

The Orientalist Reinhart Dozy and his Influence on the Establishment of the Fatimid State through his Book Muslims in Andalusia

Ali Abdullah Muftan Al-Rikabi¹, Karim Ati Laibi Al-Khuzai²

Abstract

The research addressed a side of the rich scientific contribution of the Dutch orientalist Dozy (1820-1883 AD). This man is considered by many to be one of the most famous orientalist who have made great contributions to the Arab-Islamic heritage in general and to our Andalusian history in particular. For this reason, I saw it as my duty to study his personality and learn about his most prominent contributions to the study of Islamic history, with a focus on his influence on the establishment of the Fatimid state in some detail, through his book entitled "Muslims in Andalusia."

The research began by shedding light on the author of the aforementioned book by introducing him and the stages he went through in his life, until he became a researcher and student of Arabic and Islamic sciences, with a focus on history. We also mentioned the scientific positions he held, and the connection of all this with his abundant and diverse scientific output, which occupies a high and distinguished place in Andalusian history.

We tried to identify the most important historical suspicions and slanders that Dozy mentioned in his book, where we dealt with the most important issues he addressed and raised about the history of the Fatimid state and its origin. We also clarified the religious and ethnic bigotry that appeared clearly in Dozy's writings, and he is not much different from the rest of the European orientalist in his presentation of issues of Islamic history, where they tried to distort Islamic history and civilization.

The book "Muslims in Andalusia" is considered one of the most important works written by orientalist on the history of Andalusia. It is characterized by historical accuracy and analysis of events that took place according to the circumstances in which they occurred. It is distinguished from other classical works that are characterized by narrating events without discussion or analysis.

Keywords: *Reinhart Dozy, The Fatimid stat, Muslims in Andalusia, Orientalist.*

Introduction

First: Dozy's personal biography:

Name and lineage:

¹ Department of History, College of Education, Al-Mustansiriya University, ali2021mf@gmail.com

² Department of History, College of Education, Al-Mustansiriya University, dr.karrem@uomustansiriyah.edu.iq

He is the Dutch orientalist of French origin, Reinhart Pieter Anne Dozy(1). His ancestors emigrated from France to the Netherlands in the middle of the 17th century AD to escape religious persecution(2).

This is what one of the researchers mentioned(3).

Birth and life:

Dozy was born in the city of Leiden in the Netherlands in 1820 AD to a family of French origin(4). He lived a happy life in his childhood until he was nine years old when he lost his mother, Sarah Maria van Leeuwen, and was placed in one of the schools in his hometown of Leiden, which guaranteed him a good life and education. He showed early genius, which prompted the administration of his school to push him at the age of fourteen to Dr. "Gelder", who chose him from among the students of theology to learn Arabic until he mastered it and delved into reading its books(5).

Education:

Dozy continued his studies at Leiden University in the Netherlands(6). He met there the linguistic scholar "Fayers", from whom he learned Hebrew and Syriac, and encouraged him to devote himself to Arabic history. Dozy also loved Arabic poetry, so he expanded his study and reading of his anthologies(7).

Early career:

At the age of twenty-two, Dozy participated in a competition organized by Leiden University to write a letter on Arab clothing, and a prize was allocated for it, and of course Dozy won and this was his first step on the path of Arabic language (8). At the age of twenty-five, Dozy prepared to obtain a doctorate from Leiden University in 1845 AD. He also married the same year to "Maria Carolina van den Oestterling", a Dutch citizen, and traveled with her to Germany to spend their honeymoon, which he spent in German libraries, including texts that coincided with his Islamic studies. His wife looked at what her husband was doing with a look full of admiration for what his pen was producing. She was the wife, companion, and friend throughout her husband's life(9).

The most important thing that Dozy achieved in Germany was meeting the German orientalist "Heinrich Leberecht Fleischer", and their friendship quickly developed and lasted for more than a third of a century(10).

