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The Book of Strife of Nuaim Ibn Hammad al-Marwazi

F KRENKOW

(Abstract: The book of Strife, or Kitab al Fitan, is a lesser known and heard source of Hadith literature. The author of this book was an inspirer and teacher of Imam Bukhari, Imam Muslim, and Imam Abu Dawud).

The great canonical books on Tradition, like that of Al-Bukhari and his successors, have been the chief cause for the disappearance of almost all earlier works which dealt with the same subjects; and manuscripts of the latter have become extremely scarce and, when discovered, are as a rule of great age. The cause for this is that later generations were more occupied with copying and commenting, or making extracts from, the great collections, often very idle work which never produced any valuable results.

We certainly possess in print the large Musnad of Ibn Hanbal and the Musnad of Abu Daud at-Tavalisi. Though the former, perhaps, contains most of the Hadith which has found its way into the canonical books, there existed a large quantity of works which were not fully utilised; and it is always interesting, nay important, to know the contents of such earlier books whenever they become accessible. I believe that we can get much nearer to a knowledge of the intellectual activity of the first two centuries of Islam if we know a little more concerning the works written at that time. It was a period full of activity in all branches of learning. Such books have always attracted my attention and I have always been on the look-out for manuscripts of this kind.

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-Nuaym b Hamma

The free and democratic spirit of Islam under the dynasty of the Banu Omayyah had been crushed, never to be revived, by the advent of the 'Abbasid rule. The ancient despotism of the Sassanid Persian kings became the doctrine of the new dynasty which, in its lengthy career of over five hundred years, did not produce one single ruler equal to the talent of a Mu'awiya, 'Abdul-Malik or Al-Walid. The danger to the State and Religion from the fanatical Kharijis had passed away, but the Shi'ah, whose claims had been mainly political in the first century, now became a far greater peril as its work was carried on more secretly. The 'Abbasids had been greeted by the 'Alids as associates in trouble in times past and the latter hoped that they now could share with them the ruling of the destinies of the Muslim world. They were soon cheated and, when they protested, persecuted even more than under the Ommayads. With the 'Abbasids, also, two other phenomena are discerned for the first time, namely the outcrop of philosophical sectarians, the pre-decessors of the Sufis, with the invention of persons of earlier ages who had never existed, like Uwais al-Qarani etc.; and the search for heretics (Zindiqs). The times, in spite of the glamour of the Court, and the vast sums which couple be spent upon slave girls and singers, were looked upon with dismay by the pious of the old school. Though the rulers indulged in wine-drinking and all kinds of excesses, unfit as they were, they considered it their religious duty to punish other people who were accused, rightly or wrongly, for deviating from the right faith. This was surely the time for writing apocalypses, and pious people began to look for the promised Mahdi to appear and bring justice again into the wicked world.

Such a book in the "Book of Strife" of Nu'aim ibn Hammad. of which and excellent manuscript has been preserved. Nu'aim was one of the Shaikhs of Al-Bukhari, Muslim and Abu Da'ud. After collecting materials in various parts of the Muslim world he settled in Egypt. When the edict of the "Creation of the Qur'an" was promulgated he was one of the foremost in refusing to accept the official doctrine and was carried to Baghdad by order of the Cliph Al-Mu'tasim. As he persisted in his refusal he was cast into

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LA IMPORTANCIA DEL "KITĀB AL-FITAN" DE NU'AYM B. ḤAMMĀD PARA EL ESTUDIO DEL MESIANISMO MUSULMAN

por D. Jorge Aguadé,
de la Universidad de Tübingen.

El mesianismo musulmán es un fenómeno que ya en el siglo pasado despertó el interés del orientalismo europeo. La razón de dicho interés es clara: la mayor potencia mundial de aquella época, Inglaterra, tuvo que hacer frente en 1880 al Mahdī sudanés Muḥammad Aḥmad(1). No fue éste el único choque entre el colonialismo inglés y el mesianismo islámico. A principios de este siglo Inglaterra luchaba de nuevo, esta vez en Somalia, contra otro movimiento de carácter mesiánico, al que tan sólo al cabo de una larga guerra conseguía vencer(2).

España fue en este aspecto más afortunada: en el ex Sahara Español el hijo de Mā' al-'Aynayn, Ahmad al-Ḥība, que en el año 1912 se proclamó Mahdī, combatió solamente contra Francia, evitando así una confrontación entre el colonialismo español y el mesianismo musulmán(3).

Creo que estos ejemplos citados bastan para justificar el interés que para nosotros pueda tener el estudio de dicho mesianismo.

