

Political life in Yemen until the end of the fifth century AH

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Abstract:

History is the eternal record that has immortalized the deeds of men, their feats and their great achievements, and thus preserved for us the bright image of our Arab-Islamic civilization. The Hijris, and then the historical schools that stood out with the efforts of these crystallized historians.

The fact that the history in this field requires standing on the importance of the fourth and fifth centuries AH since the fate of historians in these two centuries with a distinguished status reflected in their scientific production and expansion of authorship, their contribution to the completion of what has been achieved by Aslan, Events, news and their erasure, which contributed to the crystallization of historical writing methods in Yemen and the consolidation of their origins, were therefore a significant influence on the historical productions that emerged in later centuries.

Introduction

Yemen witnessed during the early centuries of the Hijra, that is, since the time of the Prophet Until the end of the Umayyad era and the beginning of the Abbasid Caliphate, radical political transformations took place, represented by the transition from provinces directly linked to the center in Medina and Mecca to semi-autonomous rule under local governors and families. This period was characterized by rapid integration into the Islamic state and extensive participation in the Islamic conquests in various regions. Then, sectarian political conflicts between the Zaydis, the Ismailis, and the Najahid state emerged as a decisive factor in the form of government. The nature of the political situation in Yemen during different historical periods can be explained as follows:

First: Yemen's entry into Islam:

Yemen was a destination for the merchants of Quraysh, as it was one of the stops on the winter and summer trade journeys. Therefore, news of the people of Mecca and what was happening there regarding the call to Islam was not hidden from Yemen. The conversion of the Yemenis to Islam was not a coincidence, because the matter of the noble prophetic mission in 610 AD was not hidden from them, through the trade journeys that took place between Quraysh and Yemen, and what followed of the secret and public events of the call to Islam.

Then addressing the MessengerThe arrival of people from neighboring tribes, followed by the migration of some Muslims to Abyssinia, then to Medina and the beginning of the formation of the Medina state in Yathrib, which emerged with its own special status after the Battle of Badr in the year (2 AH/623 AD), to then threaten the Roman Empire in Dumat al-Jandal in the year (5 AH/626 AD) and expand in the surrounding areas after the expulsion of the Jews of Banu Qaynuqa, Banu Nadir and Banu Qurayza as a result of their hostile stances towards the Messenger and the Muslims, then its authority was established after the Treaty of Hudaibiyyah (6 AH/627 AD), so all these successive events had a great impact on the souls of the people of Yemen, and their reaction to that was positive.¹⁾

After the Prophet established the state of Medina, as we mentioned, he expanded the scope of his call to Syria, inviting the Persian king Khosrow and the Roman emperor to believe in God. As for the Persian administration in Yemen, the Prophet He sent a message to Badhan, the Persian governor of Yemen, inviting him to Islam. Badhan responded to the call of Islam, and his followers followed him in this. The Messenger confirmed him in his position in Yemen, and he remained its governor until he died.²⁾

The Islamization of the Yemeni tribes took on a peaceful character, through their response to the call of Islam without war or fighting. Therefore, the Islamic state used the method of sending missions and raids towards some other Yemeni tribes that did not respond to the call of Islam, including those sent to the Daws tribe under the leadership of Tufayl ibn Amr al-Dawsi (d. 11 AH/633 AD)³⁾.

Yemen was one of the countries that the Prophet foretold. With its people embracing Islam, Yemen was not far from the minds of Muslims in the early days of Islam, and it was among the countries they considered migrating to. The Prophet's prophecy came true. Yemen was among the first regions of the Arabian Peninsula to embrace Islam, following the Treaty of Hudaibiyyah.⁴⁾The Prophet began fighting between the Muslims and the polytheists of Mecca in the year 6 AH/627 AD. In calling to Islam, he sent messengers to the rulers of neighboring regions and countries. He sent a messenger to Khosrow of Persia, but Khosrow did not accept that invitation and tore up the Prophet's letter. Khosrow was not satisfied with that, but wrote to Badhan al-Farsi, his governor over Yemen, asking him to send for this prophet. He sent messengers to warn him to cease his preaching, and if he did not, to send him his head. So Badhan sent his messengers to the Prophet. He invited them to Islam and prophesied to them the death of Khosrow before their return to Yemen. When they returned, what the Prophet had told them was confirmed for them. This was their proof of the truth of his prophethood.⁵⁾

Thus, Yemen was among the first regions in the southern Arabian Peninsula to embrace Islam, and indeed, it was one of the most important pillars of its spread in the Arabian Peninsula. The conversion of Badhan and his sons led to the spread of Islam to the rest of Yemen, and the Prophet sent them someone to teach them about religious matters and its principles, and one of the first of these was Ali ibn Abi Talib (peace be upon him), who succeeded in bringing the Hamdan tribe into Islam at his hands.⁶⁾

Secondly: The political conditions of Yemen during the Rashidun and Umayyad eras:

In the tenth year of the Hijra (631 AD), that is, during the life of the Holy ProphetSome apostasy movements emerged, and historians have attributed the reasons for apostasy to several factors, including the prophecies of some apostate leaders, their wearing of crowns, their rejection of the authority of the Medina state government, and their withholding of zakat (alms) from apostasy and its movements.⁷⁾Among these apostates was the black Ansi ⁽⁸⁾"He who claimed prophethood and was followed by his tribe. The apostasy of Al-Aswad Al-Ansi, from its very beginning, along with his claim to prophethood, carried a form of tribal fanaticism, for he wrote to the Prophet's officials." In the land

⁽¹⁾Al-Tabari, History of the Prophets and Kings, Vol. 2, p. 389; Ibn Kathir, The Prophetic Biography, Vol. 1, pp. 10-11.

⁽²⁾Ibn Kathir, The Biography of the Prophet, Vol. 1, p. 48.

⁽³⁾Al-Shuja', Abd al-Rahman, The History of Yemen in Islam, pp. 72-75.

⁽⁴⁾Al-Hudaibiyyah is a medium-sized village, not large, named after a well there near the tree mosque where the Prophet received the pledge of allegiance. The Companions were there before the Treaty of Hudaibiyyah. It is one stage away from Mecca and nine stages away from Medina. Yaqut, Mu'jam al-Buldan, Vol. 2, pp. 229-230.

⁽⁵⁾Ibn Hisham, The Biography of the Prophet, Vol. 1, p. 65; Al-Hadithi, Abdul Latif, The People of Yemen in the Early Days of Islam, p. 100.

⁽⁶⁾Muhammad, Tariq Abu Al-Wafa, History of Sana'a from the Dawn of Islam until the Late Fourth Century AH, p. 33.

⁽⁷⁾See Al-Waqidi, Apostasy and a Summary of the Conquests of Iraq; pp. 19, 125; Al-Yaqubi, History of Al-Yaqubi, Vol. 2/p. 128.

⁽⁸⁾He was called "the Black" because of his dark complexion, and nicknamed "the Veiled One" because he wore a turban and was veiled. He was also called "Rahman of Yemen" because he was a priest from the village of Khabban in a valley near Najran. (Al-Baladhuri, Futuh al-Buldan, p. 130)

of Yemen, he said: "O you who have come to us, hold on to what you have taken from our land, and save what you have collected, for we are more deserving of it, and you are as you are."⁹But four months after his release, his movement was eliminated.