The Egyptian scholar Taha al-Akeiqi pointed out that Dozy obtained permission from the library to borrow the manuscript, which was in a torn state, and he took it to Leiden and made it the title of his doctoral dissertation in literature(11).

In England, Dozy met a number of orientalists there, and when he returned to the Netherlands, he took over the position of head of manuscripts at the Leiden Library in 1850, and he remained in this position until 1878(12).

Dozy made great efforts to publish the Arab heritage in general(13), and Andalusian history in particular, especially since he visited many of the world's manuscript libraries in Germany and England. His mastery of several languages, such as English, German, French, Spanish, Dutch, and Latin, gave him tremendous abilities for reading, research, determination, and patience in meeting manuscripts, copying them, authenticating their texts, publishing them, and carefully making multiple indexes for them. This made him the focus of honor from many scientific bodies, and he was a member of many academies of history, science, and oriental studies in Spain, Germany, and Italy, such as the German Oriental Studies Association, the Academy in Rome in 1880, the Royal Scientific Academy in Amsterdam, the Academy of Sciences in St. Petersburg, the French Institute in Paris, the Academy of History in Madrid, and the Asian Society in Paris. In addition to being chosen as the librarian of Leiden and obtaining a doctorate and professorship from Leiden University itself(14).

Abdul Rahman Badawi considered him the first chronicler and objective historian who followed the scientific and objective side in Andalusian studies, and his works in this field are a reference for the history of Andalusia(15).

Which prompted one of the researchers to say that Dozy is the first conqueror of Andalusian studies, and he found in his works about it a reference to its history, culture and civilization (16).

Death:

Dozy died on April 29, 1883, at the age of 63(17).

Dozy's position on the establishment of the Fatimid state:

Dozy attributed the establishment of the Fatimid state to a man named Abdullah ibn Maymun. He said:

In the early ninth century, Abdullah ibn Maymun, the founder of the Ismaili sect, emerged. He was from a Persian family of Manichaeian faith, which believes in two gods, one of light and one of darkness. Abdullah ibn Maymun was a clever man who worked as a candle maker. To avoid being suspected of heresy, for which 70 of his friends had been killed, he fled to Jerusalem, where he began to spread his ideas in secret. He professed great sympathy for the Shiites and exaggerated their importance. Under the guidance of his father, he became a skilled preacher and a knowledgeable scholar of religious doctrine and philosophical principles(18).

From this account, it is observed that Dozy attributed the origin of the Fatimid call to a person named Abdullah ibn Maymun. He was born in Persia, from a family that believed in the Manichaeian faith. His father was a candle maker, and ibn Maymun himself became a doctor and a philosopher. He went to Jerusalem in the early ninth century, where he mixed with the Shiites and had philosophical ideas.

Historical sources indicate that when Ismail ibn Ja'far al-Sadiq died during the lifetime of his father in the year (145 AH / 762 AD), his followers saw that the imamate should be transferred after the death of Ja'far al-Sadiq to his grandson Muhammad ibn Ismail, according to their teachings, which state that the imamate does not pass from brother to brother, but must remain in the descendants. Thus, they transferred the imamate to him(19).

Dozy also discussed the role of Abdullah ibn Maymun in the founding of the Fatimid movement, where he said: The idea that was brewing in Ibn Maymun's mind was to form a secret society that would include both the victors and the vanquished to work together. He made its members ranked in terms of their knowledge of its secrets. There were free thinkers who saw religion only as a burden on the necks, and there were those who adhered to their religions of all denominations. His goal behind this was to use these pious people as a means to control the skeptics and exploit those conquerors. He also aimed to eventually form a single, powerful group that would obey him and be loyal to him, and that would be able to transfer the throne to his children after him, if he did not have a life for himself. There is no doubt that this is a dangerous idea that requires great determination and courage, and requires deep knowledge of human nature(20).