A pesar de que el orientalismo europeo se haya ocupado del mesianismo musulmán desde hace ya bastante tiempo, todavía no lo conocemos bien. Ello tiene su explicación. Los movimientos mesiánicos generalmente fracasaron, con lo cual las noticias que sobre ellos poseemos provienen de una historiografía que les era hostil y que nos da muy poca información. Cuando estos movimientos tuvieron éxito fueron ellos mismos quienes, al convertirse en un "poder establecido", pusieron buen cuidado en hacer desaparecer el mesianismo que

(1) Snouch Hurgronje publicó su conocido estudio sobre el Mahdī en el año 1885. Sobre el Mahdī del Sudán véase art. *Muḥammed Aḥmed* de E.L. Dietrich en la *EI*

(2) Véase sobre él E. Cerulli en la *EI, s.v. Muḥammed b. 'Al.Ḥassān.*

(3) Véase E. Lévi-Provençal en la *EI*, s.v. *Mā' al-'Aynayn* y J. Mercer, *Spanish Sahara*, Londres 1976, p. 110 ss.

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AN EARLY ISLAMIC APOCALYPTIC CHRONICLE*

MICHAEL COOK, Princeton University

THE *Kitāb al-fitan* of Nuᶜaym ibn Ḥammād (d. 228/843) contains a wealth of early Islamic eschatological traditions which is without parallel in any other source.[1] One of these traditions is quite unlike the rest, and it is to this aberrant tradition that this study is devoted.[2]

Most traditions contained in the *Fitan,* and in other sources for early Muslim eschatology, are no more than a few lines in length. Rather than presenting a comprehensive picture of the eschatological future, a typical tradition deals only with a particular theme, episode, or personality in the future history of the community. Like Muslim traditions at large, these eschatological traditions are ascribed to the Prophet or to subsequent authorities of the early Islamic period.

Early Muslim eschatological traditions are thus very different in character from non-Muslim apocalypses of the same period, whether Jewish[3] or Christian,[4] and from their earlier antecedents.[5] These apocalypses tend to be longer and to offer more comprehensive accounts of the eschatological future, sometimes to the point of being veritable

* In several footnotes, I refer the reader both to the page on which a text appears and to the line number as well as to the page of the translation. Thus in n. 18, for example, p. 66: 55 = 130, refers to p. 66, line 55 and the translation on p. 130.

[1] For a recent study based mainly on its materials, see W. Madelung, "Apocalyptic Prophecies in Ḥimṣ in the Umayyad Age," *Journal of Semitic Studies* 31 (1986): 141–85. An edition of the *Fitan* has been prepared, but not yet published, by Lawrence I. Conrad.

[2] The tradition is in Nuᶜaym ibn Ḥammād, *Kitāb al-fitan,* MS British Library, Or. 9449, fols. 198b:9–200b:4. Hereafter I shall refer to this work as *Fitan.*

[3] Two Jewish apocalyptic chronicles (or fragments thereof) dating from the early Islamic period constitute a substantial part of the Hebrew *Nistārōt R. Shimᶜōn ben Yōḥay;* for the text, see A. Jellinek, *Bet ha-Midrasch* (Leipzig and Vienna, 1853–77), vol. 3, pp. 79:9–80:3, 81:13–82:1; for a translation, see B. Lewis, "An Apocalyptic Vision of Islamic History," *Bulletin of the School of Oriental and African Studies* 13 (1950): 308–38, here 324–26, 329–30, with commentary, ibid., pp. 327–28, 330. Other instances are a Hebrew fragment published by I. Lévi ("Une Apocalypse judéo-arabe," *Revue des études juives* 67 [1914]: 178–82) and the relevant section of the Judaeo-Persian *Qiṣṣa-i Dāniʾēl* (text and translation in J. Darmesteter, "L'Apocalypse persane de Daniel," in Ecole Pratique des Hautes Etudes, *Mélanges [Léon] Renier* [Paris, 1887], pp. 405–20.

[4] On the Christian side, examples of the genre are the Coptic-Arabic apocalypse of Daniel (see C. H. Becker, "Das Reich der Ismaeliten im koptischen Danielbuch," in *Nachrichten von der Königlichen Gesellschaft der Wissenschaften zu Göttingen,* Philologisch-historische Kl. [Berlin, 1916], pp. 7–57, here 12–16), and, to a lesser extent, the apocalyptic material embedded in the Christian Baḥīrā legend (see particularly the Arabic version in R. Gottheil, "A Christian Bahira Legend," *Zeitschrift für Assyriologie* [*ZA*] 13–17 [1898–1903], here 15 [1900]: 56–102, here 80–8; for the date of the apocalypse, see A. Abel, "L'Apocalypse de Baḥîra," *Annuaire de l'Institut de Philologie et d'Historie Orientales* 3 [1935]: 1–12, here 7–9).