After the apostasy movement in Yemen subsided, Caliph Abu Bakr sought to mobilize these men and their energies in the most honorable of fields, namely the field of jihad. He sent a message to the people of Yemen explaining his desire to fight the Romans and his declaration of jihad, and asking them to participate in that war with the rest of the Muslims.

During the caliphate of Imam Ali (peace be upon him), the Hamdan tribe, residing in and around Sana'a, participated in the events of the conflict between Mu'awiya and Imam Ali, and they supported the Imam.¹⁰This participation was manifested in the Battle of Siffin.¹¹In the year (37 AH / 657 AD), he relied on them greatly, to the point that he said to them: "You are my shield and my spear" (¹²).

During the Umayyad era, Yemen was not far removed from the influence of what happened on the political scene of the Umayyad state. The people of Yemen, especially the Hamdan tribe, were supporters and soldiers backing the grandson of the Messenger of God, Hussein (peace be upon him), until his martyrdom in Karbala in the year (61 AH / 680 AD)¹³ The people of Yemen were disgruntled by what happened to Hussein and his family at the hands of the Umayyad army, as well as by what happened to the people of Medina in the Battle of al-Harrah.¹⁴.

As a result of these conditions and their consequences, the Kharijites emerged.¹⁵The heat (¹⁶The Kharijites, who controlled most of the Yemeni regions in the year (71 AH / 690 AD), did not stand idly by in the face of the Kharijites' takeover of their cities. Wahb ibn Munabbih (d. 110 AH / 728 AD) urged the people to gather to fight them, but the people of Yemen returned and realized that they had no power to fight the Kharijites. Peace was made between the two parties, but matters remained turbulent in Yemen until the year (73 AH/692 AD) when Abdullah Ibn Al-Zubayr was killed.¹⁷In Mecca, Abd al-Malik ibn Marwan became the undisputed caliph. From then on, Yemen remained under Umayyad rule, and governors were appointed by the Umayyad caliphs. The governors used cruelty and severity in their rule over Yemen because they knew how much the Yemenis hated Umayyad rule. Among them was Muhammad ibn Yusuf al-Thaqafi (107 AH/725 AD), who ordered the imams of the mosques to curse Ali (peace be upon him). He also ordered the collection of firewood to burn lepers in Yemen, but he died before that.

Third: The political conditions in Yemen during the early Abbasid era:

In the first and second centuries of the Hijra, Yemen enjoyed a degree of political stability, witnessing only minor disturbances that did not succeed. At the same time, the Yemenis held a deep love for the Prophet's family in their hearts. This love arose when Imam Ali (peace be upon him) entered Yemen, especially among the Hamdan tribes.¹⁸The distance of Yemen from the center of the Caliphate, and the ruggedness of its routes and mountainous nature, were factors that encouraged the Alawites to look to it and make it a center for their activities against the Abbasid Caliphate. After the Battle of Fakh (¹⁹Of the family of al-Hasan, only Idris and Yahya, the sons of Abdullah ibn al-Hasan, survived. Idris fled to the land of Morocco, and Yahya went to Yemen and stayed in Sana'a for a few days, but the search for him intensified, so he went to the land of Daylam.²⁰In the late second century, Yemen witnessed the revolt of Ibrahim ibn Musa ibn Ja'far, who came to Yemen as a preacher of the Alawi Imam of Kufa, Muhammad ibn Ibrahim ibn Ismail ibn Tabataba, who died in 199 AH/815 AD. Ibrahim ibn Musa arrived in Yemen in 200 AH/815 AD and spent his days in Yemen killing and torturing people until he was nicknamed "the Butcher." Caliph al-Ma'mun was forced to send someone to Yemen to take control of affairs and restore order. He sent Muhammad ibn Ali ibn Isa ibn Mahan, and there were great battles between him and Ibrahim ibn Musa. Then he sent Muhammad ibn Ibrahim ibn Ziyad in 203 AH/818 AD, who was able to suppress the Butcher's revolt and restore order.²¹.

⁽⁹⁾ Al-Tabari, History of the Prophets and Kings, Vol. 3, p. 229.

⁽¹⁰⁾ Al-Hariri, Muhammad Issa, Sectarian Trends in Yemen, p. 11.

⁽¹¹⁾ Siffin is a desert west of the Euphrates. The Battle of Siffin took place there between Ali ibn Abi Talib (peace be upon him) and Muawiyah ibn Abi Sufyan. At the beginning, Ali ibn Abi Talib had the upper hand, but at the end of the battle, Muawiyah's soldiers raised copies of the Qur'an on the tips of their spears, demanding that the Book of God be used as an arbitration between them. (Al-Ya'qubi, Tarikh al-Ya'qubi, Vol. 2, pp. 186-189; Al-Tabari, Tarikh al-Rusul wa al-Muluk, Vol. 4, pp. 573-574; Ibn al-Imad, Shadharat al-Dhahab fi Akhbar man Dhahab, Vol. 1, pp. 44-45).

⁽¹²⁾ Al-Tabari, History of the Prophets and Kings, Vol. 5, p. 41.

⁽¹³⁾ Al-Ya'qubi, Al-Ya'qubi's History, Vol. 2/p. 243; Al-Tabari, History of the Prophets and Kings, Vol. 5/pp. 400, 467; Yaqut al-Hamawi, Dictionary of Countries, Vol. 4/p. 445.

⁽¹⁴⁾ The Battle of al-Harrah took place at the end of Dhu al-Hijjah in the year (63 AH / 683 AD) in Medina, where the people of Medina rebelled against Yazid ibn Muawiyah because of his bad conduct and policies, so he sent Muslim ibn Uqbah against them, and he killed thirteen companions and three hundred and six people from the sons of the Muhajireen and Ansar, and Medina was pillaged for three days. See al-Tabari, History of the Prophets and Kings, Vol. 5/pp. 484, 494; Ibn al-Imad, Shadharat al-Dhahab, Vol. 1/pp. 70-71.

⁽¹⁵⁾ The Kharijites were those who rebelled against Ali ibn Abi Talib (peace be upon him) during the Battle of Siffin (37 AH/657 CE) in protest against his acceptance of arbitration. They were called the Kharijites, and they referred to themselves as the Shurat, meaning those who sold their souls in this world and bought the Hereafter, acting upon the words of God Almighty in Surah At-Tawbah, verse 111: "Indeed, Allah has purchased from the believers their lives and their properties in exchange for Paradise." Despite this, they excommunicated one another, and their number reached approximately twenty-seven sects. (Al-Baghdadi, Abd al-Qahir, Al-Farq Bayn al-Firaq, p. 17; Al-Shahrastani, Al-Milal wa al-Nihal, p. 50; Al-Maqrizi, Al-Mawa'iz wa al-I'tibar bi-Dhikr al-Khitat wa al-Athar, vol. 4, pp. 178-180).

