

1470. Mūsā Ibn-'Uqba al-Asadī: Al-Magāzī / li-Mūsā Ibn-'Uqba. Ġam' ... Muḥammad Baqāšīš Abū-Mālik. - Agādīr: Ġāmi'at Ibn-Zuhr, Kullīyat al-Ādāb wa'l-'Ulūm al-Insāniya, 1994. - 423 S. - (Silsilat al-uṭrūḥāt wa'r-rasā'il; [?])
In arab. Schrift, arab. - Zugl.: Al-Madīna al-Munawwara, al-Ġāmi'a al-Islāmiya, Daraġat at-taḥaṣṣuṣ al-ūla, Magisterarb., 1988 35 A 19772

10 KASIM 1996

X - Musa b. Ukbe

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C. 288-300

MUSA b. UKBE

7474 SCHACHT, J. "On Musa b. 'Uqba's K. al-Maghāzī." Acta O. (Copenhagen) 21 no. 4 (1953) 288-300. The claims of this early chronicler (d. 141 A.H.) are to be treated with caution.

Musa b. Ukbe ol: 141/758

Yalubini's kaynaklarından

William G. Millward
al-Ya'qubi's Source
S. 57

Yalubini posetinde

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جمع يوسف بن محمد بن عمر بن قاضي شهبة (ت ٧٨٩ هـ).
بيروت: مؤسسة الريان، ١٤١٢ هـ، ١٠٤ ص
— كتابها Musa b. Ukbe
— Megari

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et-Tarihul-Arabi ve'l-Muashirin, 158-159.

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ماجستير - الجامعة الاسلاميه - الدراسات العليا - السنه
١٤٠٨ هـ

Musa b. Ukbe

Ibn Hazzam, el-Fasl, c.IV, s.196

297-47
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P. MUSA B. 'UQBA

Al-Magāzī / li-Mūsā b. 'Uqba ; ġam' wa-dirāsa wa-tahrīġ, Muḥammad Baqāšīš Abū Mālik. -- Akādīr : Ġāmi'at Ibn Zuhr, Kullīyat al-Ādāb wa-l-'Ulūm al-Insāniya, 1994. -- 423 p. ; 24 cm. -- (Al-Uṭrūḥāt wa-l-rasā'il)
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A study of a work of one of the earliest biographers of the Prophet.

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See *Dissertation Abstracts International* 38C: 364, 1978. 2/3172C.
A study of the concept of Jihad as it appears in interpretation of the Quran and Hadith, from early period to the time of Imam al-Ghazali.

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849. Masumi, M. S. H. al-. 'A Treaty described as a Glorious Victory'. IL; 1967; 13(10): 25-9.

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22 SUBAT 1993

مرادی نسب، حسین

۸۲۸- «مروری بر کتاب مغازی موسی بن عقبه»، حوزه و دانشگاه، پیاپی ۲۴ و ۲۵، ص ۱۵۶-۱۹۳، فارسی، کتابنامه: ۱۸۷-۱۹۳.

کد پارسا: A۳۲۹۸۹ Musa b. Ukba
مغازی ابن عقبه؛ موسی بن عقبه - آثار؛
موسی بن عقبه - زندگی‌نامه

به اعتقاد نویسنده، موسی بن عقبه از سیره‌نگارانی است که در کنار ابن اسحاق، نقش اساسی در نوشتن سیره و جنگ‌های پیامبر (ص) داشته است؛ اما کتاب مغازی او به مرور زمان از بین رفته است. قدیمی بودن این اثر سبب شده است تا سیره‌نگاران پس از او، در کتاب‌های سیره و تاریخ از آن بهره‌گیرند. مؤلف علاوه بر بررسی شخصیت علمی موسی بن عقبه و کتاب وی، به بحث درباره استادان و شاگردان او، روش و منابع او در کتاب، بهره‌گیری دیگران از کتاب وی و نیز مقایسه بین کتاب موسی بن عقبه و سیره ابن اسحاق پرداخته است.

