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Sultanic Titles in the Fatimid State and Their Religious and Political Significance in Morocco from the Year 296362 AH / 908 972 AD

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Abstract

General Background The Ismaili sect successfully maintained its survival over centuries and played pivotal roles in Islamic political history. **Specific Background** During the establishment of the Fatimid state in Morocco between 908 and 972 AD, hidden imams and prominent preachers utilized various aliases to protect their identities from persecution. **Knowledge Gap** Previous historical literature has not comprehensively collected or analyzed these dispersed religious and political appellations in a singular scholarly study. **Aims** This study investigates the theological and political significance of the designations adopted by Ismaili hidden imams, preachers, and caliphs. **Results** The findings reveal that hidden imams used multiple pseudonyms for concealment, while prominent preachers in Yemen and Morocco adopted distinct monikers to propagate the doctrine safely. Furthermore, caliphs deliberately assumed grand designations and utilized inscribed rings featuring pious phrases to openly compete with rival leaders and symbolize their supreme domination. **Novelty** This research aggregates scattered historical translations to provide a unified framework for understanding Ismaili terminology. **Implications** Comprehending these appellations provides profound insights into internal state structures, demonstrating how royal titles served as a crucial instrument for ideological legitimization.

Highlights:

- Hidden imams utilized multiple pseudonyms to avoid capture during secret doctrinal propagation.
- Prominent preachers spreading Ismaili beliefs adopted specific aliases to recruit regional supporters safely.
- Caliphs engraved ideological phrases on royal rings to assert territorial domination.

Keywords: Ismaili Doctrine, Hidden Imams, Religious Appellations, Ideological Legitimization, Fatimid Caliphs

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Introduction:

This topic examines the expansion of the titles of the Ismaili school of the Fatimid state, and this study came to show the large number of titles of the hidden imams and the titles of preachers in Yemen and Morocco and the Fatimid caliphs in the role of appearance in Morocco. The reason for my choice of this topic is because I did not find a study in these illustrates the political and religious titles was the benefit of the study that I have collected the names of the hidden imams and the titles of preachers in Yemen and Morocco and the Fatimid caliphs in the role of appearance in Morocco so that the reader can see their political and religious titles and introduce them, and their efforts In spreading the Ismaili school and their places of stability.

We translated for each of the hidden imams and preachers who had a role in spreading the Ismaili doctrine and despite the difficulties, the first of which was to refer to the books of the difference to reach their names and their places of stability, and secondly the information related to political and religious titles scattered in historical books and translations in addition to the dictionaries of countries.

Material and Methods

Divide the research into two sections

The first topic: deals with the title language and idiomatically, and the titles of the Ismaili doctrine, and the divisions of the Alawites after the death of Jaafar al-Sadiq "peace be upon him", and the imams of the houses of concealment and their titles.

The second topic: deals with the advocates of the Ismaili call in the Yemen and their titles, and the advocates of the Ismaili call in Morocco and their titles, imams in the role of apparition and their titles.

Research problem: Addressing the titles of imams in the role of the Strawda'is and Fatimid caliphs and knowing their political and religious content.

The importance of the research and its objectives: The current study aims at some objectives, which we present in the following points:

1. Identify the titles of the Ismaili school of thought, the doctrine of the Fatimid state.
2. Monitoring the titles of the Ismaili school after the death of Imam Ja'far al-Sadiq (peace be upon him).
3. Highlighting the historical aspects of political and religious titles, which are necessary and essential, in understanding and analyzing the internal structures of the Fatimid state, considering that each development in titles reflects its reality, a certain development of this state.
4. The Fatimids relied on preachers to establish their state. How Abu Abdullah the Shiite co-opted the Kutama tribe in a professional way.
5. Titles are considered one of the fees of the Fatimid state, and it is sacred to them, like the Abbasid caliphs

Study Methodology: The study used the descriptive historical approach, by extrapolating the history of the titles of the Ismaili school, and standing on the titles of the imams in the role of covers, preachers and caliphs of the Fatimid state in Morocco.

The first topic: the title language and idiomatically, and the titles of the Ismaili doctrine, and the divisions of the Alawites after the death of Jaafar al-Sadiq "peace be upon him" and the imams of the houses of concealment and their titles.

