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AL-QADI AL-NU'MAN'S APPROACH IN THE BOOK SHARH AL-AKHBAR BY AL-QADI AL-NU'MAN (363AH/973AD)

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ABSTRACT

Studying the approach followed by the writer in providing the information of his book is one of the important topics that requires knowledge and study to investigate facts and information and to identify the environment surrounding the writer at the time of writing. The approach used indicates the extent of the writer's knowledge and ability scientifically and expresses the method of communicating the information in a smooth manner that does not overlook the truth to the recipient. The methods of writing vary from the historical transcriptional method of events to the method of analysis, criticism and other types. In many books, the methods and curricula in which he is written vary.

In this research, the focus has been on the methods and methods used by Judge Al-Nu'man bin Hayoon in one of his most important historical works within the Fatimid era, which extended during the third century AH. The study showed that Al-Qadi Al-Nu'man followed multiple methods in his book Sharh Al-Akhbar, which varied between historical, narrative, descriptive, numerical, to convey the information of his book in an optimal manner free from interpretation and the large number of chains that lose meaning. Doubtful and overexplained some strange words.

INTRODUCTION

The research dealt with an important and vital topic, which is Al-Qadi Al-Nu'man's approach in the book Sharh Al-Akhbar, which is one of the books of Islamic history and biographies and one of the most famous books of Al-Qadi Al-Nu'man during the establishment of the Fatimid state and among the books full of important dates in the Ismaili state, it is rich in the biography of the Prophet (ﷺ) and contained a lot of material. The scientific study that pertains to the pure imams and the good companions, starting

from Imam Ali (ؓ) to Imam Ja'far al-Sadiq (ؓ).

Al-Qadi al-Nu'man was distinguished by a strong personality who provided the Fatimids with a lot of science and jurisprudential and doctrinal knowledge of the Ismaili school, as he is the official spokesman for the ideas of the Fatimid state.

The nature of the research necessitated that it be divided into two sections: the first topic included the definition of the book and its importance in the Ismaili thought, as it included, the author of the

message, the reason for writing the book, copying the book, the importance of the book. Explanation of the news. It included the types of method, the historical method, the descriptive method, the narrative method, the statistical and numerical method, the characteristics of the Al-Qadi Al-Numan method, the accuracy of hadith and narration, skepticism about the novel, and controlling the stranger.

THE FIRST TOPIC / INTRODUCING THE BOOK AND ITS IMPORTANCE IN THE ISMAILI THOUGHT

First: The Author of the Book

Al-Nu'man bin Muhammad bin Mansour bin Ahmed bin Hayun (d. 363 AH) / (973 AD) ⁽¹⁾, born in the year (292 AH / 905 AD) ⁽²⁾, it is mentioned in the

sources briefly, He belongs to the Tamim tribe, one of the famous Arab tribes that inhabited the Maghreb.

He belongs to the Tamim⁽³⁾ tribe, one of the famous Arab tribes that inhabited the Maghreb. He was nicknamed Abu Hanifa by the Ismaili imams in imitation of Abu Hanifa al-Numan al-Baghdadi ⁽⁴⁾, the jurist of the Abbasid state, in order to admire him and to show his jurisprudential and scientific superiority over his counterpart Abu Hanifa al-Baghdadi, the author of the Hanafi school (v) ⁽⁵⁾. As for his nicknames, they are multiple. He was called al-Qayrawani ⁽⁶⁾ in relation to the

service to the Mahdi is at the end of the year (312 AH/924AD), and Muhammad Husayn al-Jalali estimated in the introduction to the book *Sharh al-Akhbar* that if he was twenty-one years old at that time, his birth would be within the limits of (292AH/903AD). Looking at Al-Qadi Al-Numan, *Al-Hama in the Etiquette of Following the Imams*, i (Cairo: pg. 5. Dar al-Fikr al-Arabi, d.t.).