Dozy continues by saying: The methods that Ibn Maymun used were based on diabolical cunning. He was outwardly an Ismaili, although he did not believe in the Ismaili doctrine. The extinction was destined for this sect due to its need for a leader to breathe new life into it. Ibn Maymun came to her and promised her the awaited leader(21).

He says: He did not try to extract his loyal followers from among the Shiite men, but he began to search for them among the Zoroastrians, Manichaeans, and pagans of Harran, and among the lovers of Greek philosophy, on whom he relied heavily. He revealed to them the last password, and told them that the imams, religions, and morals are nothing

but a false claim and a false illusion. But these men, or the donkeys as he called them, did not have in his opinion the ability to understand these principles and the like. However, he did not despise the importance of this group in order to achieve his desired goal, but on the contrary, we see him making every effort to get their help and support, but he was careful and cautious. He did not reveal to the civilians and the pious people except the initial principles of the sect(22).

In these accounts, Dozy discussed the role of Abdullah ibn Maymun in the founding of the Fatimid movement, where he was keen to include ethnic, religious, and ideological groups. His goal was to pave the way for himself or one of his children after him. To achieve this, Dozy believes that Abdullah ibn Maymun exploited one of the Shiite sects, the Ismaili sect, and pretended to be a member of it, and exploited the need of that sect for a leader according to their belief, to pave the way for himself or his children.

Dozy believed that Abdullah ibn Maymun was exploiting the Ismailis and other sects to achieve his goals. He said: "In any case, this Abdullah despised this sect in his heart, and his pretense to call to the descendants of Ali was only a means to achieve his goals. And because he was Persian in his innermost being, he harbored hatred for all Arabs, not excluding any of them, even Ali's sons(23).

According to Dozy's narratives, Abdullah ibn Maymun made great strides in establishing the Fatimid movement, but he realized that the fruits of his efforts were not yet ripe, so he entrusted the leadership of the movement to his son Ahmed after him. Dozy said: "This project began to move forward, but at a slow pace. At that time, Abdullah realized that he would not be able to witness the fruit of his work himself, so he entrusted his son Ahmed, who succeeded him in leadership, to follow in his footsteps and continue the work. The group was able to move forward at a rapid pace under the leadership of Ahmed and those who came after him. The credit for this, in particular, goes to the joining of many of the other Shiite men to him. This branch made the imamate in the sons of Moses, the son of Ja'far al-Sadiq. However, when the twelfth Imam Muhammad disappeared at the age of twelve in a crypt [in Samarra], which he and his mother entered in 879 AH (=266 AH), and when his followers, the Twelvers, as they are called, had long waited for his return in vain, it was not difficult for them to join the ranks of the Ismailis, who were blessed by the circumstances that their leader was alive and fully prepared to show himself when the circumstances dictated(24).

Dozy explained Abdullah ibn Maymun's success in attracting many followers, especially from the Ismaili sect, to his organization by the doctrine of the imamate among the Ismailis, saying: "He (meaning Maymun the candlemaker) said: The world was not and will not be without an imam, whoever this imam is. The imamate was in his father, grandfather, and those before him until it descends to Adam. Similarly, the son of the imam is an imam and his grandson is also, and so on until the end of the world. The imam does not die until a son is born to him who inherits the imamate from his father. However, the imam does not always appear. He sometimes appears and sometimes disappears, and so on, as the new ones succeed each other. When the imam is apparent, his call is hidden. If he disappears, it appears, and then his callers appear among the people(25).

The Ismailis considered the guardianship to be lower than the message in rank, and the guardian to be higher than the imam in rank. It is one of the most important doctrines of the Ismailis that they built their belief in the right of Imam Ali to inherit the religious and worldly authority after the Prophet Muhammad, because in their belief he is the best person after the Prophet(26).

In his book, Dozy addressed the efforts of the Ismaili imams to spread the Ismaili call in Morocco, saying: "And when it was 844 AD (=271 AH), one of the Ismaili callers named Ibn Habash rose up and called openly in Yemen, and Sana'a pledged allegiance to him, and he sent his callers to all the regions of the country. Two of them went to cultivate the

land of the Kutama and the region of Constantine. When he died, he sent one of his students named Abdullah(27).