[5] The genre is older than Jewish or Christian apocalyptic. See H. Hunger and S. A. Kaufman, "A New Akkadian Prophecy Text," *Journal of the American Oriental Society* 95 (1975): 371–75, on a similar text dating from the reign of Nebuchadnezzar or his successor; A. K. Grayson, *Babylonian Historical-Literary Texts* (Toronto, 1975), pp. 13–37 (with a brief discussion of parallels from the twelfth century B.C., ibid., p. 16); and most recently, idem, "The Babylonian Origin of Apocalyptic Literature," *Atti dell'Istituto Veneto di Scienze, Lettere ed Arti,* Classe di scienze morali, lettere ed arti 148 (1989–90): 203–18, of which the author kindly sent me a copy.

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enough from the Senegal River to escape inundations like that of 1950. Several plans of urban design were put forward even before independence was conceded to Mauritania (1960), and construction work, begun in 1958, has not ceased since that date in order to respond to a rapidly-increasing demographic growth because of the tendency of the nomads to become sedentarised and fixed and because of the massive migration of the peoples of the interior, driven forth by the desiccation which became severe during the years 1968-73 and searching for work. With an estimated population in 1974 of 100,000, the number of inhabitants rose to 600,000 by 1992.

Situated in the midst of sand dunes, 7 km from the ocean, Nouakchott is the only real town of the country, and comprises three parts: a westernised official and business centre (ministries, embassies, banks, trading establishments), better-quality residential quarters and, further out, the area of more or less precarious habitations of the less favoured population elements (in 1971, there were still 200 tents of nomads within the urban area). It has a relatively temperate climate (annual average of max. temp. 32°, and minima 11°); rainfall is very variable from year to year, but the average is considered to be 135 mm. Water supply, from the wells in the Trarza, is a serious problem, and the town has a water-purifying plant. Retail trade is in the hands of Lebanese immigrants, who are always very active. External trade, in particular represented by the import of manufactured products and foodstuffs, and by the export of copper, hides and gum, has developed since 1966, thanks to the construction of docks 7 km to the south-south-west of the capital. Electricity is provided by a central generator, and telephone installations exist in the government offices and in private homes. Communications within the town are not always easy since metalled roads are still sparse, and vehicles often get stuck in the sands once they leave the main roads. Connections with outside countries, and even with the interior of the country, are now more and more by air travel, thanks to the modern airport of Nouakchott and the improvised landing-strips which many places of middling importance possess. It is in fact extremely difficult to maintain roads and even tracks amidst moving sands.

There remains an interesting question: the origin of the name Nouakchott, which even the Mauritanian government, which uses the French language, customarily spells thus. Its etymology has given rise to apparently endless controversies. For Mokhtar Ould Hamidoun and Cyr Descamps, *Que veut dire Nouakchott?*, in *Notes Africaines*, no. 118 (1969), p. 2-4, the town's name means "place where, when one digs a well, the water appears at a level where shells are found profusely". In reality, the Arabic form *Anwākshūṭ* is sufficiently clear, since it can be broken up as follows: *a-n-wakshut*, i.e. in Berber, "that of shells and shellfish", where *a* is a demonstrative pronoun, and *n* the copula introducing the state of annexation of the word *akeshshuḍ* (whose final emphatic is normally unvoiced to pass into Arabic as *ṭ*). It should be noted that in the Berber speech of Morocco, in which this word exists, it means "woods".

Bibliography: This is quite abundant, and has been felicitously utilised by J.-R. Pitte, *Nouakchott, capitale de la Mauretanie*, Paris 1977, to which one can refer. (J.-F. STASZAK and ED.)

NOYAN (pl. *noyad*), a Mongolian title, rendered in the Muslim chronicles of the Mongol and Tīmūrid periods in the Arabic script as *nūyān*, *nūyīn*, *nuyīn*, etc. In the pre-Činggisid period the *noyad* were the hereditary clan chieftains. Under Činggis Khān and his successors, the title was granted initially as a military rank. According to the *Secret History of the Mongols*, § 191 [tr. Cleaves, 119], in 1203 Činggis Khān organised his army according to the decimal system so often used before in steppe armies, with groups of ten, a hundred and a thousand, each under the command of a *noyan*. Hence the term came to mean "commander" (Boyle) or "captain" (Cleaves). The *noyad* have been called the "new aristocracy" of the Mongol Empire, and were a means by which the Mongol rulers, in constructing their imperial machinery, were able to transcend the old clan system. The *noyad* were granted substantial rights of autonomy within their domains, and people and pasture in perpetuity. Under the Yüan régime in China, the term was used to refer to all officials serving in public posts (26,690 in the early 14th century, according to one reckoning).

