

Abstract

The Study of the subject: “**The Muslim Caliphs, the reality, the model, and away from politics**”, is an attempt to reveal the mask from the nature of the social relationships inside the home of the Muslim Caliphs since the Caliphate of Abu Bakr until the end of the Caliphate of Al-Mu'tasim who still had the awe of the Caliph, that is the period which Ibn Khaldoun describes as the golden age of the Muslim Caliphate.

This research deals with the personal life of the Moslem Caliph. It is an attempt to see deep inside the real and delay life of the caliphs

The most important question which the study tries to answer is: What were the most important, factors that played the basic role in shaping the Caliph's personality? And examine why the historians described some caliphs as “great” while others were not described so.

The study consists of an introduction, four chapters and a conclusion. The first chapter entitled: **A Historic Background**. This chapter dealt with the subject of the Caliphate and caliphs and how they ruled and how the Muslims reacted to their rule. This Chapter is considered to be theoretical framework of the study.

It is taken for granted that the caliphate was not set up by a legislation or Islamic Law, but rather was set up by the need to rule. The difference in the ways of the accession of each of the Orthodox caliphs confirms the non-existence of a clear religious text of the mechanism of the accession of the caliph to the post. Also the caliphate arose according to the conditions that the Muslims had and according to the family interests of the caliphs, especially in the Umayyad and Abbasid periods. The accession of the caliphs to the throne of these two periods was based on the inheritance system that was known in that period, especially in the neighboring.

The Second chapter deals with the images of the caliphs as the historians depicted to us. This chapter comes entitled: “**The factors that shaped the caliph's personality**”. That this chapter clarified that the great caliphs are those whom the history books collected a lot of details about their lives even if their rule was short. Such as Umar Ibn Abdel al Aziz. The

Books mentioned in some detail his education, tutors, and growing up, While those books did not mention in details and accuracy other caliphs who lived in the same period and ruled for long periods such as his cousin Abd al Malik Ibn Marwan.

There is a lot of information about some caliphs because their fathers and grandfathers had been caliphs such as: Harun Al-Rashid, Al-Ma'mun, Al-Amin and others. It is clear that the information available about the education and bringing up of the caliphs in the Abbasid period is more detailed than the information about the caliphs in the Umayyad Period. We should mention that we have a lot of information about the lives of the Orthodox caliphs. The information about the Umayyad period could have been lost because of the obliteration and marginalization which the Umayyad legacy suffered at the hands of the Abbasids and because of the bias to their Abbasid enemies.

The Third Chapter comes under the heading: “**The family relationships inside the caliph’s family**”. The focus in this chapter was made on the relationship of the Orthodox Caliph with his sons and wives. Also gives similar models from the Umayyad and Abbasid periods. The study indicated that the study did not adopt one system of dealing with their sons, wives and woman slaves; we did not find just one model of the nature of the nature of the family relationships inside the Caliphs’ homes. Some of them were firm with their sons and wives such as Omar Ibn Al-Khattab and Abdel Malik Ibn Marwan. There were also some who were not firm and even allowed their wife’s to interfere with the ruling affairs such as Al-Mahdi and his wife Al-Khaizoran. It is noteworthy that a number of the great caliphs had wives who distinguished themselves in some fields such as the effort and wisdom such as Aatika wife of Abdel Malik, Al-Khaizoran wife of Al-Mahdi and Zubeida wife of Haroum Al-Rasheed.

The fourth Chapter comes under the title: “**The ends of Caliphs**”. This chapter focuses on the ages, lives, and deaths of the caliphs. This stage could be the revealer of the nature of the minor society which the caliphs lived, in which there were a lot of plots. The research also focused on the ages of the caliphs whom the study included. A quick reading of their ages might indicate that they lived medium ages if not short ones compared with to the ages of scholars who lived in their age.

As to the **results** which the study reached, there are several points the most important of which indicate that the caliphs had no holiness among the Moslems who lived in their ruling periods, unlike the holiness which they had in later periods. This applied to Orthodox caliphs, “Promised with Paradise”, and the companions of Prophet Mohammad (peace upon him- as it also applied to the Umayyad and Abbasid Caliphs). But also against all this, the more we were distant from the Messenger’s, period they conferred upon themselves some awe and holiness, and surrounded themselves with more horror in order to frighten and suppress the community.

There is a clear variance in the information available about the caliphs. There is a lot of details about the personal life of some caliphs such as: Abdel Malik Ibn Marwan, Al-Mansour, Haroun Al-Rasheed and Al-Ma’moun, given that the common factor among these caliphs is their long ruling periods, Consequently, their long rule made them popular and familiar to the people who narrated their biography. But there are some caliphs whose rule had a faint light cast on them as their predecessors were greater than them. Of these we mention **Al-Waleed Ibn Abdel Malik, Al-Mahdi** and **Al-Mu’tasim**.

Although historians did not judge a certain caliph to be great because of his commitment to religion and worship, we sometimes see that the historians point this out by way of the distinction of some caliphs over others. An example is what is said about Haroun al-Rasheed who made pilgrimage one year and engaged in invasion another year. Also Al-Mahdi caliph who used to read the whole Quran (30) times in Ramadan. He was also careful to perform worships, whereas we see some caliphs were discredited for their religious defaulting. At the head of these caliphs is the caliph Al-Waleed Ibn Yazeed.

There is a clear connection between the success of the Caliph in his rule and his success in his personal life and interest in his own family. Of the caliphs who brought up their sons very well and were interested in their families and were at the same time successful in administration and politics, we mention Abdel Malik Ibn Marwan and Al-Mansour who devoted good time for their families and cared to bring up their sons in the best way.

As to women, it is noteworthy that the social position was not important few caliphs wished to marry the women of their predecessors as if women were a part of the legacy of their predecessors. It is noteworthy that

some caliphs married women much younger than themselves, some even married girls under the age of ten when they were aged sixty years and over.

An example of this is the marriage of Umar Ibn Al-Khattab with Um Kulthum bint Ali Ibn Abi Talib.

This study indicates that there are various models of the Muslim caliphs. Each model differs as to bringing up, education and treating of the members of their family. But what is common among great caliphs such as Umar Ibn Al-Khattab, Mu'awiyah, Abdal Malik Ibn Marwan, and Al-Mansur is their Arab education and the strong state they established. We add to them Harun Al-Rashid who inherited a strong state from his father and forefathers, and surrounded himself by scientists, and writers who praised him and pictured him as a great caliph. Also this is the case with his son, Al-Mamun.