MADDE YATIRILMAYI...
SONRA GELEN...
04 EYLUL 2008

زندیه، حسن (ناقد و توصیف‌کننده)

۲۱۲۸- «المغازی النبویة لابی

محمد، موسی بن عقبه»، کتاب‌ماه تاریخ و

جغرافیا، پیاپی ۷۵، ص ۱۲۳، فارسی.
کد پارسا: A۵۹۳۹۲ Musa b. Ukba

عنوان متن تقد شده:
المغازی النبویة، حسین مرادی نسب [به کوشش]
مغازی ابن عقبه

the style of the *ayyām*. Wahb produced in prose form a Yemenite folk epic in order to refute the claims to preeminence made by the Arabs of the north.

Wahb was not a scrupulous writer, and was not above making false allegations. For this reason he is to be regarded as no more than a narrator and storyteller; al-Sakhāwī considers his reports to be unworthy of serious historians.³⁴ He articulated a point of view which, compared to the approach of the *ḥadīth* scholars of Medina, was distorted and weak. But he created from the *Isrā'īliyyāt* material for the history of the pre-Islamic past, and offered a first example of universal history, as represented in his history of divine mission. This perspective found a strong echo in the work of a famous historian of the Medinan school, Ibn Ishāq.

Let us now return to the Medinan school of history established by al-Zuhrī, in order to consider two historians of particular importance, both of whom were al-Zuhrī's students—Mūsā ibn 'Uqba and Muḥammad ibn Ishāq.

Mūsā ibn 'Uqba (d. 141/758) strictly adhered to the method of the school of Medina. We find him reflecting the gradually increasing emphasis of the *ḥadīth* scholars on the *isnād*, and evincing a particular emphasis on giving the dates for the events he describes. In addition to documents and oral accounts he

³⁴ Al-Sakhāwī, *loc. cit.*; Ibn Khallikān, *Wafayāt al-a'yān wa-anbā' abnā' al-zamān* (Cairo, A.H. 1299); II, 238 [edited by Ihsān 'Abbās (Beirut, 1968-72)], VI, 35f.].

¹ [On Mūsā ibn 'Uqba, see Fück, *Muḥammad ibn Ishāq*, pp. 11ff.; Horowitz, "Biographies," II, 164ff.; GAS, I, 286f. A manuscript abstract of the contents of his *Maghāzī* was published by Eduard Sachau in his "Das Berliner Fragment des Mūsā ibn 'Uqba; ein Beitrag zur Kenntnis der ältesten arabischen Geschichtsliteratur," in *Sitzungsberichte der Preussischen Akademie der Wissenschaften* (Berlin, 1904), pp. 445ff. Cf. also Joseph Schacht, "On Mūsā ibn 'Uqba's Kitāb al-maghāzī," *Acta Orientalia*, XXI (1953), pp. 288ff.; the English translation and remarks by A. Guillaume, *The Life of Muhammad* (London, 1955), pp. XLIIIff.; Abdu Braimah, "A Reconstruction of the Lost Book *Kitāb al-maghāzī* of Mūsā b. 'Uqba," M.A. thesis (American University in Cairo, 1968).]

made use of written sources, especially the works of his teacher al-Zuhrī, although for such written materials he relied on the narrator transmitting them, the *rāwī*, rather than on the book itself. Mūsā ibn 'Uqba depended primarily on the work of al-Zuhrī and added to it his own special studies, thus adding material to the legacy of the school. It is clear, however, that assessment of the work he produced will require a detailed and rigorous study of all the passages in the works of Ibn Ishāq, al-Wāqidī, al-Ṭabarī, Ibn Sayyid al-Nās, and Ibn Kathīr where Mūsā's writings are quoted.