- (1) Al-Sanabaji, Abu Abdullah Muhammad Bam Ali Hammad, the news and biography of the kings of Bani Ubaid, achieved by Dr. Tohamy Click - Dr. Abdel Halim, I (Algeria, 1927), p. 217; Ibn Khalkan, Abu al-Abbas Shams al-Din Ahmad Ibn Muhammad Ibn Abi Bakr Ibn Khalkan, the deaths of notables and the news of the sons of time, verified by Dr. Ihsan Abbas, ed. (Beirut: Dar Al-Sadr 1414 AH / 1994 AD), vol. 5, p. 415; Al-Maqrizi, Taqi Al-Din Ahmed bin Ali, *I'taz Al-Hanafa*, investigated by: Dr. Jamal Al-Din Al-Shayal (Cairo: 1416 AH / 1996 AD), vol. 1, p. 215; Al-Asqalani, Ibn Hajar Shihab Al-Din Ahmed bin Ali bin Muhammad Raf Al-Asr, investigation by Dr. Ali Muhammad Omar, 1st Edition (Cairo, Al-Khanji Library, 1418 AH / 1998 AD), p. 422
- (2) Sources differ on the date of his birth, some say that he was born in the year 256 AH / 869 AD, and others say that he was born between (283-290 AH) (896-902 AD). There are some indications that the date of his birth was determined based on his proven statements in a number of his books. In his book *Sharh al-Akhbar*, which is one of the books filled with important dates in the Ismaili state, al-Numan mentioned, "I served the Mahdi by God at the end of his life," who died on Rabi' al-Awwal 14 of the year 322 AH. /933AD) and the period of his service was nine years and a few months, so the date of Nu'man's

- (3) Al-Kindi: Abu Omar Muhammad bin Youssef Al-Masri, *Governors and Judges*, investigation: Raven Kast, 1st Edition (Beirut: The Jesuit Fathers Press 1908 AD), p. 47; Al-Yafi'i, Abu Muhammad Abdullah Asaad bin Ali bin Suleiman Al-Yamani Al-Makki, *Mirror of the Heavens, Mirror of the Heavens and the Lesson of Al-Yaqtan in Knowing What is Considered to be the Incidents of Time*, investigated by Khalil Al-Mansour, 1st Edition (Beirut: Dar Al-Kutub Al-Ilmiyya, vol. 2, p. 380; Al-Asqalani, Raf' Al-Asr, p. 446; Al-Hanbali, *Fragments of Gold*, Part 4, p. 338; Al-Zarkali, Khair Al-Din Al-Alam, 5th edition (Beirut: Dar Al-Ilm for Millions, 1980 AD), Part 8, p. 41.
- (4) Abu Hanifa al-Baghdadi: (d. 150 AH / 767 AD) Abu Hanifa bin Thabit al-Zawti is originally from Kabul, the capital of today's Afghanistan. He was born in Kufa in the year (80 AH / 699 AD), the owner of the Hanafi school of jurisprudence, one of the famous schools of jurisprudence in the Islamic East. Hanifa, one of the students of Imam Jaafar Al-Sadiq (v), and he has a famous saying in praise of Imam Jafar Al-Sadiq (If it were not for the two years, Al-Nu'man would have perished).
- (5) Judge Al-Numan: *Councils and Conciliations*, Investigation: Habib Al-Feki, Muhammad Al-Yalawi and Ibrahim Shabouh, 1st Edition (Beirut, Dar Al-Muntazer, 1996 AD), p. 6.
- (6) Al-Asqalani: Rafi' Al-Asr, p. 281.

city of Qayrawan (7), in which he grew up and lived part of his life there (8), and he was also called al-Qadi, a metaphor for his work in the Fatimid state (9), as he held the position of judiciary during the reigns of three Fatimid caliphs, the last of which was The state judge during the reign of Caliph Al-Mansur and Caliph Al-Muizz in the Egyptian era, he was also called the Ismaili legislator(10); For what he left of scientific and religious traces in the doctrine The Ismaili, which was represented by the jurisprudential laws of the Ismaili school, and perhaps his most famous books on jurisprudence are the pillars of Islam, the opening of the call, and others.

