

The Scientific and Intellectual Wealth of Tayyibi Preacher, Sultan Al-Khattab bin Al-Hassan Al-Hajouri (died. 533 A.H. / 1138 A.D)

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Article Info	Abstract
<i>Article History</i>	<p><i>This research includes the ideological and intellectual output of the da'i (Preacher) Sultan Al-Khattab bin Al-Hassan Al-Hajouri, who is one of the preachers who carried the burdens of the Tayyibi Ismaili da'wah (call) Yemen since it was adopted by Mrs. Arwa Al-Sulayhid. The da'i (Preacher) Sultan Al-Khattab bin Al-Hassan Al-Hajouri stood in support of the Lady Al-Sulayhid, who was on the head of the Sulayhid state in Yemen, who continued and supported the approach of The Fatimid state in Egypt. After the killing of the Fatimid Caliph Al-Amir bi Ahkam Allah in 524 A.H. / 1129 AD, which led to a serious split at the level of the leadership of the Fatimid state in Egypt? As a group went to the fact that the caliph al-Amir bequeathed to his son: Tayyibi child to get the succession, and others went to support the caliphate of his cousin Abd al-Majid al-Hafiz. Thi led to the emergence of a new call (da'wah) calling for the eligibility of al-Tayyib ibn al-Amir to be the caliphate. It was called the Tayyibi call, which was supported by the free Sulayhid queen, the queen of the Sulayhid state in Yemen and she refused to recognize the succession of the new caliph Abd al-Majid al-Hafiz and considered him a usurper of the caliphate. With the sword and the pen and among them was Sultan Al-Khattab bin Al-Hassan Al-Hajouri, who left an important group of books and messages in the field of Tayyibi thought. About many of the suspicions that were raised about the concepts of the Tayyibi call, which we will present in this research, after presenting a brief summary of his biography.</i></p> <p><i>Mrs. Al-Sulayhiyya was supported in her call by a group of preachers who had a clear role in establishing the foundations of that call, defending its existence and ensuring its continuity with the sword and pen. Sultan Al-Khattab bin Al-Hassan Al-Hajouri was one of them , who left an important group of literature and messages in the field of Tayyibi thought. His literature and messages have great impact in revealing the ambiguity and clarifying many of the concepts advocated by the Tayyibi da'wa. His books bore a philosophical and doctrinal impression in which he defended many of the suspicions that were raised about the concepts of the Tayyibi da'wa, which we will present in this research, after presenting a brief summary of his biography.</i></p>
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Introduction

We offer in this research scientific wealth and intellectual authority discourse, with several thousand great and important rankings, most recently self - message, and we will look to these works within this research to find out the facts and concepts of belief that they contain those compositions, religious teachings which was designed by calling for the installation of the foundations of thought tibi , relying on what we have available from sources and references related to those books, through which we can form a clear idea of many of the issues and facts that the caller al-khattab addressed in his writings, and we must know a brief biography of sultan al-khattab, and accordingly we will present the research through the first two sections are brief about his biography and upbringing, and in the second section we will present his scientific and intellectual works, and we will stop at naming each of his works, the reason why he wrote it, the date of authorship of the book or thesis, the scientific and intellectual value of it and its contents, to put then a set of conclusions on the subject, in order to be useful and to coordinate the course of the research, we will present his works according to the chronological order of their authorship .

His biography

First- his name and lineage

Ivanov also reported that his name is "Khattab bin Hassan bin Abi Al-Hamdani Al-Hujur Al-Mahfuz" (1) and his first name is not explicitly known, and it seems that the letter was his nickname by which he became known. Later, Abu Amr is his nickname.

O Abu Amr, we were executed by the sword of war with double-edged plurality (2)

A word from his father's name in some sources Husayn, and it was mentioned in other sources Hasan, and Bunawala likely that his father's name was Hasan, saying: "But we preferred the manuscripts of the Diwan and their Fatimid sources, and we proved 'Hassan'(3) Sultan Al-Khattab bin Al-Hassan bin Abi Al-Hafiz Al-Hajouri is from the Al-Hujur tribe (4) and this was mentioned in his poetry when he said:

My people are stones, a wing for me with which I can fly, and the people of glory are without feet.