⁽¹⁶⁾ They were so named because they left the army of Ali ibn Abi Talib (peace be upon him) and headed towards the village of Harura near Kufa. Their number at that time was estimated at twelve thousand. Ali (peace be upon him) debated with them, and eight thousand of them returned, while the rest fought him at Nahrawan (39 AH / 659 CE). (Al-Ya'qubi, Tarikh al-Ya'qubi, vol. 2, pp. 191-193; Al-Baghdadi, Al-Farq bayn al-Firaq, p. 51; Ibn al-Imad, Shadharat al-Dhahab, vol. 2, p. 50).

⁽¹⁷⁾ Abdullah ibn al-Zubayr ibn al-Awwam, whose mother was Asma bint Abi Bakr al-Siddiq, was the first child born to the Muslim emigrants in Medina. He participated in the Battle of Yarmouk, entered Egypt with the army of conquest, and fought in the Battle of the Camel. He rebelled against the Umayyads in the Hijaz and was then proclaimed Caliph in 64 AH (683 CE). He ruled over the Hijaz, Yemen, Iraq, Egypt, Khurasan, and all of the Levant except Damascus. Abd al-Malik ibn Marwan then appointed al-Hajjaj ibn Yusuf al-Thaqafi to besiege him at the Kaaba for five and a half months until he was killed at one of its gates near al-Safa in 73 AH (692 CE). (Al-Tabari, History of the Prophets and Kings, vol. 6, p. 187)

⁽¹⁸⁾ Ibn al-Ahdal, Tuhfat al-Zaman fi Tarikh Sadat al-Yaman, p. 18.

⁽¹⁹⁾ A valley in Mecca where a battle took place between al-Husayn ibn Ali al-Abid ibn al-Hasan al-Muthanna ibn al-Hasan ibn Ali ibn Abi Talib (peace be upon them), who set out calling for himself in Dhu al-Qi'dah of the year 169 AH (786 CE). A group of Alawites pledged allegiance to him as caliph in Medina, and he went to Mecca. When he reached Fakh, he was met by the armies of the Abbasids, led by al-Abbas ibn Muhammad ibn Ali ibn Abdullah ibn Abbas. A large number of Alawites were killed, and it is said that Mubarak al-Turki shot al-Husayn with an arrow, killing him, and his head was taken to the Abbasid Caliph al-Hadi. They also killed a group of his army and family members, and their dead remained in the open for three days. For this reason, it is said that no calamity after Karbala was more severe and tragic than Fakh. (Yaqut al-Hamawi, Mu'jam al-Buldan, vol. 4, p. 269; al-Tabari, Tarikh al-Rusul wa al-Muluk, vol. 8, pp. 195-203; al-Mas'udi, Muruj al-Dhahab, vol. 3, p. 337) Ibn al-Athir, Al-Kamil fi al-Tarikh, vol. 1, pp. 90-94

⁽²⁰⁾ Al-Ya'qubi, Al-Ya'qubi's History, Vol. 2, p. 405.

⁽²¹⁾ Ibn al-Dayba', Qurrat al-Uyun, p. 146.

And to establish the first independent state in Tihama, Yemen, which was the Ziyadid state.²² It owes its allegiance to the Abbasid state.²³ The independence of the Ziyadids in the Tihama region led to the encouragement of the Abbasids, the Ya'far al-Hawali²⁴ They established a state loyal to them in Sana'a, but they did not emerge as a political force until the reign of Al-Mu'tamid 'ala Allah Al-Abbasi (256 AH/869 AD), who took the oath of allegiance for him in Yemen through Prince Ya'fur bin Abdul Rahim Al-Hawali. Al-Mu'tamid's letters reached him in the year (257 AH/870 AD), so he sent his agents over the districts and gained control over Sana'a, Al-Jund, and Hadhramaut. Nevertheless, the Ya'fira remained loyal to the Ziyadids, the people of Zabid, and paid them tribute. They were their representatives in Sana'a and its constituents because they were unable to resist them.²⁵ Meanwhile, Ibn Ziyad continued to pledge allegiance to the Abbasids and sent them money and gifts, as did his sons after him.²⁶

As for the political conditions of Yemen in the fourth and fifth centuries AH, these two centuries brought a dangerous situation. After Yemen became completely or nominally independent from the Abbasid state, several trends emerged, each pledging allegiance to a specific party within it.

Fourth: Nominal loyalty to the Abbasid Caliphate:

Yemen remained subject to the Abbasid Caliphate, like the rest of the Islamic world, and a seat of its governors. Despite its distance from the Abbasid capital in Baghdad, it was not isolated from the general policy of the Abbasid state, and was therefore affected by the important events that took place there.²⁷

The Abbasid Caliphate realized the importance of the province of Yemen, including its capital Sana'a, so they were keen to adopt a policy that would help them tighten their grip on it. The first manifestation of this policy was the frequent changing of governors, and then helping them to prevent this province from becoming independent from them, given that it was adjacent to the Hijaz region, the seat of the Islamic holy places, until the number of its governors reached more than fifty governors in the first Abbasid era alone.

After Harun al-Rashid (170-193 AH) pledged allegiance to his son al-Amin (193-198 AH) and then after him to his brother al-Ma'mun (198-218 AH), it was as if he had laid the first foundations for the division of the Arab Islamic state, and indeed this result was achieved immediately after the death of Harun al-Rashid.²⁸ After the war between al-Amin and al-Ma'mun ended, in al-Ma'mun's favor of course, Yemen was among the first cities to submit to al-Ma'mun's authority and voluntarily depose al-Amin. However, it soon became a battleground for the Alawites who rebelled in Kufa, Mecca, and even Yemen itself.²⁹

The Yemeni leaders also found an outlet in this atmosphere to break the stick of obedience and fight the power of the Caliphate in order to take control of the matter, as happened with Ahmed bin Muhammad al-Amri, named after Omar bin al-Khattab, who rebelled during the days of al-Ma'mun. Al-Ma'mun sent a force to him led by Abu al-Razi Muhammad bin Abdul Hamid in the year (212 AH / 837 AD), and he was eliminated and his supporters were scattered in the year (214 AH / 829 AD).

The idea of separation or independence from the Abbasid Caliphate center in Baghdad spread over the years. This idea was aided by the sending of official governors as their deputies to govern the distant regions under its jurisdiction.

Since Yemen was among the regions where the idea of independence began to grow and develop, as we mentioned, from the Abbasid Caliphate, and since the political situation there was not stable, the Caliphate sent governors to rule most of the cities of Yemen, such as Sana'a, Sa'dah, and Al-Jund. During the reign of Al-Ma'mun, the Abbasid Caliph tried to establish a government that owed allegiance to the Abbasid Caliphate after he realized the failure of his Alawite policy, such as the establishment of the Ziyadid state.³⁰ As mentioned above, this state remained nominally linked and practically independent from the Abbasid state, which led to breaking the psychological barrier among the people of Yemen and unleashing the ambitions of tribal leaders, especially in some tribal areas that had not submitted to any ruler in most cases except to their local systems and leadership, and began to aspire to establish their own states. Ya'fur bin Abdul Rahim al-Hawali began to establish the Emirate of the Al Ya'fur al-Hawali, who was able to extend his authority from Shibam towards the south. His son, Muhammad bin Ya'fur, was able to get the Abbasid Caliphate to recognize him as Emir of Sana'a (257 AH/870 AD)³¹

Thus, the Yemeni states continued to emerge, and Yemen broke away from the Abbasid Caliphate to declare its independence.

