governor of Bakjour after his dismissal, we did not find, according to the available sources, a reason for him to do so, but perhaps he wanted to obtain a new position or even return to his position, so he wanted by doing this to draw closer to the Fatimid state by establishing the da'wah there and spread them to other countries. As for the issue of the governor, Munir al-Khadem, and his guardianship of the Emirate of Damascus by the Fatimid state, it was feasible, as he was able to manage the country in the best way, this is what the author of al-Mukhtasar (Abu al-Fida, 1993) said: "Munir al-Khadem settled in the Emirate of Damascus and improved the conduct of its people." Thus, we can consider the administration of the Fatimid state was a good administration that excluded the governor of Bakjour, who misbehaved with the people of Damascus, and brought in an efficient governor who was able to administer the country away from injustice and tyranny.

### **Third: Cases of dismissal during the succession of the ruler by the command of God (386-411 AH / 996-1021 AD)**

In the caliphate of Al-Hakim by the command of God (Al-Dhahabi, 1985) (386-411 AH/996-1021AD), specifically in the year 391 AH/1000AD, the Caliph Al-Hakim dismissed Al-Muhtasib (Al-Qalqashandi, 1987) Ibn Abi Al-Najda, and this was a grocer at the beginning of the matter and then the situation improved. Until he held the position of Hisbah, but he took to his actions and mistreated people, so the Caliph Al-Hakim arrested him as a result, and then used another policy with him, in addition to his arrest, he cut off his hand and tongue, and also used with him the method of defamation, as he was famous for a camel and then struck his neck (Al-Maqrizi, 1996). One of the researchers (Abdulaziz, 2018) wonders about the ruling caliph's policy with

Al-Muhtasib, saying: "We do not know the extent of the offense and the abuse committed by him against the subjects until he deserved this punishment, or is this considered an exaggeration in the punishment, which seems to have been a characteristic of the era of the ruler." In fact, we do not have a definitive answer to that, except that all that can be said, whether the Muhtasib deserved this punishment or not, is that his dismissal by the ruling Caliph was indicative of the Fatimid state's follow-up to its employees and how they managed their positions.

And in the year 408 AH/1017 AD, the Caliph Al-Hakim Satkin, nicknamed the State's Share, was removed from the Emirate of Damascus, after his tenure there lasted two years, as he took power in that emirate in 406 AH/1015 CE (Ibn Asaker, 1995; Al-Dhahabi, 1985).

Ibn Taghri Bardi cited the reason for his dismissal, saying: "He was unjust and unjust." As for the incident of his dismissal, Fari said that he had built an iron bridge under the Citadel of Damascus, and issued an order to the general public not to cross it after its completion, wishing to be the first to cross it. Damascus people:

The bridge was knotted and his hands unraveled his nakedness as he did not know that he should cross the barrier to it. (Ibn Taghri, 1992)

It is clear from the foregoing that the Fatimid caliphs communicated with the regions under their control and issued a decision to isolate them even if they were outside their country, meaning that they followed the course of events in that country despite its distance, and this is an indication of the good management of the Fatimid state.

#### **Fourth: Cases of Isolation in the Caliphate of Al-Mustansir Billah (427-487 A.H./1036-1094 A.D.)**

During the caliphate of Al-Mustansir Billah (Ibn Khalkan, 1994) (427-487 AH/1036-1094AD), the minister Abu Al-Barakat Al-Jarja'i (Ibn Al-Sayrafi, 1924) was dismissed from the ministry in 441 AH/1049AD (Al-Suyuti, 1967). The motives for his dismissal lie for several reasons. Among them was his use of various policies that led to the resentment and grumbling of the population, as he used the policy of arresting and confiscating people, as well as exterminating and molesting whoever wanted from the population without the knowledge or permission of the Caliph Al-Mustansir, as well as his use of the policy of exile with them (Ibn Al-Serafi, 2006). In addition to all of what we have mentioned, his enemies found a way to lure Caliph Al-Mustansir with him and that he misbehaved when he rushed to prepare the soldiers for one of the cities of the Levant, which led to the harm of the state by doing this. His behavior with the population (Al-Maqrizi, 1996). He was arrested in the year 441 AH/1049 AD, and he was dismissed from his position and exiled to the Levant (Ibn al-Sayrafi, 2006). Thus, we see how the minister's persistence in his control and his duties as a minister led to his dismissal and exile outside Egypt, as he was exiled from the population during his ministry.

#### **Fifth: Cases of Isolation in the Caliphate of the Commander of the Laws of God (495-524 A.H./1101-1130 A.D.)**

In the caliphate of al-Amir bi Ahkam Allah (Ibn Khalkan, 1994) (495-524 AH/1101-1130AD), he issued a decree dismissing the governor of Cairo, Saad al-Dawlah al-Ahdab in the year 519 AH/1125 AD, due to his persistence and oppression against the author of the book (al-Qalqashandi, 1987) Aba al-Hasan. Bin Osama (Al-Qalqashandi, 1987) and his mistreatment of him (Al-Maqrizi, 1996). As for the reason for his dismissal, it is narrated that the commanding

Caliph asked the governor of Cairo to bring the writer of the document to create what he reads on the pulpit on the issue of the arrest of Minister Al-Mamoun Al-Batahi (Al-Dhahabi, 1985) and his brother, but the Caliph Al-Amir did not inform Saeed Al-Dawla of this, so they imagined that the Caliph asked him for something else, so he went And he brought him from Egypt at night, insulted and mistreated him, and wanted to bring him to Cairo on foot until he brought him to the Caliph while he was tired and unable to move. When the Caliph learned of this, he dismissed him from the Wilayat of Cairo (Ibn Al-Taweer, 1992), and he also punished him by ordering to take off their shoes and put them on his feet until they were cut off. Al-Maqrizi, 1996).

## Conclusion

After we reviewed the historical material related to the issue of tyranny and excessive control and their impact on the isolation procedure in the Fatimid era (358-567 AH / 969-1171 AD). It was necessary to mention the most important findings of the study:

1. The policy of dismissal included all the state staff, regardless of their specializations, including ministers, mediators, governors, and accountants, and no specific job was excluded from this policy.
2. The employees' use of some arbitrary policies was the biggest reason for their dismissal, as all of the cases of dismissal of employees we mentioned were due to their unfairness to the people and their tyranny over the population, and causing harm to them.
3. The Fatimid Caliphs issued a decision to dismiss some of the employees based on the residents' desire to get rid of these employees and their oppression, meaning that this dismissal was a response to the public opinions of the people.
4. The distance did not prevent the Fatimid caliphs from communicating with the areas under their administration, and their issuance of the decision to isolate some of them.
5. The dismissal policy is considered a disciplinary measure and punishment for employees who have proven mismanagement, dereliction of duty, or despotism in the tasks assigned to them.

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