They do not exchange a drawing when I draw it, nor do I exchange a drawing other than what they drew (5)

Hayy from Hamdan, and Hayy from Hamdan as well, and another poem that refers to (the commoner and his master), the sons of Hajour, where he said:

The Banu Hai Awam was singled out and I financed it by my family from the nearest dynasty of yesterday (6)

And yesterday's lineage, that is, the closest lineage, and between them there is a dire kinship, that is, a close kinship. Belt in Yemen, Syria and Iraq nearly half of Rally (8)

Second- His birth and upbringing

The translation of Sultan bin Hassan's speech is still among the specialists in Fatimid studies, the translation is ambiguous and ambiguous in some aspects of his life, and there is no specific date of birth and origin, "and the date of birth we do not find in it. All Ismaili sources" (9) The news of Sultan Al-Khattab did not come from sources The Fatimid da'wah is only brief and concise, so that we cannot follow him in the various stages of his life (10) and these sources do not remember when Sultan al-Khattab was born, and how he grew up and grew up, and they do not affect the explanation of anything about his first education and culture that has a depth in the formation of man. Personality and his biography, and it appears that the Sultan's words were greatly influenced by his father's legacy and his inclination to the Fatimids (11) and the preacher Imad Al-Din Idris says: (12) "Al-Khattab" Ibn Al-Hassan was the queen's brother during breastfeeding. We understand from this saying that the speech's childhood coincided with the first beginnings of the life of the free queen Arwa Al-Saliha, and therefore his relationship with this state was close and he lived its events and became one of its supporters and defenders.

Third: His attributes

The words of the Sultan were famous for his intelligence, acumen, and the wisdom of his mind in solving some issues. In this regard, the owner of Oyoun Al-Khabar mentions quoting the Yemeni architecture in his book known as "Bonmouzh Kings of Yemen," Amara says. Sultan Khattab bin Hassan, the owner of Medina Al-Juraibi, is supervising Taq to look into the entry and exit to the Jerib market. A man came shouting: I am by God and Maulana Al-Khattab, so he said to him: What is the matter with you? He said: I sold an ox that I do not own, but I wanted to take its price. What is the food of my family? He said: I do not know him. He said: What should I do for him? You? Then the Sultan Al-Khattab stopped when the people of the market were passing by on their way back from him until he looked at a man who came back from the market carrying a bowl of ghee, so he ordered them to bring it. So he brought him and ordered them to pour ghee, so they poured it and found in it the dirhams as the owner had counted and described it, and the man who had the ghee acknowledged it and gave it to her. It was said to him: How did you know that the owner of the ghee was the one who took it, and how did you choose it from among the people of the market? He said: I stood looking at who entered the market spent his goods and returned, and I looked at this man, he entered carrying ghee and came out and entered it when he entered, so I knew that this is a matter and people were surprised by his mind and intelligence. What guided him in his case.(13) this incident as a model from other cases reported by Amara Al Yamani from the caller Al-Khattab, and expresses his ability, intelligence and attention to what is going on around him.

Fourth: his academic standing

Sultan Al-Khattab was "one of the old advocates of Yemen who lived the role of appearance and the role of concealment (14) that is, he invites him to attend the speech. He was represented in the role of appearing with the Sulayhid state. And the continuation of loyalty in the absence of the role of the righteous son of the leader, one of the preachers who provided the Ismaili call in Yemen for scientific and literary services (15) The sultan al-Da'i al-Khattab is considered the oath of al-Da'ib ibn Musa, and he is authorized to call in those countries. (17) and the Sultan of that country. (17) Speech and high position, and he was ascetic and pious, "His asceticism and obedience to God and the face of his secrets and good manners and perseverance work and etiquette praised" (18) scientific standing and strong personality Poonawala speaks saying: "The Sultan met in the speech with several badges, he was a knight of the Arabs, A world of Fatim scholars call him, one of the poets of Qahtan. And the authority of the sultans of Yemen(19) the discourse has a distinguished scholarly position, and he has many books that look into the various Ismaili sciences, and he has a poetic debt that includes his poems, poems, and works: The book is very things, a book of enlightening visions, and the lineage of his book from his very birth, and letters to him An autobiographical message and a message of bliss and a message. In explaining the miracle of the Qur'an and that legal works are a blessing in reality and not heavy burdens and intractable