Surname in the language: Nabz the name of his name (1) and the Almighty: (and do not Tnabozabalkab) (2) ie do not invite the man who loves the names to him. (3) title in the terminology: is the official title that is given as a matter of honor, and is not limited to the official honorary titles issued by the caliphate and ratified in the Office of Letters, but become for important titles if addressed social and religious phenomena surrounding them, and thus highlight the political events, and the title is always dear, and known, as if its owner as if the titles of imams and caliphs (4) and the title name placed after the first name of the definition or honor or insult or discrimination in general (5) We find that the title evolved and became used for praise and glorification as much as it is used for slander and contempt (6).

Titles of the Ismaili school

Ismailis: Ismailis won their most famous title, which is the title of their leader Mohamed bin Ismail bin Jaafar al-Sadiq (7) and nicknamed the seven relative to Mohamed bin Ismail and claimed that the phases of the Imamate ended it occupies the seventh number of Mohamed (PBUH) (8) and the roles of the Imamate seven, so I call his prophecy and the prophecy of his children after him, and from him began the imams Masturian and claimed that the provisions of the imams revolve around

seven days as days of the week (9) In the same vein, they also called it the seven, because they believe in two things, the first: that the Imamate is seven roles, and that the last of these roles is "the seventh floor", which is what is meant on the Day of Resurrection. The second claim: that the measures of the world are entrusted to the seven planets (10) and their titles are also "esoteric" They claim that each phenomenon is inwardly and every download Tawila (11), and they have an imam Mastur, and they continued until a state was established for them in Morocco (12) and from their educational titles they claimed the right call for education from the infallible Imam (13) Among their titles is also "Mubarakia" relative to Mubarak Mawla Ismail bin Jaafar (14) and they claimed that the Imam after Jaafar is Mohamed bin Ismail, and they said that the matter was for Ismail in the life of his father, when he died he died before his father. Jaafar Al-Sadiq assigned the matter to Mohamed bin Ismail, and he had the right, and it is not permissible for others, because he does not move from brother to brother after Hassan and Hussein and does not be in the wake (15) and their titles "pure" and these claim that the Imamate of Jaafar Al-Sadiq, and from him to his son Ismail stipulated It is in the beginning (16) and their nicknames "Babki" followers of Babak Khurmi, who came out of some mountains in the area of Azerbaijan (17) in the days of Al-Mu'tasim Billah (18) noon in 201 AH / 816 AD when his movement was at its height sent him Al-Mu'tasim commander months Afshin, but unfortunately the latter was cooperating with Babak Khurmi, which led to the defeat of the Abbasid army, but things eventually turned to victory. The Abbasids were not satisfied with that, but Al-Khurmi was captured, and the order of the Afshin was revealed, so the Caliph ordered Al-Mu'tasim Billah to crucify Babak and Afshin next to him (19) Whatever the case, the Babakia claim the prophecy of one of the kings of the Persians before Islam known as Sherwin, and believe that it is better than other prophets (20) and their titles "Khurmia" and the fact that the mere this title is due to some of their intellectual origins when some groups and teams emanating from them go back to the overthrow of legitimate duties and the permissibility of desires. One of their titles knew the "Qarmatians" and the reason for their name relative to Hamdan Qarmat was one of the Ismaili preachers at the beginning (22) and Qarmatians branch of Ismailia (23) and their saying of esoteric science, which is the interpretation of the laws of Islam, and converted from their apparent meanings to things they claimed to be from them (24) and their titles "rhetorical" companions of Abu al-Khattab Mohamed bin Zainab bin Abi Zainab al-Ajdaa al-Asadi, and Abu al-Khattab claimed that the imams are prophets and then gods, and said the divine Jaafar bin Mohamed and the divine fathers (peace be upon them) (25) and called rhetorical Balkhms because they claimed that Allah Azoujal is Mohamed and Ali and Fatima and Hassan and Hussein (26) and their other titles "standing" and they believed that the Imam after Jaafaris Ismail, and he did not die and the doctrine of this band this stand on Ismail bin Jaafar (27) and the Ismaili doctrine different names in some countries. In Iraq they call the Batiniya, Qarmatians, Mazdakiyya (28) and Khorasan (29) they are called educational. (30)

The division of the Alawites after the death of al-Sadiq (peace be upon him).