1- Shiite loyalty:

Represented by the Zaidi state, and its founder, the Zaidi Imam Yahya bin Al-Hussein bin Al-Qasim Al-Rassi bin Ibrahim bin Ismail bin Ibrahim bin Al-Hassan bin Al-Hassan bin Ali bin Abi Talib (peace be upon them), (d. 298 AH/910 AD), nicknamed Al-Hadi ila Al-Haqq, and also nicknamed Al-Rassi in reference to Mount Ar-Rass, his place of residence, where he was able to establish a state for himself in the land of Yemen, known as the Zaidi or Rassid state, with its capital in Saada, and it is the longest-lasting of the Yemeni states, as it witnessed all the states that were established in the land of Yemen and ended, while it remained steadfast. Many imams took turns ruling it, the last of whom was Imad Al-Din bin Ahmed bin Suleiman bin Muhammad Al-Mutahhar bin Ali bin Al-Nasir Ahmed bin Al-Hadi Yahya bin Al-Hussein, the Imamate in the year (567 AH/1171 AD)³² Al-Hadi ila al-Haqq entered Yemen in the year (280 AH/893 AD) after the people of the mountainous regions of northern Yemen, especially the Khawlan tribe in Saada, sought help from him, after the political situation there became unstable.

⁽²²⁾Its founder was Muhammad ibn Ibrahim ibn Ubayd Allah, or, according to another account, Abdullah ibn Ziyad ibn Abi Sufyan, whom the Abbasid Caliph al-Ma'mun sent to Yemen in 203 AH. He gained control of Tihama. A number of princes from the Ziyad dynasty ruled this state, the last of whom was Ishaq ibn Ibrahim, nicknamed Abu al-Jaysh, whose reign lasted eighty years. With the death of Abu al-Jaysh in 371 AH, or, according to another account, 391 AH, history closed the chapter on the Ziyad dynasty. For further information, see: Ibrahim, Muhammad Hussein, *Islamic Schools of Thought and Their Impact on Political and Social Life in Yemen (132-569 AH / 749-1174 CE)*, unpublished doctoral dissertation, College of Education, Al-Mustansiriya University, 2015, pp. 159-171.

⁽²³⁾Ibn Khaldun, *Al-Ibar wa Diwan Al-Mubtada' wal-Khabar*, Vol. 4, p. 8.

⁽²⁴⁾Its founder was Ya'fur ibn Abd al-Rahim ibn Kurayb ibn 'Amir Dhu Hawal al-Asghar ibn 'Awasjah ibn 'Ali ibn al-Sharmah ibn Yarim ibn Dhi Naqar al-Himyari. It appeared in the year (225 AH/840 AD) and it was said in the year (227 AH/842 AD) north of Sana'a during the rule of the state of Bani Ziyad over Yemen south of Sana'a. A number of princes of the Ya'fur family took turns ruling this state, the last of whom was Abdullah ibn Qahtan, who died in the year (383 AH/994 AD). With his death, the news of the state of Bani Ya'fur disappeared without any introductions or endings, and the historians were content with mentioning some indications about it that do not help in knowing what happened to this state after Abdullah ibn Qahtan. For more, see: Ibrahim, Muhammad Hussein, *Islamic Schools of Thought*, pp. 171-183.

⁽²⁵⁾Al-Hamdani, *Al-Iklil*, Vol. 2, p. 90; Al-San'ani, *Ishaq bin Jarir, Tarikh Sana'a*, p. 68.

⁽²⁶⁾Ibn Abd al-Majid, *Bahjat al-Zaman fi Tarikh al-Yaman*, p. 34.

⁽²⁷⁾Kahin, Claude, *History of the Arabs and Islamic Peoples*, p. 186; Ali, Haidar Muhammad, *Islamic States in the Levant*, p. 11.

⁽²⁸⁾Ibn al-Athir, *Al-Kamil fi al-Tarikh*, Vol. 5, pp. 107, 137.

⁽²⁹⁾Ibn Khaldun, *History*, Vol. 5, p. 519.

⁽³⁰⁾Al-Hamdani, *Al-Iklil*, Vol. 2, p. 306.

⁽³¹⁾Brockelmann, Carl, *History of the Islamic Peoples*, p. 226.

⁽³²⁾Ibn al-Nadim, *Al-Fihrist*, p. 274; Ibn Hazm, *Jamharat Ansab al-Arab*, p. 44; Al-Mahalli, Hamid, *Al-Hada'iq al-Wardiyya*, Vol. 2, pp. 12-24.

However, his attempt failed due to the people's opposition to him in matters of Sharia, so he returned to the Hijaz. From the time of his return, the strife began, so the people began writing to him to return to them, so he returned again in the year (284 AH/897 AD)³³

While some sources mention that the reason for al-Hadi's return to Yemen was the Yemenis' desire for one of the Imams of the Ahl al-Bayt to take charge of their religious and worldly affairs, it is also believed that the success of Mansur al-Yaman's embassy and his establishment of a state in Yemen loyal to the Fatimid Imams encouraged him to accept the invitation of the people of Yemen.³⁴

Then al-Hadi ila al-Haqq Yahya ibn al-Husayn established the Zaidi state in Sa'dah, and his son al-Nasir Ahmad consolidated its foundations until he died in the year (325 AH/936 AD)³⁵ Then came his sons and grandsons, but circumstances turned against them and they weakened the state until those who were soldiers of al-Hadi and al-Nasir became pursuers of them and their descendants. The conflict of this state was from the beginning with the Abbasid forces, then it became with the Qarmatian Ismailis and the various Yemeni tribal forces, most notably the power of the Ya'fur al-Hawali family.³⁶ The descendants of al-Hadi played a role in ending the state established by al-Hadi ila al-Haqq, due to their disagreement and rivalry over the principle of imamate among the Zaydis, which is the permissibility of the imamate of the less qualified in the presence of the more qualified, i.e., the emergence of someone who sees himself qualified for the imamate, calling for himself, so the competition intensified among the Zaydis, which led to the end of al-Hadi's state.³⁷