Dozy made many historical errors in his narration. The historical sources indicate that Imam Ja'far al-Sadiq (a) was the one who sent the callers to Morocco, not Ibn Habash, to whom the credit for sending Abu Abdullah al-Shi'i after more than a century of sending callers by Imam Ja'far al-Sadiq, and Dozy also erred in referring to Ibn Habash's seizure of Sana'a, where Ali bin al-Fadl was a partner of Ibn Habash in establishing the Fatimid call in Yemen.

Dozy narrated in his book the preliminaries of establishing the Fatimid call and the efforts of Abu Abdullah al-Shi'i in preparing for the establishment of the Fatimid state in Morocco, and he discussed this in detail(28).

He goes on to say: "Abdullah began his mission by teaching the sons of the Kutama, trying to gain the trust of his hosts, until he was confident of the success of his project, he threw off the mask from his face and called himself the Shi'i, and he announced Al-Mahdi the Expected.

Abu Abdullah al-Shi'i promised the people of the Kutama tribe good in this world and the hereafter if they participated in jihad. They quickly obeyed him without much difficulty, and that preacher attracted them to his side with the hidden meanings he spoke to them. He was also helped by the spoils of war that they plundered.

The Kutama tribe was one of the most numerous and strongest tribes, and it was able to preserve its old independence and the warlike spirit that its children had acquired. As a result, Abu Abdullah al-Shi'i was able to advance rapidly, until they conquered the last city that was under the control of the Aghlabid prince, whose family ruled the country for more than a century. They forced him to flee from his residence, unable to take his wife with him(29).

He points to the success of Abu Abdullah al-Shi'i in establishing a state on the ruins of the Aghlabid state, which paved the way for the appearance of the hidden Ismaili Imam, where he said: "And then [Abu] Abdullah sat on the throne in 909 AD (= 298 AH) and placed on it Said al-Mahdi, the leader of the sect, who is of the descendants of Abdullah al-Qadah, and he claimed that he was from the descendants of Ali and called himself Abdullah al-Mahdi. And when he became caliph, he - who was the founder of the Fatimid family - took care to spread the principles of this sect, and perhaps he would have been more frank with people if he had achieved this victory in another region, such as Persia for example, but since he owed his throne to a semi-barbaric group that did not have an understanding of philosophical meanings, he was forced to be strict with himself and with the advanced members of the sect who showed their Shi'ism. He did not declare the true purpose of the sect openly until the beginning of the 11th century AD, when the Fatimids became strong and their foundation was consolidated, and they feared for it, and so he revealed what was hidden, and at the same time they were able - thanks to their powerful armies and their great wealth - to move forward without much concern for the right of legitimate inheritance(30).

In that narration, Dozy Ubayd Allah al-Mahdi was attributed to Abdullah bin Maimun, and he called him Saeed, and in this aspect he takes the side of historians who are skeptical about the lineage of the Fatimid caliphs to the family of the Prophet.. There have been many narrations about the lineage of the Fatimids; There are those who confirm the validity of the lineage, and there are those who doubt it(31).

Dozy also attributed the Ismailis in the beginning to other sects only by their fanaticism and brutality, as their men used to whip the imams of religion and scholars and kill them by crucifixion in order to respect the memory of the first three caliphs(32).

Historical sources indicate that Abu Abdullah al-Shi'i and his brother Abu al-Abbas used to hold debate sessions in the city of al-Qasr al-Adim on the road between Kairouan and Raqqada, and the first debate was held between Abu Abdullah al-Shi'i and the qadi of Kairouan, Ibrahim ibn al-Khashab, who follows the Maliki madhhab(33).