Bibliography: F.W. Cleaves (tr.), *The Secret History of the Mongols*, Cambridge, Mass. 1982; G. Doerfer, *Türkische und mongolische Elemente im Neupersischen*, i, Wiesbaden 1963, 526-9; C. Hsiao, *The military establishment of the Yuan dynasty*, Cambridge, Mass. 1978; D.M. Farquhar, *The government of China under Mongolian rule*, Stuttgart 1990 (D.O. MORGAN)

NUʿAYM B. ḤAMMĀD al-Khuzāʿī al-Marwazī, Abū ʿAbd Allāh, a traditionist originally from Marw al-Rūdh [*q.v.*] who lived for a while in Egypt but above all in Baghdād where, having been invited to recognise the created nature of the Ḳurʾān in the course of the *miḥna* [*q.v.*], he refused to give his opinion and was thrown into one of the prisons at Sāmarrā; he died there on 13 Djumādā I 228/18 February 843 (but other dates around this are also given). He received from Sufyān b. Muʿāwiya, ʿAlī b. al-Mubārak and other *muḥaddiths* [see ḤADĪTH] traditions which he in turn transmitted, notably to Yaḥyā b. Maʿīn or al-Bukhārī. He is nevertheless judged to have been suspect and is even freely accused by some scholars, such as al-Nasāʾī and al-Dāraḳuṭnī, of fabricating *ḥadīths* in support of the most rigorous form of Sunnī doctrine, of which he was a fervent defender. He is said, moreover, to have been a member of the Djahmiyya [*q.v.*] at one period, before changing his views and accusing Abū Ḥanīfa and ʿAmr b. ʿUbayd of having favoured the dissemination of this group's ideas. Whilst being thus discredited as a traditionist, he nevertheless acquired a reputation as a scholar regarding succession law (*farāʾiḍ* [*q.v.*]), to the point that he is sometimes dubbed Fārid or Faraḍī.

His biographers attribute to him "some" books, but it is only known that he left behind a *Kitāb al-Fitan wa 'l-malāḥim*, of which there is a ms. in the B.L., London (9449) and which was abridged by Naṣr Allāh b. ʿAbd al-Munʿim al-Tanūkhī (604-73/1207-74; see F. al-Bustānī, *Dāʾirat al-maʿārif*, s.v. Ibn Shuḳayr, iii, 263c, who does not however cite this abridgement).

Bibliography: Abu 'l-ʿArab-Khushānī, *Ṭabaḳāt ʿulamāʾ Ifrīḳiya*, Algiers 1915-Paris 1920, i, 32; al-Khaṭīb al-Baghdādī, *Taʾrīkh Baghdād*, xiii, 306-14; Abū Nuʿaym, *Shadharat al-dhahab*, ii, 66-7 (d. 228), 67 (second notice, d. 229); Ibn ʿAsākir, *Tabyān kadhib al-muftarī*, Damascus 1928, 383-4; Dhahabī, *Tadhkirat al-ḥuffāẓ*, Ḥaydarābād 1376/1956, 418-20; idem, *Mīzān al-iʿtidāl*, iii, 238-9; Brockelmann, S I, 257 (cf. II, 929, no. 26); A. Amīn, *Ḍuḥā al-Islām*, ii, 126; G. Vajda, in *Arabica*, viii/1 (1961), 99; W. Madelung, *The Sufyānī between tradition and history*, in *SI*, lxiii (1986), 5-48 (based on Nuʿaym's *K. al-Fitan*); J. Agnadé, *Eine Schrift des Nuʿaim b. Ḥammād*

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Apocalyptic and Other Materials on Early Muslim–Byzantine Wars: A Review of Arabic sources

SULIMAN BASHEAR

Introduction

The standard criteria for using apocalypses as historical sources were established by the late Byzantinist, Paul J. Alexander. Examining the process of literary embellishment and adjustment of a few Syriac and Greek apocalypses, he arrived at the conclusion that historical apocalypses are in fact "prophecies *ex-eventu*", i.e. having actually already materialised around the time of their circulation. The amount of such material, he argued, may serve as a kind of barometer for measuring the eschatological pressure at a given time in history since apocalypses are written to provide comfort in times of tribulation, particularly during grave military crises.[1]

In the field of Islamic studies some attention has been given to the spread in the late seventh and early eighth centuries of Muslim eschatological speculations concerning the occupation of Constantinople.[2] But all in all, exploring the possible use of apocalyptic traditions for the study of early Muslim history is still a novelty, *bid'a*, though certainly a blessed one.[3] For only recently W. Madelung, L. Conrad and M. Cook have set out to study the rich apocalyptic material in the compilation *Kitāb al-Fitan* by Nu'aym b. Ḥammād (d. 227 H.).[4]

Though note has been taken of a few cases where such use proved futile,[5] it has been established that, on the whole, this material is earlier than the Schachtian method of *isnād* criticism could place it, and reflects historical situations which belong to the early Umayyad period.[6] On the level of content, a few aspects of early Byzantine–Muslim

[1] Paul J. Alexander, "Medieval apocalypses as historical sources", *AHR* 73 (1968), pp. 998–9, 1002, 1008.