Simultaneously with the existence of the Zaidi school of thought, another Shiite school of thought emerged, namely the Ismailis.³⁸ It emerged as a secret movement whose advocates adhered to secrecy, a secret court, and established a military force that controlled Yemen at the hands of Ali bin al-Fadl (d. 303 AH/915 AD)³⁹ From the southeastern regions of Abyan and Aden, Abu al-Qasim al-Hasan ibn Hawshab ibn Dadan al-Kufi, known as Mansur al-Yaman (d. 308 AH/920 AD), took control.⁴⁰ On the northwestern regions, this planning began within Yemen in the year (268 AH/881 AD), and they announced their affair in the year (290 AH/902 AD), and they continued in conflict with those around them until Ali bin Al-Fadl was poisoned in the year (303 AH/941 AD). As for Mansur of Yemen, he died after Ali bin Al-Fadl, and his possessions were inherited by other powers, namely the Sulayhid state.⁴¹ Despite the persecution suffered by the Ismaili movement in Yemen during the later years of its missionaries Ibn Hawshab and Ibn al-Fadl, its supporters continued to secretly spread their doctrine and ideas throughout the period (303-429 AH/915-1038 AD). Led by a number of its missionaries, the Ismaili movement in Yemen entered its second phase of secrecy, which extended from (303 AH/915 AD) until just before the establishment of the Sulayhid state (429 AH/1038 AD). These secret missionaries were able to attract Ali ibn Muhammad al-Sulayhi to the Ismaili movement, who is considered its founder, as he declared the establishment of the Sulayhid Ismaili state. Its greatest extent in Yemen was from the southern regions of Hadhramaut, Aden, Lahj, and Abyan to the outskirts of Sa'dah in the north. He was even able to impose his control over Mecca.⁴² However, after his death, the influence of the Sulayhid state diminished during the reign of his son al-Mukarram and then during the reign of Sayyida al-Hurra Arwa bint Ahmad al-Sulayhi (d. 532 AH/1138 AD), who settled in the central regions and made Jibla⁴³ its capital, from which the Banu Najah later separated.⁴⁴ A state component in Zabid after the Battle of Al-Kadhim⁴⁵

2- Tribal loyalty:

When central power weakens in any country, social groups within that country emerge and gain influence. If circumstances allow one group to dominate the others, it is only a temporary period, because the factors that give rise to another group are latent within the depths of society. If this phenomenon arises in any society, Yemeni society was among the first to exhibit it, due to Yemen's geographical nature and tribal divisions based on blood feuds.

Wars and attempts at domination, the presence of rebellious tendencies for the most trivial reasons, and sometimes mostly purely material reasons, in addition to the spread of diverse sectarian ideas, make Yemen one of the societies that disintegrate and tear apart when central power fades away. This phenomenon was present in Yemen at the time of the emergence and spread of Islam in it, as Yemen was fragmented into scattered tribal units, each tribal or clan leader calling himself a king.⁴⁶ Another phenomenon is that as soon as a central power emerges in Yemen, whether from within or from outside, and whether it is a military or intellectual force, as soon as that central power appears, whatever its identity, those forces or blocs gather and unite under its banner and declare their loyalty to it. However, they quickly break that loyalty for any reason, as each bloc seeks to attack the other, grudges appear, and a new phase of trials and tribulations begins that befalls everyone.⁴⁷

Whatever the case may be, the spread of different sectarian ideas within the regions of Yemen led to the ignition of tribal fervor and tribal leaderships, and then the phenomenon of rapid shifts in loyalties emerged, sometimes to a tribal leadership, sometimes to a specific

⁽³³⁾ Al-Mas'udi, Muruj al-Dhahab, Vol. 4, p. 147.

⁽³⁴⁾ Al-Hamdani, Hussein Fayd Allah, The Sulayhids and the Fatimid Movement, p. 26.

⁽³⁵⁾ Al-Alawi, Biography of Al-Hadi ila Al-Haqq, pp. 66-68.

⁽³⁶⁾ Al-Alawi, Biography of Al-Hadi ila Al-Haqq, pp. 330, 340; Al-Himyari, Nashwan, Al-Hur Al-Ayn, p. 200; Al-Mahalli, Al-Hada'iq Al-Wardiyya, Vol. 2, pp. 49-52.

⁽³⁷⁾ Al-Shuja', Abd al-Rahman, History of Yemen in Islam, pp. 157-168.

⁽³⁸⁾ The Ismailis are a socio-philosophical and political movement. They claim descent from Fatima al-Zahra and Imam Ali (peace be upon them). They assert that the Imam after Ja'far al-Sadiq (peace be upon him) was his son Ismail. There are differing accounts of his death: some say Ismail died during his father's lifetime, others claim he feigned death to conceal it from the Abbasid caliphs, and still others maintain that his death was genuine. (Al-Baghdadi, Al-Farq Bayn al-Firaq, p. 26)

⁽³⁹⁾ Ali ibn al-Fadl al-Jadni and al-Ajadun from Saba, Suhaib, originally from Jayshan, believed in the Twelver Shi'a school of thought. He went on pilgrimage and visited the grave of the Prophet Muhammad This attracted the attention of the Fatimid preacher, Maymun al-Qaddah, the servant of the shrine, and his son Abdullah. Maymun secretly met with Ali and spoke with him, and found him inclined towards their doctrine. Abu Makhrama, Qiladat al-Nahr fi Wafayat A'yan al-Dahr, vol. 1, p. 440; Ibn al-Dayba', Qurrat al-'Uyun, pp. 131-133.

⁽⁴⁰⁾ Judge, Al-Nu'man, The History of the Opening of the Call, p. 32, 54-59.

⁽⁴¹⁾ It was founded by Ali ibn Muhammad al-Sulayhi in 439 AH (1047 CE). After Ali al-Sulayhi's death in 459 AH (1066 CE), his son Ahmad al-Mukarram assumed control of the state. In Jumada al-Awwal of 478 AH (1085 CE), al-Mukarram died, and his wife, Sayyida al-Hurra Arwa, took over the reins of power. She bore the responsibility of preserving the Sulayhid state until her death in 532 AH (1137 CE). (Ibrahim, Islamic Schools of Thought, pp. 203-240; al-Shuja', Scientific Life in Yemen, p. 26).

⁽⁴²⁾ Al-Sururi, Muhammad Abduh, History of Islamic Yemen, pp. 222-223.

⁽⁴³⁾ The city of Dhi Jibla was founded by Abdullah ibn Muhammad al-Sulayhi in 458 AH (1066 CE). It is situated between two rivers that flow year-round. It is said to have been named after a Jewish potter. (Ibn al-Dayba', Qurrat al-'Uyun fi Akhbar al-Yaman al-Maymun, p. 261).

⁽⁴⁴⁾ It was founded by Abu al-Tami Jayyash ibn Najah in Tihama, Yemen, on the ruins of the Ziyadid state in 412 AH (1022 CE). A number of Najahid princes ruled the state, the last of whom was al-Fatik ibn Muhammad ibn Mansur ibn Fatik ibn Jayyash, who was killed in 553 AH (1158 CE). Ali ibn Mahdi then seized control of Zabid in 554 AH (1160 CE). For more information, see: Ibrahim, Islamic Schools of Thought, pp. 183-191.

⁽⁴⁵⁾ The battle that took place between the Al Najah and the Sulayhids in the year (479 AH/1087 AD) was won by the Najahids, which led to their independence in Zabid, Ibn Al-Dib', Qurrat Al-Uyun, p. 267.

⁽⁴⁶⁾ Ibn Saad, Al-Tabaqat Al-Kubra, Vol. 1, pp. 264-265; Al-Hamdani, Sifat Jazirat Al-Arab, p. 176.

⁽⁴⁷⁾ Al-Shuja', Abdul Rahman, Yemen in the Eyes of Travelers, p. 45.

sectarian leadership, and sometimes to another hostile sectarian leadership. Among the most important of these tribal forces that had control and an imprint on the political events during this era were the following.