Historical sources also indicate that when Abdullah al-Mahdi entered the Maghreb and established himself in power, many revolutions broke out against the Fatimid rule not only by the followers of the Maliki madhhab, but also by his followers from the Kutama tribe. When Abdullah al-Mahdi entered Morocco, he realized the danger that Abu Abdullah al-Shi'i posed to his rule because of the people's fascination with him. He neglected the affairs of the senior Kutama who were closely linked to Abu Abdullah, such as Harun ibn Yunus, known as the Sheikh of Sheikhs. So Abdullah ordered him to be killed, as well as Abu Abdullah and his brother on the same day(34).

After the killing of Abu Abdullah al-Shi'i, many revolutions broke out against Abdullah al-Mahdi, including the revolution of the majority elements in al-Qasr al-Adim led by Abu al-Hasan ibn Abi Hajar, who carried out the revolution in al-Qasr al-Adim and expelled the Kutama from it. Abdullah al-Mahdi arrested them and killed them at the gate of Raqqada(35).

The revolution of al-Qasr al-Adim was followed by another revolution that broke out in Kairouan, where the people of Kairouan killed some of the Kutama on the 22nd of Sha'ban 299 AH/13 April 912 AD. The governor of Kairouan, Ahmad ibn Abi Khinzir, was unable to suppress this revolution except with great difficulty. When Abdullah al-Mahdi learned of the news, he punished the sheikhs of Kairouan and the Maliki scholars because of their opposition to the Ismaili madhhab(36).

Ubayd Allah al-Mahdi killed Abu Zaki and Abu Abdullah al-Shi'i raised the Kutama tribe. They launched several revolts against him, the first of which was the revolt against him in Raqqada in retaliation for the killing of the Kutama leaders and the death of Abu Abdullah, but the Mahdi was able to suppress them and abuse their leaders, and he succeeded in eliminating all the revolts that followed this revolution (37).

In the year (302 AH/914 AD) the people of Burqa revolted against the Fatimids, killing their governor and many of Kutama's men. However, the Mahdi army succeeded in entering the city by force in the year (304 AH/916 AD) after an 18-month siege (38).

Conclusion:

1- The orientalist Reinhart Dozy is considered one of the leading scholars of Orientalism. He lived a scientific life full of seeking knowledge, and he graduated through the various stages of his education until he reached the degree of professorship at Leiden University.

2- Dozy mastered many living international languages, such as Arabic, English, German, French, Spanish, Dutch, and Latin. All of this resulted in a rich and varied scientific product, including writing, indexing, and investigation, in addition to seminars, conferences, and lectures.

3- The research specialized in dealing with the biography of the orientalist Dozy and his position on the establishment of the Fatimid state through the book *Muslims in Andalusia*.

4- Dozy attributed the founding of the Fatimid state to a person named Abdullah bin Maimon, from a Persian family who followed the Manichaean religion.

5- Dozy confirmed that Abdullah bin Maimon exploited the Ismailis and other sects to achieve his goals, because he claimed ostensibly to be an Ismaili.

6- In his book, Dozy discusses the efforts of the Ismaili imams to spread the Ismaili call to Morocco.

References

First/primary sources:

- * Ibn al-Atheer: Izz al-Din Abu al-Hasan Ali (d. 630 AH/1232 AD).
- 1- Al-Lubab fi Tahdheeb Al-Ansab, edited by: Ihsan Abbas, Dar Sader, Beirut, (D.T.).
- * Al-Thaqafi: Abu Ishaq Ibrahim bin Muhammad (d. 283 AH/896 AD):
- 2- The Book of Raids, edited by: Jalal al-Din al-Muhaddith, Anjman Athar Milli Publications Series, Tehran, (ed.).
- * Ibn Abi Al-Hadid: Abu Hamid Abdul Hamid bin Hibatullah (d. 656 AH / 1258 AD)
- 3- Explanation of Nahj al-Balagha, edited by: Muhammad Abu al-Fadl Ibrahim, 2nd edition, Ihya al-Kutub al-Arabiyyah Printing House, Qom, 1967 AD.
- * Ibn Hammad: Abu Abdullah Muhammad bin Ali (d. 626 AH / 1230 AD).
- 4- News of the Banu Ubaid kings and their biography, edited by: Jaloul Ahmed Al-Badawi, National Book Foundation, Algeria, (D-T).
- * Nasir Khusraw: Abu Mu'in al-Din Nasir Khusraw al-Hakim al-Qubadiyani (d. 481 AH/1088 AD):
- 5- Safar Nama, edited by: Yahya Al-Khashab, 3rd edition, New Book House, Beirut - 1983 AD.
- * Al-Khushni: Abu Abdullah Muhammad bin Harith (d. 361 AH / 971 AD):
- 6- Judges of Cordoba and African Scholars, edited by: Muhammad Zainhum Muhammad Azab, 1st edition, Madbouly Library, Cairo, 1993 AD.
- * Ibn Khallikan: Abu Abbas Shams al-Din Ahmad bin Muhammad (d. 681 AH/1282 AD):
- 7- Deaths of Notables and News of the Sons of Time, edited by: Ihsan Abbas, 1st edition, Dar Sader, Beirut - 1977 AD.
- * Al-Dhahabi: Shams al-Din Muhammad bin Ahmed (d. 748 AH/1347 AD).
- 8- Biographies of Noble Figures, edited by: Shuaib Al-Arnaout and Mamoun Al-Saghirji, 9th edition, Al-Resala Foundation, Beirut, 1993 AD.
- * Al-Sijjistani, Abu Ya'qub Ishaq bin Ahmad (d. 360 AH/971 AD):
- 9- The Book of Pride, edited by: Ismail Qurban, 1st edition, Dar Al-Gharb Al-Islami, Beirut - 2000 AD.
- * Abu Shamah: Abu al-Qasim Shihab al-Din Abd al-Rahman (d. 665 AH/1267 AD):
- 10- Al-Rawdatayn fi Akhbar al-Dawlatayn al-Nuriya wa al-Salihyya, edited by: Ibrahim al-Zaybak, 1st edition, Al-Resala Foundation, Beirut - 1997 AD.
- * Al-Safadi: Saladin Khalil bin Aybak bin Abdullah (d. 764 AH / 1362 AD):
- 11- Al-Wafi bi al-Wafiyat, edited by: Ahmed Al-Arnaout - Turki Mustafa, Heritage Revival House, Beirut - 2000 AD.
- * Ibn Adhari: Abu Abbas Ahmad bin Muhammad (d. 712 AH / 1312 AD):
- 12- Al-Bayan Al-Maghrib fi Brief News of the Kings of Andalusia and Morocco, edited by: Bashar Awad Maarouf and Mahmoud Bashar Awad, 1st edition, Dar Al-Gharb Al-Islami, Tunisia - 2013 AD.
- * Judge Abdul-Jabbar: Abu Al-Hussein Abdul-Jabbar bin Ahmed bin Abdul-Jabbar Al-Hamdhani (d. 415 AH / 1024 AD):
- 13- Confirming the Evidences of Prophethood, Dar Al-Mustafa, Cairo, (D - T).
- * Judge Al-Numan: Abu Hanifa Al-Numan Abi Abdullah bin Muhammad bin Mansour bin Ahmed bin Hayun (d. 363 AH / 973 AD) .
- 14- The opening of the call and the establishment of the state, edited by: Arif Thamer, Dar Al-Adwaa, Beirut, 1996 AD 0

293 *The Orientalist Reinhart Duzi and his Influence on the Establishment of the Fatimid State through his Book Muslims in Andalusia*

* Al-Qurashi, Idris Imad al-Din al-Hasan Abdullah bin Ali (d. 872 AH / 1468 AD).

15- History of the Fatimid Caliphs in Morocco, ed.: Muhammad al-Yalawi, 2nd edition, Dar al-Gharb al-Islami, Beirut, 2006 AD.