After the death of Ja'far al-Sadiq (peace be upon him) in 148 AH / 765 AD, there was a great disagreement between the doctrines of the Shiites, and the Shiites were divided into many sects. Al-Nobakhti (31) counted it: "When Abu Abdullah Jaafar died, his Shiites parted after him six divisions.." They claim that the Imamate passed after Ja'far to his son Musa ibn Ja'far and that he is alive and not dead and that he is the awaited. (32) and from the second band and they are called "Al-Fathiya" and claim the imamate of Al-Aftah Abdullah Jaafar died during the reign of his father and did not have a son (33) and the third band are called "Muhammadiyah" and claim that Mohamed bin Jaafaris their imam, and that he revolted against the Abbasids and fought them in Mecca and do not recognize his imamate because Jaafar did not stipulate it, because he fought the Abbasids in the sacred month and in the sacred country (34) and the fourth band "Naousiyya", which said: The Jaafarabn Mohamed alive did not die until the appearance of the guardian of the people and that he is the guidance (35) and named by this name relative to the village of Naos (36) and named by this name also relative to the leader of them is said so-and-so son of Naos (37), and the fifth band "Samtia or Shamtia" and attributed to Yahya bin Shamit, has traced the Imamate text from Jaafar to his son Mohamed bin Jaafar, and recognized the death of Jaafar, and claimed that Jaafar recommended the Imamate to his son Mohamed bin Jaafar, and then transferred the roles of the Imamate to the sons of Mohamed bin Jaafar and claimed that he is expected from his son, (37) while Mohamed Kamel Hassan (38) mentions in his book the division of the Shiites after the death of Jaafar al-Sadiq (peace be upon him) in the year 148 AH / 765 AD into two divisions and their division was due to the Imamate, because the vast majority of followers of the Jaafari school called for the imamate of Musa al-Kazim Ibn Jaafar al-Sadiq and his sons after him, namely Ali al-Ridha, Muhammad al-Jawad, al-Hasan al-Askari and the twelfth imam disappeared in Samarra (39) His supporters are still waiting for his return and believe that the twelfth imam entered the crypt of his father's house in Samarra, so his mother looked at him and he is waiting until today, which will fill the world with justice and restore the right to his family in the few days preceding the Day of Resurrection, and this band was called the Mosaic or moderates in relation to Musa Al-Kazim (peace be upon him) and also called Twelver, and the second band is Ismailia. (40)

The names and titles of the hidden imams:

1- Isma'il ibn Ja'far al-Sadiq (peace be upon him) (110-145 AH / 728-762 AD) Ismail was the first Imam and founder of the Ismaili school. He died in the lifetime of his father. (41)

2- Mohamed ibn Ismail and his most famous nickname "Al-Habib" (132-193 AH / 749 808 AD) was born in Medina and took over the affairs of the Imamate, he hid from sight for fear of falling into the hands of enemies. The title of the Imam "Maktoum" (42) because he did not announce his call and began to spread it secretly. (43) has dispersed Sadiq (peace be upon him) senior call in the land in the era of Mohamed bin Ismail (44) and intended to publish his call with secrecy and secrecy, as he fled to irrigation (45) from falling into the hands of the Abbasids, as he settled the village of Mohamed Abad (46) This village was named after him (47) and starting from Imam Mohamed bin Ismail "the first imam" "Imam Maktoum or Mastour" was initiating at the beginning of the second half of the eighth century "ring jackets" (48) The da'wa was organized by Mubarak Maimoun al-Qaddah (49), who was the most famous preacher of Mohamed bin Ismail (50) and his three direct successors were known as "the hidden in the same Allah". (51)

3- Abdullah bin Mohamed bin Ismail and his title of the most loyal months 179212 AH / 795827 AD Abdullah was born in the city of Mohamed Abad and assumed the Imamate in 193 AH / 808 AD after the death of his father, and inhabited the peaceful 194 AH / 809 AD accompanied by a number of his followers and organized al-Da'wa accurately (52), and has several titles, including Radhi, and Mastour, and Nasser, and Attar, and Abdul Allah the Elder and took the Imam of Abdul Allah bin Maimonides as his argument and veil (53) He said about himself as the argument of Imam hidden named "Abdullah bin Mohamed bin Ismail" in order to be difficult to distinguish, and named his arguments "four sanctuary" in his name and all for the purpose of hiding his personality, and advocates Abu al-Fakir, Abu Salamah, Abu al-Hasan al-Tirmidhi, Jabbar bin al-Khashama'i, Ahmed bin al-Mawsili, and Abu Mohamed al-Kufi (54).