hardships(20) The speech of well-known poets in Yemen, as well as his older brother Suleiman bin Hassan Al-Hajoor were glorious poets and two Diwaniya poets, says a preacher to Idris. : “Suleiman’s office is famous and still stands,” she says: quoting the author dioanhma “Al-Kalam and Solomon have such strong knowledge that they were known as “the two sayings of Qah Tan” and it was permissible for Solomon to read six hundred books, and for his brother Al-Khattab with four hundred, and Solomon rode. Three hundred horsemen in his days, and al-Khattab rode in his days in five hundred horsemen” (21)

Sixth: His death

After he returned it to the Sultan, he spoke after the death of his older brother Suleiman, "and the letter won over his brothers, and the victory was in fact a failure and defeat, and he wanted to mend some of his death from his family and lineage, and annexed him to his nephews, Suleiman, taking refuge in them and growing up" (22) as if He wanted to compensate for killing his brother by raising his children after him, and as paying off debts to his brother Solomon. His role in raising and disciplining him when he was young, but after the passage of time “and after the children of Solomon grew up, the wicked defeated them and reminded them of the killing of their father Solomon, and they must realize their father’s revenge, so they killed Manam al-Khattab on the guard and killed him with a wave of n martyred” (23) “He was among the death of The speech calling for Imam bin Hassan, may God sanctify, and the death of the free queen Arwa bint Ahmed six months. (24) His death was in the month of Safar thirty-three and five hundred (25) and after his death I found the poem Mayma that he wrote before his death and its beginning:

**Immortality is measured by what the pen passes through, and bliss and pain befall a person
You who have spoken, warn me to respect the warning that it is possible
If what I am warning is really legitimate, then I do not have the will of God al-Mu'tasim. (26)**

Intellectual and doctrinal works of Sultan Al-Khattab

The speech of Sultan bin Hassan Al-Hajour was several books that he did not collect because of his death and sing, thanks to his collection and writing of his works to his student calling Ibrahim bin Al-Hussein Al-Humaidi, who quoted a lot of literature Professor Al-Khattab (27)The books of the Sultan Al-Khattab can be summarized in the following:

- a) The objective message (28) which is called "Ghayat al-Lateef and Qatif."
- b) The Book of Purpose of Birth (29)
- c) A book of enlightening visions (30)
- d) Autobiography (31)
- e) A Message in the Qur’an Explanation of the Miracles (32)
- f) Naim's Message (33)

He has a poetic book (34) a publication whose details we did not go into in this research, as he carries the same ideological concepts that the discourse presented in his books, but he carries them in a literary and poetic style. He expresses the power of his poetic force in presenting accurate philosophical concepts through his poems. A group of Al-Da’i Al-Khattab books have been published in the Fatimid Tayyibi Manuscripts Series (35) and we will present them. Books in chronological orderAl request:

First- the purpose of the bodies

The name of the letter and the reason for writing it

It is also called “Ghayat al-Latif wa al-Thaqif” (36) “The author (Sultan al-Khattab) mentioned it in his book “Ghiat al-Mawlid” and called it “Ghiat al-Awda.” He will also detail it (i.e. hidden) in the book “Ghayat al-Birth al-Jadda” (37) the reason why he wrote this The letter is in response to a complaint received to him and a question made by one of the interrogators to reveal to him some facts that confused the questioner (38) and the Sultan Al-Khattab compiled this letter before his compilation of the book “Ghayat al-Mawlid”, and he referred to that himself by saying: “In the letter marked with the intention: It was preceded by the talk about the three births, which are minerals, plants and animals, and to prove the existence of a purpose. Every gender has a necessity.” (39)and from this hadith we conclude that the compilation of the letters of Ghayyat al-Ajjad came before his book “Ghiat al-Mawlid”, and this thesis includes a saying about the three. Births: minerals, plants and animals and their details. A number of necessary poems were mentioned in them, and the Sultan relied on the discourse in classifying this letter. Detailing facts and mentality and providing physical evidence for them.(40)