(7) Kairouan: Kairouan, the first Egyptian city in Africa (currently Tunisia) at the time of the Islamic conquest of the Maghreb at the time of Muawiyah bin Abi Sufyan, was drawn by Uqba bin Nafie al-Fihri in the year 55 AH / 670 AD, and the reason for choosing this location was because of its distance from the sea so that the Roman ships would not touch it. It has become the largest city in Morocco, the most spacious in terms of conditions and the most human, in addition to the easiest money. Al-Baladhari, Ahmed bin Yahya Jaber Fattouh Al-Buldan, i (Beirut: Al-Hilal Library, 1988 AD). p. 295; Yaqoot al-Hamawi, Abu Abdullah Shihab al-Din Yaqut bin Abdullah, Mu'jam al-Buldan, Volume 4, pg. 420; Ibn Adhari, Abu Abdullah Ahmad Bin Muhammad Bin Adhari Al-Marrakchi, Al-Bayan Al-Maghrib in Briefing the News of Andalusia and Morocco, investigative: Bashar Awwad Maarouf and Muhammad Bashar Awwad, 1st edition (Tunisia, Dar Al-Arab Al-Islami. 1434 AH - 2013 AD), vol. 1, p. 43; Al-Hamadhani, Ahmed bin Muhammad bin Ishaq, Al-Buldan, investigation: Youssef Al-Hadi, i (Beirut: World of Books, 1416 AH / 1996 AD), p. 12.

(8) same source.

(9) Same source, p446.

(10) Mustafa Ghaleb: Ismailia Flags, 1st Edition (Beirut: Dar Al-Waqada Al-Arabiya, 1964), pg. 589; Aref Tamer, The Fatimids, I (Beirut: Dar Al Afaq Al Jadeeda, 1982), p. 67; Karbalai: The Ismaili legislator, title of a master's thesis.

Second: The Reason for Writing the Book

Al-Qadi al-Nu'man mentioned this in the introduction to his book, when he said, "I collected from the traces of the virtue of the pure imams according to what I found and the purpose of what I dictated and asked for. His predecessor and his successor, and what was established from him by what he affirmed, was true to him, knew him, preferred him from his pure forefathers, and permitted him, and his narration was for those who take from me, so I simplified in this book what he affirmed, permitted and defined, and dropped what he raised from that and denied".

Third: Copy the Book

The book Sharh al-Akhbar is one of the dear and precious books of copies, and there are several copies of the book, despite the lack of copyists, with what was known about the Ismaili sect of keenness to preserve their books so that those outside their group would not see them. He was able to obtain all parts of the book from several countries (11), including five copies:

(11) Al-Qadi Al-Nu'man, Abu Hanifa Al-Nu'man bin Muhammad bin Mansour bin Ahmed bin Hayun Al-Tamimi, Sharh Al-Akhbar, investigation by Muhammad

1. The Tehran University copy contains parts (1-7).
2. The Al Marashi Library copy contains the parts (1, 2, 4, 6)
3. A third copy contains parts (9-12), which is an unknown copy, the scribe and the date.
4. A fourth copy containing parts (6-10), which is one of the books of the Ismaili Society in London
5. A fifth copy containing the parts (13-16) and is preserved in the Islamic Society of Pompeii.
6. And a sixth version that contains the two parts (13-14), which is the copy of the University of London.

Fourth: The Importance of the Book

It is considered one of the books of Islamic history and the most famous book of Qadi al-Nu'man during the establishment of the Fatimid state. It is rich in the biography of the Messenger (ﷺ) and contained a lot of scientific material concerning the pure imams and the good companions, starting from Imam Ali (ؓ) to Imam Ja'far al-Sadiq((ؓ)). The book covered investigations and benefits Scientific and a response to the innovator

in his scientific package of great importance in his time, as it is a distinguished scientific product in the middle of the third century AH / ninth century AD, and it is important to the Shiites because it dealt with the first of the twelve imams, the first of whom is Imam Ali (ؓ) and he mentioned many hadiths in Description of the virtues of the Imam and what the Messenger (ﷺ) said about Imam Ali (ؓ).