16- Eyes of News and Arts of Antiquities, edited by: Mustafa Ghaleb, Al-Andalus Printing House, Beirut, 1975 AD.

* Al-Maqrizi: Taqi al-Din Ahmad ibn Ali (d. 845 AH/1441 AD):

20- The Hanafi preaching the news of the successor Fatimid imams, edited by: Jamal al-Din al-Shayyal, 1st edition, Cairo, 2005 AD.

Second/Secondary references:

* Badawi, Abdul Rahman:

22- Encyclopedia of Orientalists, 3rd edition, Dar Al-Ilm Lil-Malayin, Beirut - 1993 AD.

* Hamouda, Abdel Hamid:

25- The History of Morocco in the Islamic Era from the Islamic Conquest until the Establishment of the Fatimid State, 1st edition, Dar Al-Thaqafiyya, Cairo - 2007 AD.

* Daoud, Nabila Abdel Moneim:

26- The Origins of Imami Shiism, Al-Irshad Press, Baghdad - 1968 AD.

* Al-Zirkli, Khairuddin:

27- Al-A'lam, 5th edition, Dar Al-Ilm Lil-Millain, Beirut, 1980 AD.

* Sorour, Muhammad Jamal al-Din:

28- History of the Fatimid State, Dar Al-Fikr Al-Arabi for Printing and Publishing, Cairo (D-T).

* Taqoush, Muhammad:

30- History of the Fatimids in North Africa, Egypt and the Levant (297-567 AH / 910-1171 AD), 2nd edition, Dar Al-Nafais, Beirut, 2007 AD.

*Al-Abadi, Ahmed:

31- In Abbasid and Fatimid history, Arab Renaissance House, Beirut, (D-T).

* Al-Aqiqi, Najib:

32- Orientalists, 5th edition, Dar Al-Maaref, Cairo - 2006 AD.

* Ali, Muhammad:

33- Oddities of the West, Al-Ghad Library and Press, Cairo - 2007 AD.

* As a case: age

34- Dictionary of Authors, Al-Muthanna Library and Arab Heritage Revival House, Beirut, (D.T).

* key, valid:

36- Libya from the Arab Conquest until the Transfer of the Fatimid Caliphate to Egypt, 1st edition, General Company for Publishing and Distribution, Tripoli - 1978 AD.

Third: Arab periodicals:

*Khalafat, Kamal:

37- The tax policy of the Fatimid state in the Islamic Maghreb and its impact on crystallizing the anti-Maliki financial system, Al-Mawaqif Journal for Research and Studies in Society and History, Issue 2, Volume 16, Algeria - 2020 AD.

* Abdel Fattah, Abdel Fattah, Fathi:

- 38- The Orientalist Dozi and his book: (Muslims in Andalusia), International Conference on Orientalists and Arab and Islamic Studies, Minya University - Faculty of Science, Volume 2, 2006 AD.

Fourth: University dissertations and dissertations:

* Al-Shadoud, Haider Naji Mutlaq:

- 39- Abu Abdullah Al-Shi'i and his role in the establishment of the Fatimid state, Master's thesis, Dhi Qar University / College of Arts, 2012 AD.

* Ali, Ali Aman:

- 41- Reinhart Duzi (1236 - 1300 AH / 1820 - 1883 AD) and his role in the Arab-Islamic heritage, doctoral thesis, Scientific Committee of the Institute of Arab History and Scientific Heritage for Postgraduate Studies, 2015 AD.

* Ali, Ali Qasim:

- 42- Completion of Arabic Dictionaries by Reinhart Duzi, unpublished doctoral thesis, Al-Mustansiriya University/College of Education, 2019 AD.