Date of writing the letter

The arrangement of this letter was mentioned as the first work of Sultan al-Khattab for deductive reasons taken from the same letter and from the book of Ghayyat al-Mawlid as follows (41)

1. It was stated in the introduction to the message (Al-Muhammadah) that Imam Al-Mansur Abi Ali Al-Amir Al-Amir Hakam Allah was mentioned in contrast to other classifications in which Imam Al-Tayyib bin Al-Amir was mentioned. mentioned, confirming that Sultan Al-Khattab composed it during the reign of the Fatimid Caliph Al-Amir Al-Amir Ahkam Allah Al-Fatimi (495-524 AH / 1102-1129 AD)

2. The speech was appended to a poem in which Imam al-Mansur mentioned the Emir of God's Sharia and the author knew about it.
3. It was mentioned in the book "The Mawlid Room," as we mentioned earlier, that he wrote it before the book "Ghayat al-Mawlid."

The value of the message and its contents

The value of this from a scientific and intellectual point of view is to clarify the statement of the three births: minerals, plants and animals and their details. Scientifically developed by God Almighty for the arrangement of this great universe and the addition of particles, further evidence of the verse: "Our Lord said, Who gave everything and then created guidance" (42) and that God Almighty is the One who gave the final purpose to bodies, by giving everything its creation, meaning that He is known for his qualities and does not have a scientific name until he is said so-and-so. And what is in the horizons and spirits of the dazzling verses, and the indications that testify to the oneness and existence of God Almighty with the existence of His beings are indications of Him, His unity, and their call to the duality of His uniqueness, and God Almighty said: We will show them our signs in the horizons and in themselves until it becomes clear to them that the truth" (44) And the value of this message is intended by the preacher Al-Khattab to be a witness to the absolute accuracy and wisdom in creation that he cannot place in this non-inventive scope, the Great Creator, Glory be to Him.

Secondly- The Book of Intention for Births

The name of the book and the reason for writing it

Apparently, the reason for naming it is due to the type of human newborn that God Almighty can bestow on him with some qualities that qualify him to assume a certain religious rank, and Mrs. Arwa Al-Sulayhiyyah reached a position to which she was entrusted. The degree of authenticity, which is the highest rank reached by preachers. The virtuous men and Imam Al-Mustansir issued it for the doors of his call, and knowledge spread it, and they raised the boundaries of the preachers to the stations of arguments" (45) and the free queen was described as white. , reader, writer, memorizer of news, poems, and dates (46) and it has explanations and margins on the books indicating the abundance of its material and it was called Bilqis the Younger because of its intellect and management(47) The queen was free, as the historian of the call says: "Purified in The science of downloading and interpreting a modern and difficult one. On the authority of the imams and the Prophet, peace be upon them, and the preachers learn about them from behind the jackets, and they take them and bring them back" (48) and he also said: She was a virtuous woman of asceticism and piety, virtue, perfection of thought, worship and knowledge, superiority over men, as well as the mistresses of Hajj PBUH. The poet's praise, when he said: "The feminine name is not a defect, nor is there a mention of the pride of men" (49) and there was an objection from some. It does not matter if the child is born with his deeds and what he attains of piety with good deeds, whether he is male or female, but the balance is piety "O people, We created you from a male and a female and made you human beings.