THE SECOND TOPIC / METHOD OF EXPLAINING THE NEWS BOOK

With regard to the method and method that he followed in his book, Sharh al-Akhbar, it included several methods to reach the authenticity of the hadiths and narrations that he dealt with in his book. Al-Qadi al-Nu'man declared to a series of narrators, one after the other, as he preceded his authorized narrations by several words, such as: – (He said), And the phrase (and with the last of it raised), and the word (remembrance), and the phrase (with its chain of transmission to him on the authority of ⁽¹²⁾), an example from al-Tabari with his chain of transmission to him “on the authority of Abbad on the authority of Ali ((ؓ) that he

Husayn Al-Jalali, 2nd Edition (Qom, Islamic Publishing Corporation, 1431 AH-2009 AD), part 1, p. 73.

(12) Judge Al-Numan, Sharh Al-Akhbar, Volume 1, p. 117.

said: The Messenger of God (peace be upon him) said: "Whoever performs my religion, fulfills my obligations, and is with me in my affairs." Paradise?" I said: "Me, Messenger of God."⁽¹³⁾

Curriculum Types

Al-Qadi al-Numan adopted the method of diversity in the approach that he followed in his book, *Sharh al-Akhbar*, in the transmission of the Noble Hadith and the narration. The following are the types of those curricula:

- The historical method

It is concerned with understanding the past by looking at past events, interpreting and analyzing them in an accurate scientific manner ⁽¹⁴⁾, where he used the method of translating characters

to arrange writing his topics in this book, where he dealt with the personality of Imam Ali (ؓ) and the events that accompanied it in eleven parts of the book and defined his lineage, his knowledge, his struggle in the conquests of the Messenger (peace be upon him) and his precedence to Islam and the positions he took towards the events that took place, starting from the era of ignorance, then the events that occurred during the era of the Prophet

(peace be upon him), during the Meccan and civil eras, all the way to the Rightly-Guided Caliphate.

He singled out an entire part in the eligibility of the mandate of Ali bin Abi Talib (ؓ) down to the narration of his killing at the hands of Ibn Muljam, may God curse him. Thus, it makes both the Qur'anic text and the Prophet's hadith confer sanctity on the historical text and then document it, as many of the Qur'anic verses were revealed due to historical events and situations that occurred during the era of the Messenger (PBUH), and God Almighty only revealed them to document those events. Quranic sanctity. Judge al-Numan was brief in dealing with the genealogy of that character; This is because he stipulated the abbreviation in his book *Sharh al-Akhbar* except in mentioning the lineage of the House (ؓ), as he repeated the statement of lineage and the purity of birth, for example what he mentioned in the narration of Mu'awiyah conspiring to kill Imam Hassan (ؓ) and his mention of Mu'awiyah and more in other places and he did not refer to their lineage with anything, Of which ⁽¹⁵⁾.

He said, "Mu'awiyah died, and his son Yazid took over in his place, and the news

(13) same source

(14) Hassan Othman: *The Historical Research Methodology*, i
Egypt: Dar Al Maarifa for Printing and Publishing, 2008.
p. 20.

(15) Qadi al-Numan: *Explanation of the news*, vol. 5, p. 155.

of Al-Hussein, peace be upon him, reached him...(16). It is clear from this that Judge Al-Nu'man used time for historical events, in addition to narrations, from the period before Islam until the fourth century AH.

* Descriptive method

It means describing the state of the phenomenon, subject of study, or event at the time of its occurrence. The descriptive method is the simplest type of scientific method in transferring information as it occurred by mentioning⁽¹⁷⁾ its details and the reasons for its emergence with other events. And extrapolation to reach accurate partial facts in general, and data collection and classification methods are one of the methods of the descriptive approach and the purpose of it is the accurate description of the different aspects of research topics of different types⁽¹⁸⁾.