Margins

1. Ali, Gharaib al-Gharb, 2/54; Al-Zarkali, Al-Alam, 3/37; As a case, the dictionary of authors, 4/177; Al-Aqiqi, The Orientalists, 2/308; Dozi, Muslims in Andalusia, 1/6
2. Ali, Complementary Al-Ma'ajem, 1/1; As a case, authors' dictionary, 4/177.
3. Ali, Complementary Al-Ma'ajem, 1/1.
4. As a case, the authors' dictionary, 4/177.
5. Dozy, Muslims in Andalusia, 1/6.
6. Dozy, Muslims in Andalusia, 1/6.
7. Dozy, Muslims in Andalusia, 1/6-7.
8. Ali, Complementary Al-Ma'ajem, 1/2.
9. Dozy, Muslims in Andalusia, 1/8.
10. Dozy, Muslims in Andalusia, 1/8.
11. The Orientalists, 3/658.
12. Al-Aqiqi, The Orientalists, 2/309.
13. Ali, Reinhart Dozy, p. 81.
14. Dozy, Muslims in Andalusia, 1/8-15; Abdel-Fattah, The Orientalist Dozi, 2/523.
15. Badawi, Encyclopedia of Orientalists, p. 261.
16. Ali, Reinhart Dozy, pp. 83-84.
17. Dozy, Muslims in Andalusia, 1/15.
18. Dozy, Muslims in Andalusia, 2/8.
19. Al-Maqrizi, Ittiaz al-Hanaf, 1/ 18; Dawood, The Emergence of the Imami Shiites, p. 243.
20. Muslims in Andalusia, 2/8.
21. Muslims in Andalusia, 2/ 8-9.
22. Dozy, Muslims in Andalusia, 2/ 9-10.
23. Muslims in Andalusia, 2/9.
24. Dozy, Muslims in Andalusia, 2/10.

295 *The Orientalist Reinhart Duzi and his Influence on the Establishment of the Fatimid State through his Book Muslims in Andalusia*

25. Muslims in Andalusia, 2/ 8-9.
26. Al-Sijistani, *The Book of Pride*, p. 159
27. Muslims in Andalusia, 2/10.
28. Muslims in Andalusia, 2/10-11
29. Muslims in Andalusia, 2/11.
30. Muslims in Andalusia, 2/11
31. Al-Thaqafi, *Al-Gharat*, 2/68; Judge Abdul Jabbar, *Confirming Evidence of Prophethood*, 2/597; Khosrow, *Safarnama*, p. 123; Ibn Al-Atheer, *Al-Lubab fi Tahdheeb Al-Ansab*, 3/18; Ibn Abi Al-Hadid, *Sharh Nahj Al-Balagha*, 7/49; Abu Shama, *Al-Rawdhatain fi Akhbar al-Dawlatain*, 1/201; Ibn Khallikan, *Deaths of Notables*, 2/878; Al-Dhahabi, *Biography of Noble Figures*, 13/481; Al-Safadi, *Al-Wafi bi al-Wafiyat*, 19/243.
32. Muslims in Andalusia, 2/11
33. Ibrahim ibn al-Khashab: He took over the judiciary in Kairouan during the reign of Ziad Allah ibn al-Aghlab. See: Al-Khushani, *Judges of Cordoba*, 1/309, 232
34. Judge Al-Numan, *Fathah Al-Dawa*, pp. 308-316; Ibn Hammad, *News of the Kings of Banu Ubaid*, p. 43.
35. Al-Qurashi, *History of the Fatimid Caliphs*, pp. 188-189; Taqoush, *History of the Fatimids in the North Africa*, pp. 73-74.
36. Ibn Adhari, *Al-Bayan Al-Maghrib*, 1/191; Al-Abadi, in *Abbasid and Fatimid history*, p. 231.
37. Al-Qurashi, *Uyun al-Ikhbar*, 5/116-118; Sorour, *History of the Fatimid State*, p. 27; Hamouda, *History of Morocco*, p. 390; Al-Shadoud, *Abu Abdullah Al-Shi'i*, pp. 130-131.
38. Muftah, *Libya since the Arab Conquest*, pp. 145-146.