Date of writing the book

Sultan Al-Khattab wrote this book after classifying it as "Risala Ghayyat Al-Ajwad" to which he referred, during the days of Imam Abu Al-Qasim Al-Tayyib bin Al-Imam Al-Amir. (51) meaning that the date of its formation was after the killing of the Caliph Al-Amir, i.e. the year 524 AH / 1129 AD, to prove the command of al-Tayyib ibn al-Khalifa al-Amir. They deserve the rank of Hajj, which is the highest rank in the call. (52)

The scientific value of the book

The scientific and moral value of this book and the role played by Sultan Al-Da'i Al-Khattab is evident in dispelling many of the doubts and gossip that were raised among the sons of the call about the issues of the Imamate and the authority of Mrs. Arwa. And shedding light on the Fatimid lineage, the stable imam, the storehouse, and the ranks of the da'wa in the world of religion and Ismailism.

Third - the book of munira insights

The name of the book and the reason for writing it

1- In writing the book, the caller relied on the textual approach and not on taqlid, emphasizing the setback that afflicted the weak of the da'wah in their adoption of taqlid, and he clarified the characteristics of the weak and dangerous da'wah. The hypocrites are separate, and they warn against the hypocrites who seek to stumble after the people of the call and the horrors they are exposed to, pointing to the Jews' commitment to the outward appearance of their faith. The law of the Messenger, may God's prayers and peace be upon him, is for Muslims who have failed in many of the matters that they left behind. Some of them said that they eat in the month of Ramadan, and some of them violate the obligations of prayer, fasting, Hajj and other mockery of their argument. Not upon the Jews, but they do acknowledge the meanings of Islamic law (53) and the book wanted to remove much of the ambiguity and confusion that afflicted the Muslims, and to shed light and open insight on the straight path. His invitation to write this book was a response to the invention of someone who disobeyed the da'wah among the respondents as he described it, which resulted in an internal dispute regarding the da'wah, and clarification of a number of matters that he was asked about (54)

2-The date of writing the book: As for the date of writing the book, Sultan Al-Khattab wrote this book after the year five hundred and twenty-four AH because he mentioned the name of the imam of his time: Imam Abu Al-

Qasim Al-Tayyib bin Al-Amir with the provisions of God after the Basmala and praise in the introduction to the book. (55) This book was classified before his famous treatise "Risala al-Nafs" where he indicated in the fifth chapter of the book that he will compose a message of the soul (56) and this time to write the book falls within the period that includes his role in the Tayyibi call in Yemen, where he wrote in The era of al-Tayyib ibn al-Khalifa al-Amir and the emergence of the Tayyibi call in Yemen.

3-The scientific value of the book

The discourse in this book emphasized the importance of adopting what is external and internal, and the importance of knowing the limits and directions of the da'wah. The educators are responsible for the respondents, and the basic rules of education and teaching methods to be followed in the call (57) He pointed out that his warnings, which he mentioned in his introduction, are directed only to all polite parents so that they do not follow this path, and the masses who respond to educators by not accepting imitation, and he defined the categories of teachers into two types

The first: to seek comfort and not be ignorant of the evidence.

The second: the man who fails to prove the evidence and cancels the right of the subject to his request for fear that he will be asked about what he did not find from him, and he will become small in the eyes of the subject and despise him. (58) Hence, it becomes clear to us the importance of the criticism directed by the preacher Al-Khattab to some of the educational methods used in the call, especially those that depend on the method of imitation and do not conform to it. To the correct foundations of the call, and at the conclusion of the introduction he indicated that only those who meet the conditions should be aware of its authorship, and this indicates the great importance of what was stated in the issues raised in this topic. The book. It's suspicious and confusing.