The Hamdan tribe, one of the largest Yemeni tribes located in Sana'a, participated in the political conflict over control of Sana'a. Sources indicate that since (288 AH / 900 AD)⁴⁸⁾Then a man from Hamdan named Sa'sa'ah bin Ja'far, along with a group of Yemeni tribes, rebelled against al-Hadi ila al-Haqq. They entered Shibam and killed many of al-Hadi's followers. However, Hamdan suffered revenge from the Zaydis in the year (344 AH / 955 AD) due to its adoption of a policy of resistance against the Zaydis. Hamdan's resistance to the Zaydi rulers did not subside.⁴⁹⁾This forced the Zaidi governors and imams to gain the favor of the Hamdan tribe.⁵⁰⁾However, the situation changed when some of the Hamdanis joined the Zaidi Imam Al-Mansur Billah Al-Qasim bin Ali Al-Ayyani (d. 393 AH/1003 AD), and brought him into Sana'a in the year (387 AH/997 AD), and supported him, and eliminated his opponents not only in Sana'a but also in Sa'dah itself, which is the stronghold and the first generation of Zaidis. Then it was not long before Hamdan became the one with the upper hand in Sana'a, as it demanded its expenses, and made the chief of police the governor of the city.⁵¹⁾

The Bani Shihab tribe migrated to Sana'a during the time of Sayf ibn Dhi Yazan, who gave them the choice between staying in Sana'a after the end of his war with the Abyssinians or returning to Hadhramaut, and they chose to stay in Sana'a.⁵²⁾In the year (244 AH / 858 AD), the Bani Shihab sought the help of the Bani Ya'fur al-Hawaliyyin to support them against the Abna'. The Bani Ya'fur came to Sana'a to aid them, but the Shihabs quickly turned against the Bani Ya'fur, taking advantage of the chaos that Sana'a witnessed due to the sedition of Ali bin al-Fadl. Another political event for the Bani Shihab occurred in the year (371 AH / 981 AD), when this tribe suffered the tragedy of the killing of its leader, Salama al-Shihabi, who was killed by the Zaydis, along with fifty members of his tribe, because of their refusal to acknowledge Zaydi sovereignty over Sana'a.⁵³⁾

The tribes of the Manakhis, Al-Karandi, Al-Waili, Al-Mukhai, and Bani Al-Haytham inhabited southern Yemen, and each of them had a role in stirring up unrest and disrupting stability within Yemen. The largest and most powerful of these tribes was the Manakhis, who had Al-Mudhaykhirah as their capital. Their power began during the reign of Al-Ma'mun at the beginning of the third century, and it did not end until it was brought down by the Qarmatians in the year (292 AH / 904 AD)⁵⁴⁾As for the remaining forces, such as the Al-Karandi and the Wa'iliyyin, they had less control, and when their power began to weaken, they returned and joined the Al-Ya'far Al-Hawaliyyin.⁵⁵⁾

The tribes of Khawlan and Madhhij, who inhabit eastern Yemen, fought amongst themselves and with the Ya'far and Zaydi tribes.⁵⁶⁾As for western Yemen, it represented the Tihama regions, where the Sharahibi kings ruled in Arkabah in Wasab, and they had control over Zabid, and then they were succeeded by the Bani Ziyad, who had sovereignty over the Tihama regions throughout the fourth and the beginning of the fifth century AH.⁵⁷⁾

The Himyar tribe: This tribe played a role in the power struggle in Yemen, especially over Sana'a. Sources indicate that this tribe was a cause of the unrest that the city of Sana'a experienced. In the year (368 AH/978 AD), the knights of the Himyar tribe came with the Zaidi Imam al-Qasim bin Ali al-Ayyani (d. 393 AH/1003 AD) trying to enter Sana'a, but their attempt failed and many of their knights were killed. Then the Himyar turned against the Zaidi Imam and sided with the Bani Ya'fur in the year (387 AH/997 AD) in order to regain their influence over Sana'a, but this attempt also failed.⁵⁸⁾

conclusion:

The governors and the leaders of the factions were able to introduce their political ideas into Yemen, and they succeeded in inviting many of the people of Yemen to follow them. In a short period of time, estimated at two centuries from the fourth and fifth centuries AH, they were able to invite many of the people of Yemen, so each of them had followers and a group who obeyed them and followed their orders. On this basis, those political blocs that led Yemen were formed.

Those calls for the Zaidi and Ismaili esoteric imams did not appear except in Yemen, when the first state for them in Islamic history was established in Yemen. Their Shiite movement in Yemen was the first, and it was the only successful movement for them at that time. It was during these two Hijri centuries, and they established states, even though their names differed.

Zaidi and Ismaili thought influenced Yemeni society, and therefore the date of their entry into Yemen was late. This date is the beginning of the entry of Zaidi and Ismaili preachers into Yemen. Yemeni scholars agreed that these doctrines were exported to Yemen from other environments outside Yemen, such as Iraq, Egypt, Persia, and other countries, and that they did not originate in Yemen initially.

The scholars of Yemen have made this matter very clear, and the Zaydi and Ismaili scholars in Yemen themselves have acknowledged this fact. This is evident from what was mentioned in the history of the people of Yemen, which was reported by contemporary Yemeni historians of those times, such as Al-Hamdani and Al-Himyari.

Yemeni scholars, both past and present, have made significant and clear efforts in documenting these sects and their political thought, especially the Shiite Zaydi and Ismaili sects. Yemeni scholars, both Sunni and Zaydi, confronted this sect and the Ismailis in various ways and methods, with the sword, spear, writing, and explanation. These efforts had a great impact on the history of Yemen.

The political situation in Yemen during this period, up to the end of the fifth century AH, was full of important historical events that became an important part of Yemen's political history.

References:

- (1) Al-Tabari, History of the Prophets and Kings, Vol. 2, p. 389; Ibn Kathir, The Prophetic Biography, Vol. 1, pp. 10-11.
- (2) Ibn Kathir, The Biography of the Prophet, Vol. 1, p. 48.
- (3) Al-Shuja', Abd al-Rahman, The History of Yemen in Islam, pp. 72-75.

(48) Al-San'ani, Ishaq bin Jarir, History of the City of Sana'a, p. 78.

(49) Al-San'ani, History of the City of Sana'a, p. 86.

(50) Al-San'ani, History of the City of Sana'a, pp. 109-115.

(51) Al-San'ani, History of the City of Sana'a, p. 121.

(52) Al-Ashraf Al-Rasuli, Omar bin Yusuf, Tarfat Al-Ashab fi Ma'rifat Al-Ansab, p. 125.

(53) Al-San'ani, History of Sana'a, pp. 70-75, 99.

(54) Al-Razi, History of the City of Sana'a, p. 211; Al-Jundi, Behavior, p. 59.

(55) Al-Hamdani, Al-Iklil, Vol. 1, p. 229; Ibn Samra, Tabaqat Fuqaha' al-Yaman, p. 105.

(56) Al-Hamdani, Al-Sifa, p. 236; Ibn Rusta, Al-A'laq Al-Nafisa, p. 113.

(57) Al-Shuja', Yemen in the Eyes of Travelers, pp. 63-64.

(58) Al-San'ani, History of the City of Sana'a, p. 106.