[2] E.g. A. A. Vasiliev, "Medieval ideas of the end of the world: east and west", *Byzantion* 16 (1942–3), pp. 471–6 and the works cited therein; cf. also S. P. Brock, "Syriac views of emergent Islam"; in G. A. H. Juynboll ed., *Studies* ... (Carbondale, 1982), p. 19.

[3] L. Conrad notes how Steinschneider, Goldziher, Casanova and Abbott, though they used and discussed "historical" apocalypses in their writings, "seem to have found little of historical merit in them". "Portents of the hour: hadith and history in the first century A.H.", typescript, p. 11 and nn. 48–51 (forthcoming in *Der Islam*).

[4] W. Madelung, "Abd Allah b. al-Zubayr and the Mahdi", *JNES* 40 (1981), pp. 291–306; *idem* "The Sufyani between tradition and history", *SI* 63 (1986), pp. 4–48; *idem*, "Apocalyptic prophecies in Hims in the Umayyad age", *JSS* 31 (1986), pp. 141–86; M. Cook, "Eschatology, history and the dating of traditions", typescript; L. Conrad, *art. cit.* and letter to me on 9 May 1989.

[5] As demonstrated by both L. Conrad, p. 22 and M. Cook, pp. 10–25, concerning the belief that the Byzantine final *malḥama* would be led by Tiberius, son of Justinian II.

[6] W. Madelung, "Apocalyptic prophecies...", *art. cit.*, 180; L. Conrad's letter; and even the usually highly sceptical M. Cook in a concluding note, *art. cit.*, pp. 33–4, concerning the applicability of Schacht's method for dating traditions in this field.

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Nuaym b. Hammad

ments seem to point to him as the originator and *t*'s SS from Qutayba to Nūḥ b. Qays has the appearance of a simple dive. Mālik lists a version of this tradition as a defective *mawqūf* of Ibn 'Abbās with the number twenty-five instead of twenty-four, cf. II, pp. 954 f.

Nu'aym b. Ḥammād (d. 229/844), a transmitter who was well-known because of one particular tradition to be dealt with further down. Initially, he allegedly held Jahmite beliefs[1]. Then he became an adherent of the *sunna* party at the hands of Abū 'Iṣma Nūḥ b. Abī Maryam (d. 173/789), who was otherwise notorious for his ḥadīth fabrications (see below). Nu'aym acquired extensive knowledge in the law of inheritance which earned him the honorific al-Fāriḍ. About Nu'aym we read in a *tarjama* Mz. devotes to him (*Tahdhīb*, XXIX, pp. 75 ff) that the severe *rijāl* critic Yaḥyā b. Ma'īn thought nothing of Nu'aym's ḥadīth, but he labelled him as a *ṣāḥib sunna*, which was apparently in his eyes a mitigating factor. And *d* said that he had twenty traditions from the Prophet which had no basis. He was considered a weak (*ḍa'īf*) transmitter, he is not a *thiqa*[2], and *s* said that he had had a hand in many traditions from reputable ḥadīth masters which he was the only one to transmit, an accusation which cost him his *ḥujjiyya*. That means that what he transmitted could not be taken as a *ḥujja*, a valid argument, sc. in a legal or theological dispute. He was thought to have invented traditions championing the *sunna* and he circulated mendacious stories on the authority of scholars vilifying Abū Ḥanīfa. Ibn 'Adī said that he was suspect because of his harsh stance concerning the people who advocated the use of their individual judgement, their *ra'y*. Towards the end of his life he was brought from Egypt, where he had gone to live, back to Iraq. In Baghdad he was eventually subjected to the, at the time, usual interrogation carried out by the authorities dictated by the so-called 'inquisition', the *miḥna*[3]. Thus he had to declare solemnly that the Qur'ān is created and *not* constituting the *un*created word of God. Nu'aym refused to do so and he was thrown into jail, where he stayed until his death shortly afterwards.

Among the traditions he is personally associated with is a condescending saying vis-à-vis women transmitted via an otherwise non-canonical strand. On the authority of Abū Hurayra the Prophet is supposed to have said:

- "If anyone had been ordered to prostrate himself in front of anyone else, I would have ordered women to prostrate themselves before their husbands,"

Cf. Ibn 'Adī[3], VII, pp. 18 f.

And another one on the authority of the companion Wāthila b. al-Asqa' on the merit of juridical insight:

- "A pious person who lacks legal insight is like a donkey treading in a mill."