When we come to Ibn Ishāq^k we notice new lines of development, the most obvious of which are the presence of the folkloric *ḡiṣaṣ* element and the tendency to exaggerate. We also sense that we have moved on to scholars who were historians first, and scholars of *ḥadīth* second.

Ibn Ishāq (d. 151/761) has bequeathed to us the oldest *sīra* to survive almost completely intact. His basic design for the *sīra* probably consisted of three parts: the *Mubtada'*, or the history of the period between Creation and Muḥammad's call; the *Mab'ath*, or the mission of the Prophet Muḥammad; and the *Maghāzī*, the Prophet's military campaigns and raids. But in my view the book itself actually consists of two distinct parts, the *Mubtada'* and the *Maghāzī*. It was thus possible to transmit the two together, or each of them separately.³⁵

^k [There is an enormous literature on Ibn Ishāq. In addition to Fück's study, mentioned above, see Horowitz, "Biographies," II, 169ff.; Guillaume, *Life of Muhammad*, pp. XIIIff.; 'Abd al-'Azīz al-Dūrī, *Dirāsa fī sirat al-Nabī wa-mu'allifihā Ibn Ishāq* (Baghdad, 1965); Rudolf Sellheim, "Prophet, Chalif, und Geschichte: die Muhammed-Biographie des Ibn Ishāq," *Oriens*, XVIII (1967), pp. 33ff.; *EP*, III, 810f. (J.M.B. Jones); GAS, I, 288ff. The study of Ibn Ishāq's historical writing must now be reexamined in light of two recent publications of *sīra* materials transmitted on his authority by Yūnus ibn Bukayr: *Sīra*, edited by Muḥammad Hamīd Allāh (Rabat, 1976); *Kitāb al-siyar wa-l-maghāzī*, edited by Suhayl Zakkār (Beirut, 1398/1978).]

³⁵ See al-Sakhāwī, *Al-I'lān bi-l-tawbikh*, p. 88, also p. 92, where he says, "As for the tales of the prophets, these are included in the *Mubtada'* of Muḥammad ibn Ishāq ibn Yasār al-Muṭṭalibī, the author of the *Sīra* of the

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İSLÂM TARİH, SANAT VE KÜLTÜRÜNÜ ARAŞTIRMA VAKFI

İLK SİYER KAYNAKLARI VE MÜELLİFLERİ

Şaban ÖZ

İstanbul 2008

135178

MADE YAYIMLANDIKTAN
SONRA İHTİSAP OLUNUR

21 ARA 2011

Musab. Ukbe

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is not tenable. He advanced the opinion: "Yahyā is responsible for the transmission of a considerable amount of *fictitious* information on the ancient Medinese authorities, information which had come into existence in his time; he also transmits *recently created* traditions and *isnads*."⁶³⁹

Yahyā's traditions are introduced by Ibn Jurayj primarily with "an" (59%), but also with "akhbaranī" (32%), rarely with "ḥaddathanī" or "samī'ū."

Mūsā ibn 'Uqba

He died in 135/752-3 or 141/758-9.⁶⁴⁰ His father was a *mawlā* (freedman) of al-Zubayr. Nevertheless, his tradition is completely different from that of the Zubayrids Hishām ibn 'Urwa—'Urwa. It is pure Nāfi' material which contains neither legal *dicta* of Mūsā's own nor those of Nāfi', but only traditions in which Nāfi'—i.e. the *mawlā* of 'Abd Allāh ibn 'Umar—who died in 118/736 or 119,⁶⁴¹ is his informant.⁶⁴² They are exclusively traditions from and about the family of 'Umar and 'Abd Allāh ibn 'Umar. *Ḥadīths* about the Prophet and other *ṣaḥāba*—such as Abū Bakr—are very rare. They, too, have an *isnād* of the family of Ibn 'Umar.