He followed this approach as one of the methods he followed through collecting hadiths and narrations, analyzing them and interpreting them to prove the correct ones according to the isnad and repetition in more than one source, in addition to presenting them to the Fatimid caliphs to prove the correct ones and drop the weak

from them⁽¹⁹⁾. An example of this is the description of the night that Imam Ali bin Abi Talib (ؓ) was killed on the twenty-first of Ramadan corresponding to the twenty-seventh of January (d. 40 AH / 660 AD), as it came in his description. He says when the Commander of the Faithful (ؓ) was struck by Ibn Muljam (the twenty-first of Ramadan (40 AH / 660 AD) God cursed him on the night of Friday, the nineteenth night of Ramadan, we stayed for three days until the night of the twenty-first in the month of Ramadan (the year 40). H / 660 AD)⁽²⁰⁾, so we entered upon Imam Ali (ؓ) and greeted him. He said (ؓ) "By Him who sent down the Torah to Moses, the Gospel to Jesus, and the Qur'an to Abu al-Qasim Muhammad (ﷺ), I was struck on the night when Joshua bin Nun was arrested. (21). And to arrest me on the night when Jesus, the son of Mary, peace be upon him, was raised⁽²²⁾.

(16) same source

(17) Nawzad Ahmed Hassan: The Descriptive Approach in Sibawayh's Book, 1st Edition (Benghazi: Qar Younis University Publications - 1996). 8th floor (Cairo: House of Knowledge). p 31

(18) same source

(19) Al-Qadi Al-Numan: Explaining the News, Part 1, p. 77.

(20) Ibn Muljam Abd al-Rahman ibn Muljam al-Muradi al-Madhaji: one of the members of the Khawarij al-Nahrawan faction that departed from the order of Imam Ali (ؓ) and among the few who survived them in the Battle of Nahrawan, retribution was taken from him and was killed on 21 Ramadan (40 AH / 660 AD) al-Dhahabi, Shams al-Din Abu Abd Allah Muhammad bin Ahmed bin Othman bin Qaymar, The Biography of the Nobles' Flags, investigation: Shuaib Al-Arnaout and Ibrahim Muhammad Musa Al-Arqossi, 1st edition (Beirut, Al-Resala Foundation, 1413 AH / 1998 AD), vol. 28, p. 287.

(21) The successor of the Prophet Musa bin Imran (ؓ): Judge Al-Nu'man, Sharh Al-Akhbar, vol. 10, p. 435.

(22) Al-Qadi Al-Nu'man: Sharh Al-Akhbar, Volume 10, pg. 435.

Narrative Method

It is intended to narrate the story or mention the biography in a narrative style, so the events are narrated in a sequential, logical and orderly manner. The ten men came to him with a white head, broad shoulders, gallant bones, wearing two garments in the form of Muharram.

He asked him about the beginning of the creation of this house, how was it? Imam Ja'far al-Sadiq (ؑ) said at the beginning of the creation of this House: When God Almighty said to the angels, "I am going to create a caliph on the earth," they replied by saying, "Would you place in it one who will cause corruption on it and shed blood while we glorify your praise and sanctify you?" Then they said to themselves: "We are joined to His Throne and glorified with His praise, and he will succeed us and we are closer to Him." God Almighty said, "I know what you do not know" "And I know what you reveal and what you conceal." So the angels knew that they had fallen into sin, so they circled seven rounds to appease themselves. Their Lord, the Mighty and the Majestic, was pleased with them and said to them: "Go down to the earth and build for me a house in which those of My servants who commit sins will seek refuge, and they will circle around it as you circled around my throne. The

narration to its narrator Jaafar bin Muhammad (ؑ) and the sequence of events in it in an orderly narrative manner, citing the Qur'anic verses.

• Statistical and numerical method

It means the researcher's use of digital methods when collecting information or data on a subject while giving a logical explanation for it. It is also one of the approaches that Numan followed in his book. He would often enumerate the names of those who were sent in a delegation or meeting of the members of the Quraish, and he was also interested in mentioning the number, and there are many examples mentioned in the book explaining the news, including them. He spoke about the House of the Nadwa, which is the house of Qusai bin Kilab, as the Quraysh used to gather in it when something happened, and he mentioned the people who used to gather there, including (Abu Sufyan bin Harb from Bani Abd Shams, Al-Harith bin Amer bin Nofal, and Utbah bin)