Like this there are several other traditions he transmits with which ḥadīth experts associate him, cf. Ibn 'Adī[3], (ibidem). Nu'aym is identified as the originator of a series of other traditions which is listed in his *tarjama* in Mz.'s *Tahdhīb*, a feature which is only rarely found with similar 'originators' in the *rijāl* lexicons. Thus he was well-known for a tradition of which Ibn 'Adī says that Nu'aym claimed that he had heard it from Ibn 'Uyayna, but it is not found in Ḥumaydī:

With a strand on the authority of Ibn 'Uyayna—Abū 'z-Zinād—al-A'raj—Abū Hurayra, who related the Prophet's words:

- "You live today in the time of those who, if they neglect one tenth of what they have been ordered, they will certainly perish, but there will be a time when those who just fulfil one tenth of what they have been ordered will be saved",

cf. Mz., X, no. **13721** (*t*, IV, p. 530, Ibn 'Adī[3], VII, p. 18). Nu'aym is in unmistakable terms identified with it.

However, be that as it may, Nu'aym is especially controversial because he is held solely responsible for one late version of a famous Prophetic saying, a *vaticinatio ex eventu*, presaging the split-up of the Muslim community into numerous denominations, each with its own dogmatic program. This prediction was laid down in the so-called *taftariqu* tradition. It was already known some time before Nu'aym's lifetime, in any case well before 'Abd Allāh b. al-Mubārak died in 181/797. In his *Ṭabaqāt al-Ḥanābila*, II, p. 40, Ibn Abī Ya'lā quotes the religious scholar al-Barbahārī (d. 321/941) who quotes Ibn al-Mubārak's definition of what constituted a *ṣāḥib sunna*, an adherent of the *sunna* party, a party which was to form Islam's earliest move towards a general orthodoxy. Now, this definition was squarely based upon an early version of that tra-

1. Cf. J. Aguadé, *Messianismus zur Zeit der frühen Abbasiden: das Kitāb al-fitan des Nu'aym b. Ḥammād*, Tübingen 1979; idem, Eine Schrift des Nu'aym b. Ḥammād und ihre Überlieferung im Spanien, in *Navicula Tubingensis. Studia in honorem Antonii Tovar*, pp. 1-5.
2. See our *EI* 2 lemma *thiḳa* on this on the whole meaningless qualification.
3. See *EI* 2, s.v. (M. Hinds).

MADDE TAMAMLANDIKTAN SONRA GELEN DÜZELTMAN

Juynboll, G. H. A., Encyclopedia of Canonical Hadith, Leiden 2007. pp. 436-438 . İSAM 186969.

140551 NUAYM 6. HAMMAD

كتاب الفتن

تأليف

أبي عبد الله نُعيم بن حمّاد المروزي

(ت ٢٢٩هـ/ ٨٤٤م)

حقّقه وقدّم له

الأستاذ الدكتور سهيل زكّار

1993-Beyrut

دار الفكر

للطباعة والنشر والتوزيع

İslâm Araştırmaları Merkezi

كتاب الفتن

تأليف الإمام العلامة

الحافظ أبي عبد الله نعيم بن حماد المروزي

توفي ٢٨٨ هـ

تحقيق

سمير بن أمين الزهيري

مكتبة التوحيد

القاهرة

Türkiye Diyanet Vakfı
İslâm Araştırmaları Merkezi
Kütüphanesi
Demirbaş No: 147111-1
Tasnif No: 297.4 NUA.F

– Nuaym b. Hammad

14 MART 1997

NISAN 1997

موسوعة أعلام العلماء و الأد باء العرب المسلمين, مج 7,
بيروت 1426/2005. ص 204-205. ISAM 143858

Nuaym b. Hammad

والإثبات ومعجم المشايخ والمشيخات والمسلسلات، نشر إحسان عباس، بيروت، دار الغرب الإسلامي، 1986، ط 2، بيروت 1980، 2/ 38 ـ 39؛ • كارل بروكلمان، تاريخ الأدب العربي، 6/ 30 ـ 31؛ • البستاني، فؤاد أفرام، دائرة المعارف، بيروت 1958، 2/ 173؛ • نشيدة رافعي، ابن حماد الصنهاجي وأخبار ملوك بني عبيد، دبلوم الدراسات المعمّقة، جامعة الجزائر 1979م؛ • أبو القاسم الحفناوي، تعريف الخلف برجال السلف، القسم الثاني، بيروت، مؤسسة الرسالة، 1982 م، ص 487؛

• Ibn-Hammâd, Histoire des Obeidites (les Califes fatimides), texte et trad. par M. Vonderhyden, Faculté des Lettres, Alger, 1927;

• Cherbonneau, Documents inédits sur l'hérétique Abou-Yazid.

• Mokhallad ibn Kidad de takemendet, Trad, de la chronique d'Ibn Hammad, Trad, de deux chapitres, in Journal asiatique, T. 5/1855, PP 529-547; • Cherbonneau, Documents historiques sur l'hérétique Abou Yézide, Trad. d'Ibn Hammad, In Revue africaine, 1869; • Basset, Ibn Hammad, in Encyclopédie de l'Islam.