Ibn Jurayj probably actually has these traditions of Nāfi' from Mūsā. Since he himself also transmits directly from Nāfi', it is not comprehensible why he should fabricate an extra intermediary link. The fact that he himself met Nāfi'⁶⁴³ and perhaps in this way came into contact with Mūsā speaks for the assumption that Mūsā's material actually derives from Nāfi'. Ibn Jurayj would surely have recognized forgeries. The hypothesis that the two could have colluded to fabricate Nāfi' traditions is not acceptable as long as no sensible motive for the Meccan Ibn Jurayj to forge Medinan traditions of 'Umar and Ibn 'Umar—not *ḥadīths* of the Prophet!—is discernible.

⁶³⁹ Schacht, *Origins*, p. 248. Emphases mine.

⁶⁴⁰ Cf. Khalīfa ibn Khayyāt, *Tabaqāt*, p. 267. Ibn Hibbān, *Mushāḥir*, No. 584. "Mūsā b. 'Uqba," in: *Encyclopaedia of Islam*, Second edition, vol. 7, p. 644.

⁶⁴¹ Cf. Khalīfa ibn Khayyāt, *Tabaqāt*, p. 256. Ibn Hibbān, *Mushāḥir*, No. 578. G. H. A. Juynboll, "Nāfi'," in: *Encyclopaedia of Islam*, Second edition, vol. 7, pp. 876-877.

⁶⁴² The one exception—AM 7: 13312: Mūsā ibn 'Uqba—Ṣafiyya bint abī 'Ubayd—Abū Bakr—is probably based on an oversight by later (?) transmitters who forgot Nāfi' between Mūsā and Ṣafiyya.

⁶⁴³ Also see pp. 136, 279.

Let us set aside the question of whether Nāfi' invented it all. This will surely be brought out by an analysis of the preserved Nāfi' material, in which, among others, the strands of transmission of Ibn Jurayj—Nāfi' in the *Muṣannaḥ* and Mālik—Nāfi' in the *Muwaffā'* will have to be consulted.⁶⁴⁴

Ibn Jurayj cites Mūsā ibn 'Uqba either with "an" (60%) or with "akhbaranī" (40%).

Nāfi'

The tradition which Ibn Jurayj has not from Mūsā ibn 'Uqba but directly from Nāfi' is very similar to that of Mūsā. It too is largely limited to traditions about or from the family of 'Umar, but sporadically contains Nāfi's own legal *dicta*.⁶⁴⁵ Texts of 'Abd Allāh ibn 'Umar transmitted directly by Nāfi' dominate.⁶⁴⁶ For isolated reports about the wives of the Prophet 'Ā'isha or Ḥaḥṣa, 'Umar's daughter, he names as sources 'Umarids such as Sālim ibn 'Abd Allāh ibn 'Umar or Ṣafiyya bint abī 'Ubayd, the wife of 'Abd Allāh ibn 'Umar,⁶⁴⁷ however, he also sometimes cites 'Umar directly, which must be at second hand and in one case presumably derives from Ṣafiyya.⁶⁴⁸ Some indicators speak for the assumption that Ibn Jurayj's reference to Nāfi' is authentic. He emphasizes having heard many Nāfi' traditions,⁶⁴⁹ however, he cites the majority with a simple "an." It has already been mentioned elsewhere that Ibn Jurayj, when he was still a student of 'Aṭā's, took advantage of a stay in Mecca by Nāfi' to question him through an intermediary about a tradition of Ibn 'Umar,⁶⁵⁰ which—because of the intermediary—is presumably not invented. What was said in connection with Mūsā ibn 'Uqba applies to the question of the genuineness of the Nāfi' material.⁶⁵¹

⁶⁴⁴ Also see my remarks on Schacht's evaluation of the Mālik—Nāfi' tradition on pp. 132-136.

⁶⁴⁵ E.g. AM 7: 12516.

⁶⁴⁶ Cf. AM 7: 13018, 13205, 13255.

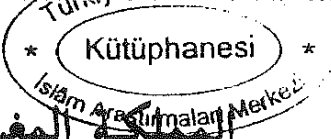
⁶⁴⁷ AM 7: 13928, 13929.