Fourth– the message of the soul

The name of the letter and the reason for writing it

From the first moment, when you look at the title of this letter, the title of this letter is inspired by the fact that the letter delves into the concepts and knowledge of the human soul and something in the virtue of the soul and how. It was created to convey the knowledge of its master, hence the name, and the reason why he called it to compose it is a statement of the meaning of what was reported from the great Messenger of God Muhammad (may God bless him and grant him peace). In saying: "I know you with himself, I will know you in his Lord" (59) and solve complex problems of the issues that he mentioned at the beginning of his thesis, and there are two letters in Fatimi. Compositions on the subject of the soul, one for the sultan al-Khattab and the other for his teacher al-Da'i al-Muhasib. The aforementioned, and through this common hadith between them, Al-Da'i Al-Dua'ib says: "It does not lead to knowledge. And psychology only after knowing the body." The message is facilitated by talking about the structure of the body through four chapters in which the message came (61) In this letter to "Ru'a Munira" and he referred the reader to returning it to the explanation and detail (62) and it seems that the date of its authorship is after a year (524 AH), because it came according to what the investigator narrated after the book Ghayat al-Mawlid, whose history we referred to and after Munira al-Basir, which It indicates his entry into his intellectual effort and his role in the time of the Tayyibi call, and for Sultan al-Tibi. Two poems about the subject (63) and through these two poems his poetic ability appears in the systems of philosophical and theological issues with the peer (64) and there is no doubt this ability to present philosophical and philosophical. Doctrinal concepts and their delivery to the recipient expresses the encyclopedia of Al-Musallall Al-Sultan Al-Khattab in the field of philosophy, beliefs and theology, a deep poetic talent and high self-confidence in writing such concepts and formulating them in a style. From the literature of poetry, A d - reconciling the abundance of poetry with the complex and subtle concepts it contains and which require caution in presenting, except that he saw that the systems may not be sufficient to clarify the state of the soul and the issues related to it, so he composed it. his thesis on the subject.

The value of the scientific thesis

Risalat al-Nafs by the caller Sultan al-Khattab, he classified it into three chapters (65) and in it came from the news that the Messenger (may God bless him and grant him peace) transmitted: "I know you. I know). You alone, I will know you with his master. Rather, he wanted to urge the converts to know themselves, and this is like surrendering to the knowledge of their master, because he who does not know creation does not know the Creator, and knowledge of the Lord is necessary for all. The time of creation, the sending of messengers and the formation of laws. The Almighty said: (And I created the jinn and men to worship only) (66) and the Almighty said: (of people, beasts, and beasts of different colors, but fear God's scholars) (67) "They are those who know and those who do not know" (68) and the Noble Messenger Muhammad (peace and blessings of God be upon him) said: He who is ignorant of something is hostile to him.." And he, peace be upon him, said: (The wise, the ignorant is an enemy to himself, so how can he be a friend to others?) . He said: "There is no way to know the Lord except after knowing the Self." Hence, knowing the Self is the first thing that is required of him that begins with knowing his Lord Almighty (69)

2-Date of writing the letter

The Sultan described this message after the speech. He authored the book "Ru'aa Munira," as the letter indicated in the fifth part of the book "Ru'a Munira" as well.

Fifthly- A message explaining the miracles of the Qur'an:

1-The name of the treatise, the reason for its authorship, and the date of its authorship

Its full name as mentioned by the author of the index (70) "A message on the inimitability of the Noble Qur'an and that the statement of the legitimacy of work is a blessing of truth inseparable from the costs and hardships that it bears," and was mentioned by Sheikh Muhammad bin. Taher Al-Harthy (d. 584 A.H.) in his book "Majmoo Al Tarbiyah," the second half (71) It is a response to the message "The Proof of Lights in the Miracle of the Sahib al-Kawthar," and therefore it is a response to everyone who opposes the Qur'anic miracle (72) hence the name. For this letter, as well as the reason for its authorship, because it came as a response to a letter written in this field. It was not clear how long the Sultan's speech was in classifying this message, and I think that the Sultan was the one who wrote the speech before he entered the Ismaili call and benefited from the summoning of Al-Zaab bin Musa Al-Wadi, and this belief is based on the following data (73)

First: In the introduction to the treatise, the author did not mention any of the Fatimid imams, contrary to what is usual for him.

Second: He did not mention in this letter a poetry that purifies it, according to what he said, and this speech included fourteen chapters.