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MADDE YAYIMLANDIKTAN SONRA ... 2007

ابن حمّاد، نُعيم بن حمّاد

(ت 229هـ/843م)

أبو عبد الله نُعَيْم بن حماد بن معاوية بن الحارث بن همام بن سلمة بن مالك الخُزاعي المَرْوَزيّ [معجم المؤلّفين، 13/ 113؛ الأعلام، 8/ 40؛ كشف الظنون، 2/ 1445].

وُلد في مرْوَرُوذ الشاهجان، وأقام مدة بالعراق والحجاز يطلب الحديث. ثمّ سكن مصر، ولم يزل فيها إلى أن حمل إلى العراق في خلافة المعتصم، وسئل عن القرآن: أمخلوق هو؟ فأبى أن يجيب، فحُبس في مدينة سامرا بالعراق، ومات في سجنه سنة تسع وعشرين ومائتين. وقيل: سنة ثمان وعشرين ومائتين. وقيل سنة سبع وعشرين ومائتين [الأعلام، 8/ 40؛ هدية العارفين، 2/ 497 ـ 498؛ تاريخ التراث العربي، 1/ 196؛ النجوم الزاهرة، 2/ 254].

محدّث، حافظ، فقيه، فَرَضي، أول من جمع «المسند» في الحديث النبوي الشريف. كان من أعلم الناس بالفرائض، معدودا من علماء الأثر، صاحب العالم المشهور عبد الله بن المبارك، من الرحالة في طلب الحديث.

كانت له كتب وتعليقات في العقيدة، والفقه، وفي الرد على الجهمية، وفي الرد على أبي حنيفة النعمان، وقد ناقض الفقيه الحنفي محمد بن الحسن الشيباني (من أصحاب أبي حنيفة). ذكر ابن العماد الحنبلي في شذرات الذهب بأنه كانت له غلطات ومناكير مغمورة في كثرة ما روى، وقد رمي برواية عدد من الأحاديث المناكير [شذرات الذهب، 2/ 67؛ النجوم الزاهرة، 2/ 254؛ تاريخ التراث العربي، 1/ 196].

سمع أبا حمزة السكري، وهشيما، وطبقتهما، وروى عن سفيان بن عيينة، وعبد الله بن المبارك، وغيرهما [المرجع السابق].

حدّث عنه يحيى بن معين، والبخاري، وغيرهما [تاريخ التراث العربي، 1/ 196].

آثاره

قال صاحب عيون التواريخ عن ابن حنبل: لصاحب الترجمة ثلاثة عشر كتابا [هدية العارفين، 2/ 497 ـ 498]. ومن هذه الكتب:

1 ـ الفتن والملاحم، مخطوط، توجد منه نسخة في جامعة الرياض تحت رقم 216. وقد ذكر سزكين معلومات عنه [الأعلام، 8/ 40؛ كشف الظنون، 2/ 1445؛ معجم المؤلّفين، 13/ 113؛ تاريخ التراث العربي، 1/ 197]؛ 2 ـ الرد على الجهمية؛ 3 ـ الرد على أبي حنيفة النعمان.

المصادر والمراجع

• البغدادي، اسماعيل باشا، هدية العارفين أسماء المؤلّفين وآثار المصنّفين من كشف الظنون، طبع بعناية وكالة المعارف الجليلة في مطبعتها البهيّة باستانبول سنة 1951م، وأعادت طبعه بالأوفست منشورات مكتبة المثنى، بغداد د.ت؛ • ابن تغري بردي، المنهل الصافي والمستوفى بعد الوافي، تح. أحمد يوسف نجاتي، مطبعة دار الكتب المصرية، الطبعة الأولى سنة 1375هـ/ 1956م؛ • حاجي خليفة، مصطفى بن عبد الله، كشف الظنون عن أسامي الكتب والفنون، دار إحياء التراث العربي، بيروت، لبنان د.ت؛ • الزركلي، الأعلام، دار العلم للملايين، بيروت، لبنان، طبعة عاشرة سبتمبر 1992؛ • سَزكين، فؤاد، تاريخ التراث العربي، جامعة الإمام محمد بن سعود الإسلامية، الرياض، السعودية، سنة 1411هـ/ 1991م؛ • ابن العماد الحنبلي، شذرات الذهب في أخبار من ذهب، تح. لجنة إحياء التراث العربي، دار الآفاق الجديدة بيروت، لبنان د.ت؛ • كحالة، عمر رضا، معجم المؤلّفين، مكتبة المثنى بيروت، ودار إحياء التراث العربي، بيروت، لبنان د.ت.

