

### Revolutionary Conspiracies

The revolution which placed the Caliphate in the hands of the Abbasid dynasty had been largely assisted by philosophical and free-thinking elements among educated Muslims. When <sup>this dynasty was established</sup> ~~the established in power~~ this ~~element~~ <sup>intellectual</sup> religious element became an embarrassment. The rulers attempted a compromise by accepting the <sup>moderate</sup> ~~moderate~~ or rationalist version of the orthodox Sunni faith, but the extremes of fanaticism among the ignorant were not to be reconciled. Extreme Shiites and especially the Ismailians combined in a political conspiracy against the Abbasids, and after some persecution of orthodox Sunnites under ~~the~~ <sup>the</sup> Caliph accepted the fully orthodox church, and no longer attempted the hopeless task of reconciling the <sup>subversive</sup> ~~subversive~~ sects. Secret conspiracies fostering extraordinary superstitions flourished among the ignorant and disaffected, under the organization of ambitious charlatans who had no genuine connection with the Islamic faith. Thus the liberal movement set in religion under which the Abbasids had risen, became ~~abolished~~ <sup>abolished</sup> led to the sects of secret revolutionaries which harassed the Abbasid State. Abu Muslim the general whose victories in Khwarizm had freed the East from the Umayyads, was regarded as an incarnation of the Divinity, and his coming from "concealment" was eagerly awaited. Under Al Mahdi the "sealed prophet of Khwarizm", claimed that the Divine spirit had passed from Abu Muslim to himself, and raised a rebellion which was successfully repressed.

The most successful organizer of revolution was Abdallah ibn Ma'aruf. His open sect agitate or missionaries made use of Manichean and Greek philosophical arguments to undermine faith in the orthodox religious authorities; then selecting those sects by steps according to their credulity and enthusiasm <sup>they</sup> ~~to~~ advanced them to successive grades of his secret political organization, the highest grades only realizing the atheistic views and mundane ambitions of the leaders. (An excellent account of the Ismailian sect is to be found in O' deary's History of the Fatimid Caliphate). When the proselyte was firmly convinced of the unavailability of orthodox teaching, he was voluntarily instructed in the fallaciousness of finite judgment, and taught to <sup>rely</sup> ~~rely~~ for the authority of the divinely inspired Imam. The true Imam was to be found in Ismail (or his son Muhammad) son of ~~the~~ <sup>the</sup> Jafar or Sadig, lineal descendant of Ali; Abdallah was the "coadjutor" of Ismail, and the secret was taught that the teaching of Abdallah in the name of Ismail had abrogated the superseded the teaching of the prophet Muhammad, even as Muhammad's teaching had superseded that of Jesus and Moses. After this stage the disciple appears to have been ready to ~~believe~~ <sup>believe</sup> accept law of God or Man, and to commit any villainy for his sect.

It is clear that this system was devised for revolutionary purposes, and deliberately designed to appeal to the ~~Abbasid~~ <sup>Abbasid</sup> more disaffected members of the Shiite faith who devoutly upheld the claims of the descendants of Ali. The political history of the movement shows <sup>it</sup> ~~itself~~ to have been well supplied with funds. Ma'aruf father of Abdallah was said to be a Jewish agent; and several other stories show that contemporary suspicion fell upon the Jews as organizing or assisting the secret society. Certain it



is that the renegade Jew, Abu Killis, was the one who encouraged the Fatimids to invade Egypt, and the favoritism which the early Fatimids showed to the Jews is undoubted.

The two main political achievements of the Arab revolutionary organization were (i) the revolution of the Kararmatians, and (ii) the establishment of the Fatimids in Egypt. The work of the Kararmatians was wholly destructive; for the most part <sup>ignominy</sup> ~~Byzantine~~ pillagers they laid waste wide areas in Mesopotamia, Syria and Arabia which have never since regained their fertility. The doctrine included communism and promiscuous intercourse of the sexes. The parents of Isma' were enrolled in large numbers and commenced a reign of terror (277), in which they were notably joined by Isma'ite Khatibism. It was not till 299 that the rebellion was quelled?

The establishment of the Fatimid dynasty was at first sight a significant achievement. Ubaidallah al Mahdi was apparently a descendant of Abdallah ibn Ma'in, and after his success in establishing himself as ruler in Ifriqiya a number of genealogies were fabricated assigning to him descent from Abu al <sup>Chalif</sup> ~~Chalif~~ Ali. In Africa we do not hear of any communist revolution. The political agent was a Shiite religious teacher who gained the respect and support of the Berber tribes of Katanah; with their aid he raised a rebellion which overthrew the Aghlabide dynasty, of hereditary Arab governors of Ifriqiya, who paid tribute to the Abbassids at Baghdad. All this was the work of one Abu Abdallah, who was apparently a sincere Shiite. He and the chiefs of Katanah appear, after they had installed their sacred ruler El Mahdi, appear to have felt doubts as to his miraculous powers; probably hisomantic designs were formed, but certainly Abu Abdallah was soon executed, thus showing the fate of Abu Muslim who had established the Abbassids <sup>similarly</sup>.

The Mahdi also soon abandoned extreme Shiism; strictly he enforced the observance of Islam, punishing severely the Kararmatians who tried to ignore these practices. No real open heresies as that of the ~~the~~ Kararmatians was tolerated. For 23 years he showed himself a capable ruler, and appears to have successfully freed himself from the destructive conspiracies with which ~~he~~ ~~was~~ ~~surrounded~~

	933-946	See reign 13 years (Naval attacks on S. France, Lyons, Calabria)	Fighting on	
Al Mansur	946-953	day of fear in Morocco, Zanzibar, Oran, Sicily in Fez.	Fighting on	
Al Mu'izz	953-975	cultured tastes, literary ability, conquered Egypt and Sicily	in Morocco	Golden Age 966-1076
75. Al Aziz	975-996	wife's brother Malika's pretensions		
Al Hakim	996-1021 (11-35)	Benign, Eccentric	Takes no interest	
Al Zahir	1021-1035 (16-30)	No power		
Al Mustansir	1035-1095	Chalif <sup>by</sup> ruler at Jerusalem (Said ad Daulah), Juvaynir Sadaga		Decline
9	1094-1101 (18-25)			
10	1101-1131 (14-34)	for 6 years his own reign, terminated by Transition		
11	1131-1149 (57-75)	Cousin, own reign, negro mercenaries in and power		
12	1149-1154 (16-21)			
13	1154-1160 (5-11)			
14	1160-1171 (9-20)			