- ⁽⁴⁾Al-Hudaybiyah is a medium-sized village, not large, named after a well there near the tree mosque where the Prophet received the pledge of allegiance. (عبد الله بن مسعود) The Companions were there before the Treaty of Hudaibiyyah. It is one stage away from Mecca and nine stages away from Medina. Yaqut, Mu'jam al-Buldan, Vol. 2, pp. 229-230.
- ⁽⁵⁾Ibn Hisham, The Biography of the Prophet, Vol. 1, p. 65; Al-Hadithi, Abdul Latif, The People of Yemen in the Early Days of Islam, p. 100.
- ⁽⁶⁾Muhammad, Tariq Abu Al-Wafa, History of Sana'a from the Dawn of Islam until the Late Fourth Century AH, p. 33.
- ⁽⁷⁾See Al-Waqidi, Apostasy and a Summary of the Conquests of Iraq; pp. 19, 125; Al-Yaqubi, History of Al-Yaqubi, Vol. 2/p. 128.
- ⁽⁸⁾He was called "the Black" because of his dark complexion, and nicknamed "the Veiled One" because he wore a turban and was veiled. He was also called "Rahman of Yemen" because he was a priest from the village of Khabban in a valley near Najran. (Al-Baladhuri, Futuh al-Buldan, p. 130)
- ⁽⁹⁾ Al-Tabari, History of the Prophets and Kings, Vol. 3, p. 229.
- ⁽¹⁰⁾Al-Hariri, Muhammad Issa, Sectarian Trends in Yemen, p. 11.
- ⁽¹¹⁾Siffin is a desert west of the Euphrates. The Battle of Siffin took place there between Ali ibn Abi Talib (peace be upon him) and Muawiyah ibn Abi Sufyan. At the beginning, Ali ibn Abi Talib had the upper hand, but at the end of the battle, Muawiyah's soldiers raised copies of the Qur'an on the tips of their spears, demanding that the Book of God be used as an arbitration between them. (Al-Yaqubi, Tarikh al-Yaqubi, Vol. 2, pp. 186-189; Al-Tabari, Tarikh al-Rusul wa al-Muluk, Vol. 4, pp. 573-574; Ibn al-Imad, Shadharat al-Dhahab fi Akhbar man Dhahab, Vol. 1, pp. 44-45).
- ⁽¹²⁾Al-Tabari, History of the Prophets and Kings, Vol. 5, p. 41.
- ⁽¹³⁾Al-Yaqubi, Al-Yaqubi's History, Vol. 2/p. 243; Al-Tabari, History of the Prophets and Kings, Vol. 5/pp. 400, 467; Yaqut al-Hamawi, Dictionary of Countries, Vol. 4/p. 445.
- ⁽¹⁴⁾ The Battle of al-Harrah took place at the end of Dhu al-Hijjah in the year (63 AH / 683 AD) in Medina, where the people of Medina rebelled against Yazid ibn Muawiyah because of his bad conduct and policies, so he sent Muslim ibn Uqbah against them, and he killed thirteen companions and three hundred and six people from the sons of the Muhajireen and Ansar, and Medina was pillaged for three days. See al-Tabari, History of the Prophets and Kings, Vol. 5/pp. 484, 494; Ibn al-Imad, Shadharat al-Dhahab, Vol. 1/pp. 70-71.
- ⁽¹⁵⁾The Kharijites were those who rebelled against Ali ibn Abi Talib (peace be upon him) during the Battle of Siffin (37 AH/657 CE) in protest against his acceptance of arbitration. They were called the Kharijites, and they referred to themselves as the Shurat, meaning those who sold their souls in this world and bought the Hereafter, acting upon the words of God Almighty in Surah At-Tawbah, verse 111: "Indeed, Allah has purchased from the believers their lives and their properties in exchange for Paradise." Despite this, they excommunicated one another, and their number reached approximately twenty-seven sects. (Al-Baghdadi, Abd al-Qahir, Al-Farq Bayn al-Firaq, p. 17; Al-Shahrastani, Al-Milal wa al-Nihal, p. 50; Al-Maqrizi, Al-Mawa'iz wa al-I'tibar bi-Dhikr al-Khitat wa al-Athar, vol. 4, pp. 178-180).
- ⁽¹⁶⁾They were so named because they left the army of Ali ibn Abi Talib (peace be upon him) and headed towards the village of Harura near Kufa. Their number at that time was estimated at twelve thousand. Ali (peace be upon him) debated with them, and eight thousand of them returned, while the rest fought him at Nahrawan (39 AH / 659 CE). (Al-Yaqubi, Tarikh al-Yaqubi, vol. 2, pp. 191-193; Al-Baghdadi, Al-Farq bayn al-Firaq, p. 51; Ibn al-Imad, Shadharat al-Dhahab, vol. 2, p. 50).
- ⁽¹⁷⁾Abdullah ibn al-Zubayr ibn al-Awwam, whose mother was Asma bint Abi Bakr al-Siddiq, was the first child born to the Muslim emigrants in Medina. He participated in the Battle of Yarmouk, entered Egypt with the army of conquest, and fought in the Battle of the Camel. He rebelled against the Umayyads in the Hijaz and was then proclaimed Caliph in 64 AH (683 CE). He ruled over the Hijaz, Yemen, Iraq, Egypt, Khurasan, and all of the Levant except Damascus. Abd al-Malik ibn Marwan then appointed al-Hajjaj ibn Yusuf al-Thaqafi to besiege him at the Kaaba for five and a half months until he was killed at one of its gates near al-Safa in 73 AH (692 CE). (Al-Tabari, History of the Prophets and Kings, vol. 6, p. 187)
- ⁽¹⁸⁾Ibn al-Ahdal, Tuhfat al-Zaman fi Tarikh Sadat al-Yaman, p. 18.
- ⁽¹⁹⁾A valley in Mecca where a battle took place between al-Husayn ibn Ali al-Abid ibn al-Hasan al-Muthanna ibn al-Hasan ibn Ali ibn Abi Talib (peace be upon them), who set out calling for himself in Dhu al-Qi'dah of the year 169 AH (786 CE). A group of Alawites pledged allegiance to him as caliph in Medina, and he went to Mecca. When he reached Fakh, he was met by the armies of the Abbasids, led by al-Abbas ibn Muhammad ibn Ali ibn Abdullah ibn Abbas. A large number of Alawites were killed, and it is said that Mubarak al-Turki shot al-Husayn with an arrow, killing him, and his head was taken to the Abbasid Caliph al-Hadi. They also killed a group of his army and family members, and their dead remained in the open for three days. For this reason, it is said that no calamity after Karbala was more severe and tragic than Fakh. (Yaqut al-Hamawi, Mu'jam al-Buldan, vol. 4, p. 269; al-Tabari, Tarikh al-Rusul wa al-Muluk, vol. 8, pp. 195-203; al-Mas'udi, Muruj al-Dhahab, vol. 3, p. 337) Ibn al-Athir, Al-Kamil fi al-Tarikh, vol. 1, pp. 90-94
- ⁽²⁰⁾Al-Yaqubi, Al-Yaqubi's History, Vol. 2, p. 405.
- ⁽²¹⁾Ibn al-Dayba', Qurrat al-'Uyun, p. 146.
- ⁽²²⁾Its founder was Muhammad ibn Ibrahim ibn Ubayd Allah, or, according to another account, Abdullah ibn Ziyad ibn Abi Sufyan, whom the Abbasid Caliph al-Ma'mun sent to Yemen in 203 AH. He gained control of Tihama. A number of princes from the Ziyad dynasty ruled this state, the last of whom was Ishaq ibn Ibrahim, nicknamed Abu al-Jaysh, whose reign lasted eighty years. With the death of Abu al-Jaysh in 371 AH, or, according to another account, 391 AH, history closed the chapter on the Ziyad dynasty. For further information, see: Ibrahim, Muhammad Hussein, Islamic Schools of Thought and Their Impact on Political and Social Life in Yemen (132-569 AH / 749-1174 CE), unpublished doctoral dissertation, College of Education, Al-Mustansiriyah University, 2015, pp. 159-171.
- ⁽²³⁾Ibn Khaldun, Al-Ibar wa Diwan Al-Mubtada' wal-Khabar, Vol. 4, p. 8.
- ⁽²⁴⁾Its founder was Ya'fur ibn Abd al-Rahim ibn Kurayb ibn 'Amir Dhu Hawal al-Asghar ibn 'Awsajah ibn 'Ali ibn al-Sharmah ibn Yarim ibn Dhi Naqar al-Himyari. It appeared in the year (225 AH/840 AD) and it was said in the year (227 AH/842 AD) north of Sana'a during the rule of the state of Bani Ziyad over Yemen south of Sana'a. A number of princes of the Ya'fur family took turns ruling this state, the last of whom was Abdullah ibn Qahtan, who died in the year (383 AH/994 AD). With his death, the news of the state of Bani Ya'fur disappeared without any introductions or endings, and the historians were content with mentioning some indications about it that do not help in knowing what happened to this state after Abdullah ibn Qahtan. For more, see: Ibrahim, Muhammad Hussein, Islamic Schools of Thought, pp. 171-183.
- ⁽²⁵⁾Al-Hamdani, Al-Iklil, Vol. 2, p. 90; Al-San'ani, Ishaq bin Jarir, Tarikh Sana'a, p. 68.
- ⁽²⁶⁾Ibn Abd al-Majid, Bahjat al-Zaman fi Tarikh al-Yaman, p. 34.
- ⁽²⁷⁾Kahin, Claude, History of the Arabs and Islamic Peoples, p. 186; Ali, Haidar Muhammad, Islamic States in the Levant, p. 11.
- ⁽²⁸⁾Ibn al-Athir, Al-Kamil fi al-Tarikh, Vol. 5, pp. 107, 137.
- ⁽²⁹⁾Ibn Khaldun, History, Vol. 5, p. 519.
- ⁽³⁰⁾Al-Hamdani, Al-Iklil, Vol. 2, p. 306.