د. نور الدين مختار الخادمي
جامعة الزيتونة ـ تونس

على رضا قره بلوط, معجم المخطوطات الموجودة في مكتبات استانبول
و آناطولي, الجزء الثا لث,ص. 1626 İSAM 141629 [y.y., t.y.]

13 HAZ 2006

Nuaym b. Ahmed

5565 – نعيم بن حماد بن معاوية بن الحارث إبن همام بن سلمة بن مالك أبو عبد الله الخزاعي المروزي ثم المصري – وهو أول من جمع المسند في الحديث – المتوفى بسامراء سنة 844/229

(أنظر : كشف الظنون 1445 ؛ هدية العارفين 497/2؛ معجم المولفين113/13 ؛ الزركلي 40/8)

من تصانيفه :

1 – كتاب الفتن والملاحم – في الحديث

عاطف أفندي رقم 602 صفحة 135 ، 687 هـ؛ أحمد ثالث رقم 2594 ورقة 248 ؛ نشر في دمشق 1991 وفي بيروت 1414 ؛

محمد أبو بكر بن علي , استد راكات علي تاريخ التراث العربي , قسم العقيدة , الجزء الثالث , جدة 1422. ص. 51 .. İSAM 90256

ثلاثة عشر كتابا في الرد على الجهمية *

NUAYM b. HAMMAD

للحافظ أبي عبد الله: نعيم بن حماد بن معاوية الخزاعي المروزي (ت ٢٢٨هـ) قاله البغدادي (٢) .

(٢) هدية العارفين ٢/٤٩٨ .

20 NISAN 2006

Claude Gilliot, **"Textes Arabes Anciens Édités en Égypte au Cours Des Années 2002-2004"**, MIDEO: Mélanges Institut Dominicain d'Études Orientales du Caire, vol. XXVII, 2008 Cairo, pp. D998

E. Fins dernières, angélologie et démonologie.

117. Nu'aym b. Ḥammād (a. 'Al. Nu'aym b. Ḥammād b. Mu'āwiya b. al-Ḥārith al-Khuzā'ī al-Marwazī al-Faraḍī al-A'war [al-Fāriḍ]), *al-Fitan*: 1. éd. Ayman M. M. 'Arafa, Le Caire, al-Maktaba al-Tawfīqiyya, [2003], 17x24 cm., 527 p. 2. Éd. A. b. Sha'bān b. A. et M. b. 'Iyādī b. 'Abd al-Ḥalīm, Le Caire, Maktabat al-Ṣafā, 1424/2003; 17x24 cm., 432 p. Nu'aym b. Hammâd.

Pour ce traditionniste, m. dimanche 13 jum. I 228/17 février 843 (autre date: 229), *v. GAS*, I, 104-5; Kahh, XIII, 113; n° 7285; Sam'ānī, *Ansāb*, IV, 33 (*sub* al-Fāriḍ); Abū al-'Arab, *al-Miḥan*, 460 (mentionné dans la liste des savants ou autres qui furent emprisonnés); Ibn 'Abd al-Hādī, *Ṭabaqāt 'ulamā' al-ḥadīth*, I, 64-6, n° 400; *San*, X, 595-612; Aguadè (Jorge), *Messianismus zur Zeit der frühen Abbasiden*. Das Kitāb al-Fitan des Nu'aym Ibn, Dissertation, Université Tübingen 1979, 3+I+ 224 p., 1-42; van Ess, *TG*, II, 723-6, et index.

Il était de l'Iran oriental, avait été jahmite, transmettant des traditions considérées anthropomorphistes. Mais le cadi Abū 'Iṣma Nūh b. a. Mariam dont il devint le secrétaire à Merv le fit sortir du jahmisme. Il séjourna un temps à Bagdad, avant de se rendre en Égypte. Durant «l'inquisition», il fut emmené à Bagdad avec l'élève de Shāfi'ī, al-Buwayṭī (m. 231/845), puis emprisonné à Samarra avec lui, et c'est en prison qu'il mourut. Cela dit, sa position sur le statut (créé ou incréé) du Coran, n'était probablement pas si «orthodoxe» qu'on ne l'a dit par la suite (van Ess, *TG*, II, 725). On ajoute parfois à son nom le qualificatif «al-Fāriḍ», parce qu'il s'acquit une compétence dans le droit des successions.

Pour cet ouvrage, on préférera l'éd. Suhayl Zakkār, Beyrouth, Dār al-Fikr, 1993, 508 p.; celle de Majdī b. Manṣūr b. Sayyid al-Shūrā, Beyrouth, Ḍār al-Kutub al-'ilmiyya, 1418/1997, 552 p., n'a aucun apparat critique, mais comporte des notes.

Ici 1. et 2. sont deux productions commerciales.

22 TEM 2009