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Aboul Fotouh AL-Hassan bin Ja'far prince of Mecca (384-430 AH/994-1038 AD) came out of obedience to the ruling Fatimid caliph al-Ḥākim bi-Amr Allāh (386-411 AH/996-1020 AD) in the year 401 AH / 1010 AD, and he had the “Bay'ah” to be the imām in Mecca, then he went to al- Ramla in which he has taken as the seat of his rule. But despite the political and sectarian importance of this event, Historians have never disclosed the sectarian identity of this Imāmah, and they did not mention anything about the hidden motives behind its declaration. That is what has been disclosed and highlighted by this research, which paved the way by the first section about the relationship between Aboul Fotouh and the Fatimids (al-Fāṭimīyūn) before the declaration of his Imāmah, Which passed through two stages: the first was the stage of loyalty and dependency 384-394 AH / 996-1003 AD, with its own manifestations. The second stage of the years 394-401 AH, and was characterized by tense relations between the two parties, due to sectarian identity-related causes, especially their attitude toward insulting the companions (aṣ-ṣaḥābah), where al-Ḥākim bi-Amr Allāh asked Aboul Fotouh to insult the companions and to announce it in al-Hijaz in two Consecutive letters, which led to resentment of Aboul Fotouh and his supporters in al-Hijaz in general, and especially in Mecca, due to its opposition for their sectarian identity. Aboul Fotouh refused to respond to these demands, and he confessed the priority of the companions and their role in the victory of Islam, which is consistent with his confessional identity. Since then he began Preparing for taking out of obedience, the Alawites allied themselves with him, and that was the beginning of a new phase characterized by Enmity and estrangement, Aboul Fotouh announced through this stage (401-403 AH / 1010-1012 AD) his Imāmah, which I dealt with in the second topic in detail. Whereas While Aboul Fotouh and the Alawites determined to come out of obedience to al-Ḥākim bi-Amr Allāh, al-Ḥākim had killed a number of minister Abu'l-Qasim al-Maghribi's family in Dhu'l-Qi'dah 400 AH, While the minister escaped, and took refuge to Āl al-Jarrah in al- Ramla, and incited them against al-Ḥākim, and pointed them to

call Aboul Fotouh to al- Ramla and pledge allegiance as imām, they responded to him and sent a letter to Aboul Fotouh Calling him to come to them in order to have their support and be the imām. So the desire of al-wazir al-Maghribi and Āl al-Jarrah met with the new orientation of Aboul Fotouh and his supporters in al-Hijaz, then a series of actions has taken in both Mecca and al- Ramla in order to declare the Imāmah of Aboul Fotouh. So he was first announced as the imām in Mecca and al- Madīnah, then he went out to al- Ramla with some of his supporters in Dhu'l-Qi'dah 401 AH. When he reached it Āl al-Jarrah welcomed him as the imām. He took a set of procedures for the conduct of matters of the arising Imāmah. From al- Ramla he started to threaten the Fatimid rule in the Levant and Egypt, al-Ḥākim bi-Amr Allāh had been disturbed, so he used a variety of means that ensured him eliminate this Imāmah. And he succeeded to convince Āl al-Jarrah to Abandoned Aboul Fotouh, who didn't find any way .unless to return back to Mecca in 403 AH/1012 AD

The third section is about the sectarian identity of this Imāmah. It proved it to be a Zaydi Shi'a (Zaidiyyah) using a range of evidences, including the Lineage of Aboul Fotouh, also his Rejection of insulting the companions (aṣ-ṣaḥābah), in accordance with the teachings of the Zaydi sect, which was the sect of Abul Fotouh and his fathers. In addition, when Abul Fotouh announced his Imāmah he called for two Zaydi principles, which where justice and the Enjoining good and forbidding wrong (al 'amr bi-l ma'rūf wa- n nahy 'an al munkar), And other evidences mentioned in this research

The fourth section was about the hidden reasons and motives for Abul Fotouh's exit from the obedience to al-Ḥākim bi-Amr Allāh, and declaring his Imāmah, which includes: Personal qualifications of Abul Fotouh, as well as the support of the Alawites and the people of al-Hijaz to him. In addition, the sectarian identity of Abul Fotouh was a clear reason for his release and the declaration of his Imāmah. As well as the presence of Zaydi Experiences that came out of the land of al-Hijaz and succeeded in establishing an Imāmah was another factor that encouraged him to do so. In addition, the problems that faced both the Abbasids and the Fatimids - as detailed within the research - were encouraging to Abul Fotouh to declare his Imāmah in al-Ramla, and he was sure that both caliphs were not able Address him. Finally the weakness of Fatimid influence in the Levant in general and al- Ramla especially was another factor of these factors that met all to make al- Ramla

**and around a good environment for the acceptance and support of Imām  
Abul Fotouh, which encouraged him to come out and announce his Imāmah  
in it**