He asked him about starting the creation of this house, how was it? Imam Ja'far al-Sadiq (ؑ) said at the beginning of the creation of this House: When God Almighty said to the angels: [I am going to

create a caliph on earth]⁽²³⁾ they replied by saying: [Will you place in it corruption and bloodshed while we glorify your praise and sanctify you]⁽²⁴⁾ then they said to themselves, [We are the ones who are joined to His Throne and those who glorify Him, and He will appoint others as successors, and we are closer to Him]⁽²⁵⁾ God Almighty said [I know what you do not know] [and I know what you reveal and what you conceal]⁽²⁶⁾ Then the angels knew that they had committed a sin, so they circumambulated seven circuits to appease their Lord, the Mighty and Sublime, and He was pleased with them, and He said to them: [Go down to the earth and build for me a house in which those of My servants who commit sins will seek refuge, and they will circle around it as you circled around my throne]⁽²⁷⁾. This House⁽²⁸⁾ Al-Qadi Al-Nu'man attributed this narration to its narrator Jaafar bin Muhammad (ؓ), and he sequenced the events in it in an organized narrative way, citing the Qur'anic verses.

• Statistical and Numerical Method

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• He mentioned the sermon of al-Hasan (ؓ) after the murder of his father Ali (...He left behind the yellow and white only seven

(23) Surah Al-Baqarah: Verse 30.

(24) Cow Picture: 30 chances; Judg al-Numan, Explanation of the News, Part 13, b. 278.

(25) Surat Az-Zumar: verse 75; same source.

(26) Surat Al-Baqarah: verse 30; same source.

(27) Judge Al-Numan, Sharh Al-Akhbar, Part 13, p. 279.

(28) same source.

(29) House of the Nadwa: It is the house that Qusai bin Kilab built, and it is the first house built in Makkah. Then I moved to Awlad Qusay and the others, where consultations were held and the priority was for the outbreak of war. Khalifa bin Al-Khayat, Abi Amr Khalifa bin Al-Khayat, History of Khalifa bin Al-Khayat, investigation: Dr. Mustafa Najib Fawaz, i. (Beirut: Dar al-Kutub al-Ilmiyya, 1415 AH-1995 AD), p. 18. Judge Al-Numan, Sharh Al-Akhbar, Volume 2, p. 256.

(30) Al-Qadi al-Numan: Explaining the News, Volume 2, p. 256.

hundred dirhams that he had left over from his giving, which he prepared for a servant)⁽³¹⁾

Features of Al-Qadi Al-Numan's curriculum

• Accuracy of hadith and narration

Al-Qadi al-Numan's approach was distinguished by the accuracy of transmitting the narration and the noble Prophet's hadith from the sources mentioned previously, or from the chain of transmission of the narrator, including mentioning the lineage of the person and his tribe, and he mentions more than once some things that show the accuracy of the narration, such as his definition of the people whose names are mentioned in the narration. With the multiplicity of those who participate in the invasion or secret or delegation. An example of this is the mention of the lineage of Imam Muhammad al-Baqir⁽³²⁾, (Abu Jaafar Muhammad ibn Ali ibn al-Husayn, peace be upon him, his mother was Umm Abdullah Fatima bint al-Hassan ibn Ali ibn Abi Talib (ؓ), when he mentioned the saying of the Holy Prophet (ﷺ) to Jabir ibn Abdullah Al-Ansar follows the sequence

in the chain of transmission, saying: "Yahya bin Al-Hassan narrated, on the authority of Abu Barra, he said: Abdullah bin Maymun Al-Qaddah told us, on the authority of Jaafar bin Muhammad, on the authority of his father Muhammad bin Ali, peace be upon him, he said: I entered upon Jaber bin Abdullah Al-Ansari and greeted him, and he kissed my hand. And he said that the Messenger of God gives you peace, and I said, "How is that, O Jabir?" The Messenger of God (PBUH) said to me: "O Jabir, you will cast after me Muhammad bin Ali bin Al-Hussein from my sons, and he is a man for whom Allah bestows light and wisdom, so give him peace." The chain of transmission is accurate, and it is a transmitter of the narration from Al-Baladhuri in (Kitab Ansab Al-Ashraf)⁽³³⁾.