The value of the message

Sultan Al-Khattab says: The author of "The Proof of Lights on the Miracles of Surah Al-Kawthar" hit his goal, but there is a joke that must be paid attention to, which is that the Messenger, may God's prayers and peace be upon him, cannot be problematic or likening to humans, even if he is similar in human form. Human features are similar; Because honor belongs to man in terms of the substance itself, not in terms of image. He said: It is invalidated if it contradicts the specific stores of the Holy Qur'an. (R) But we sent to all people and not only to the Arabs, "We sent you good tidings to all people and a warning, but most of the people do not know" (75) Accordingly, the Holy Qur'an, which is the miracle of the Messenger of Cairo and his brilliant verses have what fascinates non-Arabs in terms of Her generosity and fascination with her. The Arabs in its eloquence and brevity, until the miracle of the Qur'an unites the two parties. The Sultan mentioned Al-Khattab in the context of his response to two verses of poetry by the author of the aforementioned letter, he said it in response to the opponents of the inimitability of the Qur'an:

He watered for this if he came by her example and relieved us of the mission apartment

Whatever we suffer from hunger, fasting, or separation from a pet comes out of us

The letter says that the writer of the letter took the path of propaganda and humor in these two verses because he portrayed the pillars of Shariah purity, prayer, almsgiving, fasting, Hajj and jihad, exorbitant costs and unbearable hardships. In fact, grace (76)

Sixth- the message of bliss

1-The name of the thesis, the reason for its composition and the date of its composition:

The Message of Al-Na'im is the latest arrangement of the sultan's speech as he was killed before he finished them, and is attributed in the collection of the message to his disciple, the caller Ibrahim bin Hussein Al-Hamidi, and this indicates the date of its formation in the late days of his life. His life, as it was the year 533 AH / 1138 AD, she was killed before it ended on them because they did not complete it, but rather his student al-Hamidi completed it, and the purpose of the author of the letter confirming the Imamate and proving that. He carried it without interruption and introductions that do not rush, and here I think that naming Bab Naim the Imam of Faith, and the reason for his call to form what ended with the words that followed the call, there was confusion among them in the shrine of the Imamate after it entered the stage of concealment (77)

2-The value of the message and its contents:

Mr. Kurban Hussein Banawala says: "We could not get this message, and it is as the author of the index says in mentioning the command and support and how it applies to the soul in the case of its association with the ranks that are minerals, plants and animals, and in the case of its appearance in the case of the millennium and entering the sacred precincts of God." (78) It includes eleven chapters referred to by the author in the introduction, and the available chapters from chapter one to chapter four (79).

Conclusions

Through the research we presented briefly two important aspects, namely the biography of Sultan Al-Khattab's life and his intellectual production, and in the course of our study of the personality of the da'i Sultan Al-Khattab, the study went about the name of the Sultan himself, as it was not explicitly stated, and that the speech is his title and nickname Aba Amr, and that some sources mentioned his father's name "Al-Hussein" and some of it was mentioned by "Al-Hassan", and Bunwala confirmed it in his investigation of the Fatimid manuscripts "Al-Hassan", and Al-Hajouri is a reference to the Hajour region.

- The study was not able to prove a specific date of his birth, because the sources of the Fatimid da'wa and other sources did not discuss his birth, how he grew up and the early stages of his life.

- It has become clear to us through the research that Sultan Al-Khattab has adopted the Ismaili Fatimid Tayyibi thought, after the call was exposed to multiple divisions, some of whose results and effects were limited to the level of the center of the Fatimid state in Egypt only, and others extended its influence to the country of Yemen during the reign of Queen Arwa Al-Sulayhiyyah, that is the division that occurred after the killing of the Fatimid Caliph Al-Amir Bi Ahkam Allah in the year 524 AH / 1129 AD, and she decided to adopt the da'wah of the hidden Imam al-Tayyib ibn al-Amir.
- Al-Sultan Al-Khattab enjoyed a distinguished scientific position, as many historians indicated to him and as we mentioned in the context of the research, and his writings and letters were harnessed to serve the principles that he carried and defended, and his books and letters included philosophical concepts in the field of good beliefs and ideas.
- Through the research, we presented his intellectual works, following the name of each of them, the reason for its authorship, and the date of authorship, its achievement, and its scientific value.

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