4- Ahmad ibn 'Abd al-Allah ibn 'Mohamed ibn Isma'il, whose most famous nickname is al-Ta'qi, 198-265 AH / 813-878 AD, took over the Imamate in 212 AH / 827 AD and settled in Salamiyah (55) secretly, where it became a center for spreading the da'wah (56).

5- Al-Hussein bin Ahmed bin Abdullah bin Mohamed bin Ismail, nicknamed "Al-Radhi" 212-289 AH / 827901 AD and assumed the Imamate in 265 AH / 878 AD, and took Abd Allah bin Maimonides Al-Qadah as his argument and veil against him. (57) He was nicknamed "Muqtada" and sometimes "Zaki"(58) was born in Masyaf (59) in 198 AH / 813 AD and has several titles, including "pious" and "Ahwazi" and a close relationship with the Abbasid family that lived in peaceful without knowing his identity.(60) and his advocates collect money from each country to the peaceful .the Imam has dug a crypt in the desert in the depths of the earth, and opens his door length twelve miles, and the money carried on camels, and opens her door basement at night, and covers the door of the basement with dirt does not know anyone (61) It is known among the people as Hussein Ahwazi and said about himself that he is a preacher of Imam Al-Masturman descendants of Ismail bin Jaafar and his name Hussein bin Ahmed, has achieved the greatest victory in al-Da'wa, and Isma'ilism reached the highest level From the expansion of the Islamic countries, and all this was thanks to his vigilance and accuracy in the organization and management (62), which shows that the hidden imams took for themselves pseudonyms and did not reveal their identity for fear of falling into the hands of the Abbasids. Propaganda there, they called him "Da'i al-Da'i al-Jazeera preachers" or "Hujja al-Jazeera" (63).

The preachers of the Ismaili call in Yemen and their titles, the advocates of the Ismaili call in the Morocco and their titles, the imams in the role of the apparition and their titles.

Ismaili da'wa preachers in Yemen and their titles.

Al-Da'wa spread in Yemen and in many parts of the Islamic world during the era of Imam Hussein (64) and the head of al-Da'wa in the Yemen was Abu al-Qasim al-Hassan bin Faraj bin Hawshab bin Zadan al-Kufi and was nicknamed "Mansour Yemen"; Alhassan bin Faraj bin Hawshab bin Zadan Al-Kufi Al-Najjar.. The preacher Idris (67) says that "... Abu al-Qasim Hassan bin Faraj bin Hawshab bin Zadan al-Kufi, known as Mansur Yemen the author of al-Da'wa Yemen and he is a descendant of Muslim bin Aqeel", and Ibn Hawshab was known by the nickname "Shazli" in relation to an African town in which he was active Ismaili preacher until he was summoned to peacefulness.(68) They likened Abu al-Qasim to "the dawn of al-Da'wa", which paved the way for the emergence of its sun, so he sent preachers to various directions, so Ibn al-Haytham sent a caller to Sindh(69) and many people responded to him(70) and Judge Numan mentioned about him(71)." Ibn al-Fadl was a beautiful young man from Ahl al-Bayt Shi'a and grace and left, and it is called Abu al-Hasan Ali ibn al-Fadl .." Ibn Hawshab and Ali ibn al-Fadl called for satisfaction from the Mohamed, and dispersed preachers in Yemen, Egypt and Sindh (72) and established the leadership in the peaceful "Dar al-Hijrah" and incited preachers from all islands to go to Yemen, and under the supervision of Mansour Yemen a center was established to train preachers and graduate them in Yemen (73) Ibn Hawshab and Ali bin al-Fadl spent two years calling secretly from the year 268 AH / 881 AD Until al-Da'wa appeared openly in Yemen year 270 AH / 883 CE.(74) It is clear that al-Da'wa of Yemen was the origin from which al-Da'wa of Morocco which reveals the proclamation of the Fatimid caliphate in Ifriqiya.

