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A KORANIC CODEX INHERITED BY MĀLIK FROM HIS GRANDFATHER

Everyone has heard of the younger Ibn Rushd (d. 595/1198), traditionally known in the West as Averroes. Perhaps justly, his fame has eclipsed that of his grandfather and namesake, the elder Ibn Rushd (d. 520/1126).¹ The latter was likewise a Mālikī scholar of Cordoba; his reputation, which unlike his grandson's did not extend to Paris, rests largely on his massive work *al-Bayān wa'l-taḥṣīl*, in which he preserves and comments on a much older Mālikī text from Cordoba, the *Mustakhraja* of 'Utbī (d. 255/869).² At one point 'Utbī quotes from a yet earlier Mālikī authority, 'Abd al-Rahmān ibn al-Qāsim al-'Utaqī (d. 191/806),³ an account of a copy of the Korān which he and his fellow-students were shown by their teacher, the famous Mālik ibn Anas (d. 179/795) of Medina.⁴ This codex, Ibn al-Qāsim tells us, had belonged to Mālik's grandfather; Mālik informed them that it had been written in the time of the Caliph 'Uthmān (ruled 23-35/644-56).⁵

Mālik's grandfather was Mālik ibn Abī 'Āmir al-Aṣḥabī. We are told that he belonged to a South Arabian tribe,⁶ but became a confederate (*ḥalīf*) of a Qurashī clan, the Banū Taym.⁷ He lived in Medina. He was not old enough to be a Companion of the Prophet, but he did pass on recollections of the Caliph 'Umar (ruled 13-23/634-44).⁸ Under 'Uthmān he was sufficiently mature to receive a stipend,⁹ and later he was among those

1. For his life see Ibn Rushd, *al-Bayān wa'l-taḥṣīl*, ed. M. Hajjī *et al.*, Beirut 1984-91, 1:11-19 of the editor's introduction, with reference to numerous sources. The *Bayān* was drawn to my attention by Maribel Fierro. I am grateful to her and to Michael Lecker for comments on a draft of this article.

2. On whom see *ibid.*, 19-21.

3. On whom see *The Encyclopaedia of Islam*, second edition, Leyden and London 1960-, 3:817, art. "Ibn al-Qāsim" (J. Schacht).

4. On whom see *ibid.*, 6:262-5, art. "Mālik b. Anās" (J. Schacht). We are told that Ibn al-Qāsim studied with Mālik for twenty years (Iyād, *Tarīḥ al-madārik*, ed. A.B. Maḥmūd, Beirut n.d., 1-2:436.8).

5. Ibn Rushd, *Bayān*, 17:33.9. The whole passage, with Ibn Rushd's commentary, is reproduced in Appendix II.

6. For his full lineage as proudly stated by a member of the family, see Ibn Sa'd, *al-Ṭabaqāt al-kabīr*, ed. E. Sachau *et al.*, Leiden 1904-21, 5:45.8; from Qaḥṭān the line goes back in this version to Abraham.

7. Ibn Sa'd, *Ṭabaqāt*, 5:45.16; Bukhārī, *al-Tarīḥ al-kabīr*, Hyderabad 1360-78, 4:1:305 no. 1297; id., *al-Tarīḥ al-ṣaḡīr*, ed. M.I. Zāyid, Aleppo and Cairo 1976-7, 1:169.5. A less flattering view, held by Ibn Ishāq (d. 150/767), saw him as a client (*mawlā*) rather than a confederate of Taym (see M.J. Kister, "The massacre of the Banū Qurayza: a re-examination of a tradition", *Jerusalem Studies in Arabic and Islam*, 8 (1986), 77-9, citing Iyād, *Madārik*, 1-2:104.3, 106.3, 107.6). As Kister indicates, there seem also to have been doubts as to whether the family were full members — rather than clients — of the tribe of Dhū Aṣḥab. Kister's discussion was drawn to my attention by Michael Lecker.

8. Mālik, *Muwajja'*, ed. M.F. 'Abd al-Bāqī, Cairo 1951, 9 no. 13, 81 no. 31; Ibn Sa'd, *Ṭabaqāt*, 5:45.22.

9. Ibn Hibbān, *Thiqāt*, Hyderabad 1973-83, 5:383.7; Mizzi, *Tahdhīb al-Kamāl*, ed. B.'A. Ma'rūf, Beirut 1985-92, 27:149.12. In a tradition in Mālik's *Muwajja'* he is seeking a stipend from 'Uthmān just as the ritual

M. Fayz

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THE CHRISTIAN MONK ABU 'AMIR OF MEDINA
OF THE TIME OF THE HOLY PROPHET

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By

DR. M. HAMIDULLAH. PARIS

The Christian West has been rendering important service to Islamic studies for over a century, through books and articles both in specialized (orientalistic) and general periodicals. It is time that Muslims also think of rendering service to Christian interests.

Among many projects, I intend to collect and comment, if God willing, all the bulls and other pronouncements of the Popes on Islam and Muslims during the last fourteen centuries. Another topic is 'Christianity in Arabia.' I have already published something about Mecca (cf. *Journal of the Pakistan Historical Society*, April 1958). The next chapter is naturally on Medina, and that is what follows here under:

Christianity at Medina:

Christians must have visited and passed through Medina before and early in Islam. There may even have been Christian slaves belonging to the inhabitants of the city. As to domiciled and resident aliens of the Christian religion, perhaps the following well-known incident has something to do:

Our sources¹ say that Ka'b ibn al-Ashraf's father was originally of the tribe of Tayi, of the branch Nabhān, and that the mother was a Jewess of the Banu'n-Naḍir of Medina. It is said that al-Ashraf had committed homicide and taken refuge in Medina. So he must have come all alone, and then married in his new country of adoption. If al-Ashraf was a Christian, as were his tribesmen of Tayi in general, it is possible that he had died soon leaving the young son Ka'b to the care of his mother, who may have reared him in Jewish faith (since the Jews of Medina displayed considerable activity of proselytism at

¹ Ibn Hishām, *Sira*, ed. Europe, p. 351, 548, among other authors.