Among the polytheists in the Battle of Badr in the year (two Hijri)⁽³⁴⁾ (to fight the Messenger of God, peace be upon him), and the Muslims, including the chiefs of Quraysh, were Al-Waleed bin Utbah, Utbah bin Rabi'ah, and Shaybah bin Rabi'ah, and Ali (ؓ) was eighteen years old when Al-Waleed bin Utbah was killed and Shaybah was killed. Ibn Rabi'ah at the

(31) The same source, part 2, p. 180.

(32) He was named Muhammad al-Baqir (because he was the first of the imams to read from him, from the family of Muhammad, he was soft with the Umayyads because their days were almost cut off and the rest of them were preoccupied with their afflictions and sins), al-Qadi al-Nu'man, Sharh al-Akhbar, vol. 12, p. 277.

(33) Al-Baladhari, Ansab Al-Ashraf, Vol. 3, p. 156, Al-Qadi Al-Nu'man, Sharh Al-Akhbar, Vol. 13, p. 276.

(34) Khalifa bin Al-Khayat, The History of Khalifa bin Al-Khayat, p. 19.

hands of Hamzah, the uncle of the Prophet ((τ, As for Utbah Ibn Rabi'ah, he was injured after his duel with Abda Ibn Al-Harith, and both Hamzah and Ali sympathized with him, so they killed him, so God revealed: [These two opponents disputed over their Lord]⁽³⁵⁾.

• **Doubting the narrative**

He mentioned phrases that suggest skepticism about the narration because he was not convinced of the veracity of the narration as an example. About the Islam of the uncle of the Prophet (peace be upon him) Abu Talib (τ), where the judge mentioned Al-Nu'man, and there were frequent reports on the authority of Ali bin Al-Hussein (υ). He was asked about Abu Talib, was he a Muslim? He (υ) said: Yes. It was said to him: (People here claim) that he is an infidel, so he said: And I liked him. Do they attack Ali bin Abi Talib or the Messenger of God, and God has forbidden to recognize a believing woman with an unbeliever in other than a verse of the Qur'an, and no one doubts that Fatima bint Asad is one of the true believers. It was still under Abu Talib until Abu Talib died⁽³⁶⁾.

(35) Hajj's photo: Chances 19; Anemone cricket news caption, movie A, b. to cut.

(36) Al-Qadi Al-Numan, Sharh Al-Akhbar, vol. 13, p. 221.

The narration shows the difference in Abu Talib's belief about what Judge al-Nu'man believes as he considers him a Muslim and hides his Islam. Therefore, al-Nu'man weakens the narration by mentioning the phrase (as they claim), since the phrase indicates that Abu Talib died as an infidel. Then Judge Al-Nu'man returns to mention the reason why Abu Talib did not reveal his Islam and adherence to the religion of the Arabs, because if he had revealed his Islam, the Quraish would have rejected it and did not support those who supported him in supporting the Prophet (ﷺ)⁽³⁷⁾.