Ismaili preachers in Morocco and their titles.

The history of Morocco has been marked by a distinct personality. He had a clear influence on the course of things, although he holds the official leadership, excelled in spreading the Ismaili call in the country of Morocco, and he is the preacher Abu Abd al-Allah Shiite, who is considered the true founder of the Fatimid state in Morocco.his name is Hussein bin Ahmed bin Mohamed bin Zakaria (75) and has several titles, including Abu Abdullah Da'i Morocco, originally from Kufa, and is known as the teacher because he taught people the doctrine of the esoteric Imamate (76) and nicknamed Abu Abdul Allah Da'i (77) Ibn Khalkan(78) mentioned his origin from Sana'A Abd Al-Allah is from Sana'A people and he is called Abu Abd Allah Al-Sana'Ani..", and nicknamed "Eastern" because he came from the East, and attributed to him who followed him, they called Balmasharqa (79) was also known as "Al-Muhtasib" .because he was working as a seller of yarn in Basra (77) and nicknamed "Shiite" because he was a follower of the Shiites of Imam Ali (peace be upon him)(80) and nicknamed "Sufi" was wearing coarse wool, and eat coarse food and shows asceticism and piety (81) and nicknamed "Mr."(82) The Fatimid call in the country of Morocco at the beginning of its inception, has passed through two stages: the stage of theoretical doctrinal preparation, when Imam Jaafar al-Sadiq (peace be upon him) sent two preachers at the end of his life, Abu Sufyan al-Hassan bin al-Qasim (83) and Abd al-Allah bin Ali bin Ahmed (84) known as confectioner, and they were sent to North Africa in 145 AH / 762 AD, and it was the stage of the practical role, as it rose on the shoulders of Abu Abdullah Shiite (85), who is known as "the owner of the seed" as he said to the Kattamis (86) "I am the owner of the seed" (87), who informed Jaafar Sadiq (peace be upon him) confectioner and Abu Sufyan Hassan bin Qasim coming after they published the manifestations of knowledge imams (88) The brother of Abu Abd al-Allah Shiite Abu al-Abbas has been famous for "the kidnapped" and "Abu al-

Malafif"(89) and before going Abu Abdullah Shiite to Morocco had met in Mecca some of the sheikhs Shiites Kutama who paved the way for him in Morocco (90) and walked preacher to the dawn of the good guys (91)And spread pilgrims took to publish his news in their country, and flocked to the crowds, spoke to them in the virtues of the family of the house, and then began to reveal what is going on in his mind little by little (92)".And God named this dawn only you "(93) Then tell them the hadith "The Mahdi migration Tnbu from the homelands in a time of ordeal and infatuation where the news of the people of that time: people derived their name of secrecy"You are the Kutama, and your exit from this dawn called the dawn of the good guys "(94) It is clear that the tribe Kutama is the only one that joined and supported Abu Abdullah Shiite and accepted the Ismaili invitation, especially after he preached them on their hand the Ismaili call.

Ismaili Imams in Morocco of the role of apparition and their titles.

1 Abdullah (296322 AH / 908 933 AD): Abdullah bin Ahmed bin Ismail bin Ja'far ibn Mohamed, the first Fatimid caliph in Morocco and his titles were "Mahdi" (95), "Sa'id al-Khair" (96), "caliph" and "Commander of the Faithful" (97). Al-Maqrizi pointed out in the Hanafi sermon in the inscription of the Seal of Abdullah "With the victory of the glorified God, Imam Abu Mohamed triumphs" (98).