- (31) Brockelmann, Carl, *History of the Islamic Peoples*, p. 226.
- (32) Ibn al-Nadim, *Al-Fihrist*, p. 274; Ibn Hazm, *Jamharat Ansab al-Arab*, p. 44; Al-Mahalli, Hamid, *Al-Hada'iq al-Wardiyya*, Vol. 2, pp. 12-24.
- (33) Al-Mas'udi, *Muruj al-Dhahab*, Vol. 4, p. 147.
- (34) Al-Hamdani, Hussein Fayd Allah, *The Sulayhids and the Fatimid Movement*, p. 26.
- (35) Al-Alawi, *Biography of Al-Hadi ila Al-Haqq*, pp. 66-68.
- (36) Al-Alawi, *Biography of Al-Hadi ila Al-Haq*, pp. 330, 340; Al-Himyari, Nashwan, *Al-Hur Al-Ayn*, p. 200; Al-Mahalli, *Al-Hada'iq Al-Wardiyya*, Vol. 2, pp. 49-52.
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- (38) The Ismailis are a socio-philosophical and political movement. They claim descent from Fatima al-Zahra and Imam Ali (peace be upon them). They assert that the Imam after Ja'far al-Sadiq (peace be upon him) was his son Ismail. There are differing accounts of his death: some say Ismail died during his father's lifetime, others claim he feigned death to conceal it from the Abbasid caliphs, and still others maintain that his death was genuine. (Al-Baghdadi, *Al-Farq Bayn al-Firaq*, p. 26)
- (39) Ali ibn al-Fadl al-Jadni and al-Ajadun from Saba, Suhaib, originally from Jayshan, believed in the Twelver Shi'a school of thought. He went on pilgrimage and visited the grave of the Prophet Muhammad. (سید الشهدا علیه السلام) This attracted the attention of the Fatimid preacher, Maymun al-Qaddah, the servant of the shrine, and his son Abdullah. Maymun secretly met with Ali and spoke with him, and found him inclined towards their doctrine. Abu Makhrama, *Qiladat al-Nahr fi Wafayat A'yan al-Dahr*, vol. 1, p. 440; Ibn al-Dayba', *Qurrat al-Uyun*, pp. 131-133.
- (40) Judge, Al-Nu'man, *The History of the Opening of the Call*, p. 32, 54-59.
- (41) It was founded by Ali ibn Muhammad al-Sulayhi in 439 AH (1047 CE). After Ali al-Sulayhi's death in 459 AH (1066 CE), his son Ahmad al-Mukarram assumed control of the state. In Jumada al-Awwal of 478 AH (1085 CE), al-Mukarram died, and his wife, Sayyida al-Hurra Arwa, took over the reins of power. She bore the responsibility of preserving the Sulayhid state until her death in 532 AH (1137 CE). (Ibrahim, *Islamic Schools of Thought*, pp. 203-240; al-Shuja', *Scientific Life in Yemen*, p. 26).
- (42) Al-Sururi, Muhammad Abduh, *History of Islamic Yemen*, pp. 222-223.
- (43) The city of Dhi Jibla was founded by Abdullah ibn Muhammad al-Sulayhi in 458 AH (1066 CE). It is situated between two rivers that flow year-round. It is said to have been named after a Jewish potter. (Ibn al-Dayba', *Qurrat al-Uyun fi Akhbar al-Yaman al-Maymun*, p. 261).
- (44) It was founded by Abu al-Tami Jayyash ibn Najah in Tihama, Yemen, on the ruins of the Ziyadid state in 412 AH (1022 CE). A number of Najahid princes ruled the state, the last of whom was al-Fatik ibn Muhammad ibn Mansur ibn Fatik ibn Jayyash, who was killed in 553 AH (1158 CE). Ali ibn Mahdi then seized control of Zabid in 554 AH (1160 CE). For more information, see: Ibrahim, *Islamic Schools of Thought*, pp. 183-191.
- (45) The battle that took place between the Al Najah and the Sulayhids in the year (479 AH/1087 AD) was won by the Najahids, which led to their independence in Zabid, Ibn Al-Dib', *Qurrat Al-Uyun*, p. 267.
- (46) Ibn Saad, *Al-Tabaqat Al-Kubra*, Vol. 1, pp. 264-265; Al-Hamdani, *Sifat Jazirat Al-Arab*, p. 176.
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