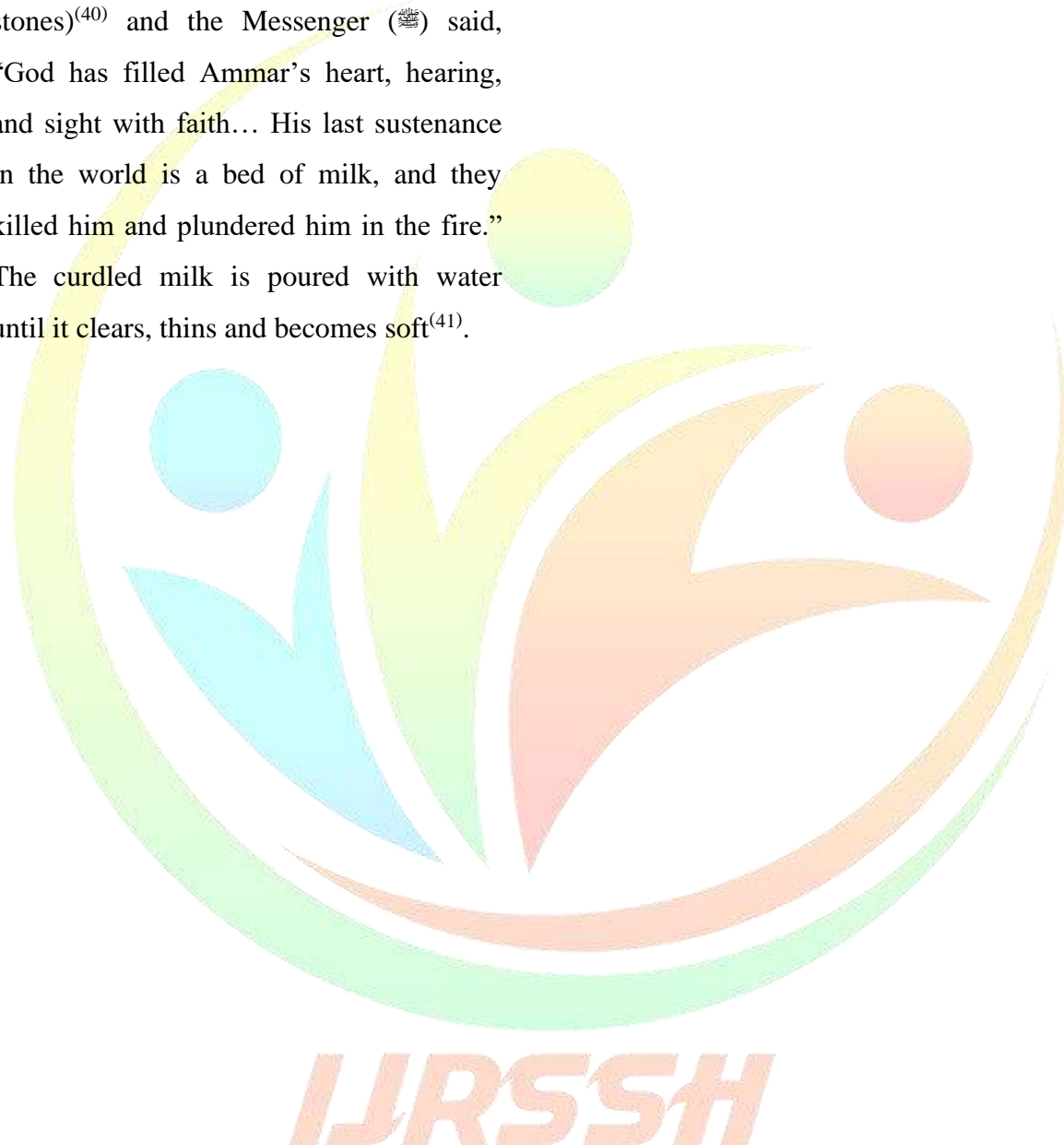
• **Stranger tuning**

Al-Qadi al-Nu'man was able in one topic to collect the hadith's methods, indicating the strength and weakness of the hadith narrators away from fanaticism, and making the reader understand the meaning of the hadith by explaining the meanings of strange words and adjusting the names and places. , and this indicates his knowledge and his return to the Arabic books ⁽³⁸⁾, i.e. the interpretation of some expressions that are not clear in meaning and that need interpretation without that,

(37) The same source, vol. 13, p. 225.

(38) His saying he disobeys you with the sword: it is said that he disobeys with his sword, so he disobeys when he takes it, he takes the stick, and that if he hits it, he hits the sticks: The poet Al-Qadi Al-Numan said, Sharh Al-Akhbar, part 1, p. 111.

including⁽³⁹⁾: The Messenger of God (ﷺ) (He looked at Ammar while he was building the mosque of Medina and people were moving bricks and stones stone by stone and Ammar was moving Two stones)⁽⁴⁰⁾ and the Messenger (ﷺ) said, “God has filled Ammar’s heart, hearing, and sight with faith... His last sustenance in the world is a bed of milk, and they killed him and plundered him in the fire.” The curdled milk is poured with water until it clears, thins and becomes soft⁽⁴¹⁾.



(39) Judge Al-Numan, Sharh Al-Akhbar, Volume 1, p. 111.

(40) same source.

(41) same source.

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