2 Abu al-Qasim (322334 AH / 933945 CE): Abu al-Qasim Mohamed ibn al-Mahdi, the second Fatimid caliph in Morocco, known as Sahib al-Morocco, and called Nazara.His title is "Al-Qa'im bi-Amr Allah" (99) and his title is "Commander of the Faithful" in Morocco (100), as is clear from the luxurious royal titles. His rule gave religious and political power rivals to the Abbasids in Baghdad. Abu al-Qasim was working on the same way as his father in engraving his ring in certain phrases that he specialized in engraved on his ring, because he carries an idea with a religious meaning that he wants to inform him publicly of his nation, and from the phrases of the engraving of his ring, "With the victory of the permanent, Imam Abu al-Qasim triumphs" (101)

3 Abu al-Tahir (334341 AH / 945952 AD): Abu al-Tahir Ismail ibn al-Qa'im ibn al-Mahdi, the third Fatimid caliph who ruled Morocco, known as the owner of Morocco, and his nickname "Al-Mansur Billah" (102) and the inscription of the conclusion: "The inner victors the manifest, the victor of Imam Abu al-Tahir" (103)

4 Abu Tamim (341365 AH / 952975 AD): Abu Tamim Ma'ad ibn al-Mansur Ismail ibn al-Qa'im, the fourth Fatimid caliph who ruled Morocco and Egypt and his nickname "Mu'azilin Allah" and was known as Mahdawi and Ubaydi and also known as Sahib al-Morocco (104). And inscription conclusion: "Nasr Aziz knowledge triumphs Imam Abu Tamim"(105) The Fatimid caliphs had many titles, including: "Fatimid Caliph" and "Caliph Alawi" and "Commander of the Faithful" and the title of "Imam" and the Sunnis called them "Obaidin" minimization relative to Abd al-Allah Mahdi and their titles "Alawites" Relative to Ali bin Abi Talib and the "Fatimids" relative to Fatima al-Zahra (peace be upon her), the Fatimid caliphs used to associate the name of Allah Almighty with their names, such as al-

Results and Discussion

The most prominent results reached through the research can be summarized as follows:

1. The title of Isma'ilism is the doctrine of the Fatimid state, it came from their belief in the imamate of Ismail bin Jaafar al-Sadiq (peace be upon him) and the multiplicity of titles of this doctrine.
2. The multiplicity of titles of the hidden imams for fear of falling into the hands of the Abbasids and the appointment of deputies in the names of their imams to protect their imams from falling into the hands of their enemies.
3. The head of the da'wa in Yemen was Abu al-Qasim al-Hasan ibn Faraj ibn Hawshab and had the political title "Mansur Yemen" and likened him to "the dawn of the da'wah".
4. The preacher in Morocco, Abu Abd al-Allah al-Shi'i, had several religious titles, including: da'i, shi'i, and mystic.
5. The rulers of the Fatimid state in Morocco took sultan titles in competition with the Abbasid caliphs. The inscriptions of the rings of the caliphs also contain religious phrases, and titles were an essential part of political life, and they paid great attention to them, and expanded their use, they took them for religious and political reasons, and the Fatimid caliphs associated the name of Allah Almighty with their names, such as the Mu'azidin Allah.

Conclusion

The most prominent results reached through the research can be summarized as follows: -

1. The title of Isma'ilism, the sect of the Fatimid state, came from their belief in the imamate of Ismail bin Jaafar al-Sadiq (peace be upon him) and the many titles of this sect. This sect was able to maintain its survival over the past centuries, and its leaders played important political roles in the political history of the Islamic Imams.
2. The names of the hidden imams were multiplied for fear of them falling into the hands of the Abbasids, and deputies were appointed in the names of their imams to protect their imams from falling into the hands of their enemies.
3. The head of al-Da'wa in Yemen was Abu al-Qasim al-Hasan bin Faraj bin Hawshab, and he had a political title, "Mansour

al-Yemen," and they compared him to "the dawn of al-Da'wa."

4. The preacher in Morocco, Abu Abdullah Al-Shi'i, had several religious titles, including: the preacher, the Shiite, and the Sufi.

5. The rulers of the Fatimid state in Morocco took sultanic titles in competition with the Abbasid caliphs. The inscriptions on the rings of the caliphs also contain religious phrases. Titles were an essential part of political life, and they paid great attention to them and expanded their use. They took them for religious and political reasons, and the Fatimid caliphs associated the name of God Almighty with their names, such as Al-Mu'izzladdin Al-Allah.

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