⁶⁴⁸ AM 7: 13470, 13471.

⁶⁴⁹ AM 7: 12516, 13928, 13929.

⁶⁵⁰ See p. 136.

⁶⁵¹ G. H. A. Juynboll has argued that probably there was "not a man called Nāfi', the *mawlā* of Ibn 'Umar" and that all transmissions claimed from him are fictitious. Cf. his "Nāfi', the *Mawlā* of Ibn 'Umar, and his Position in Muslim *Ḥadīth* Literature," *Der Islam* 70 (1993), pp. 207-244 and my answer in "Quo vadis *Ḥadīth*-Forschung."



المكتبة المغربية

جامعة ابن زهر
كلية الآداب والعلوم الانسانية
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المغازي

لموسى بن كعبه (141 هـ)

Türkiye Diyanet Vakfı İslâm Araştırmaları Merkezi Kütüphanesi	
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Tas. No:	297.92 MUS.M

جمع ودراسة وتخریج
محمد باقشیش أبو مالك

1994

Rabat

-Musa b. Ubbe

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موسى^(١) بن عقبة بن ربيعة بن أبي عياش ، الأسدي ، المدني بالولاء ، أبو محمد :

... - ١٤١* هـ

... - ٧٥٨ م

(١) هذه الترجمة كما ذكره « ابن ناصر الدين في بديعة البيان » في شرحه للبيت الآتي :

موسى فتى عقبة الأديب إسناده محرر قريب

أي إن إسناده إلى النبي ﷺ بمعنى عالي السند . والمتروك له ممن أجمعوا على توثيقه وعلو شأنه في الحديث النبوي . وجاء في « تاريخ أسماء الثقات » : قال يحيى [بن معين] عن / المترجم له : (ليس به بأس) ومثل هذا القول عند ابن حجر العسقلاني في « تقريب التهذيب » حيث يقول : « لم يصح أن ابن معين ليَّنه » .

* ذكره « خليفة بن خياط » في تاريخه ضمن وفيات سنة ١٣٥ هـ . وكذلك قال ابن حبان في مشاهير علماء الأمصار : بينما ذكره خليفة مرة أخرى مع

- ١ - التاريخ الكبير / للبخاري : ترجمة رقم ١٢٤٧ في مج ٧ : ٢٩٢ .
- ٢ - التاريخ الصغير / للبخاري ، تحقيق محمود إبراهيم زايد في ٢ : ٦٦ .
- ٣ - المرح والتعديل / لابن أبي حاتم ٨ : ١٥٤ .
- ٤ - تهذيب التهذيب / لابن حجر العسقلاني في ١٠ : ٣٦٠ .
- ٥ - تقريب التهذيب / لابن حجر العسقلاني : ترجمة رقم ١٤٨٦ في ٢ : ٢٨٦ .
- ٦ - ثقات ابن حبان ٣ : ٢٤٨ .
- ٧ - مشاهير علماء الأمصار / لابن حبان : ترجمة رقم ٥٨٤ في ص ٨٠ .
- ٨ - خلاصة تذهيب تهذيب الكمال / للزرعي ص ٣٩٢ .
- ٩ - تاريخ أسماء الثقات / لابن شاهين : ترجمة رقم ١٣٤٣ في ص ٢٢١ .
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THE BIOGRAPHY OF MUHAMMAD

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HARALD MOTZKI



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MÜSÂ B. 'UQBAS MAGHÂZÎ

GREGOR SCHOELER

I

Unter "Mūsā b. 'Uqbas Maghāzī"¹ wird im Folgenden das kurze Berliner "Fragment" Ahlwardt Nr. 1554 verstanden, das Eduard Sachau im Jahre 1904 zum ersten Male herausgegeben, mit einer Einleitung versehen, ins Deutsche übersetzt und kommentiert hat.²

Das sogenannte Fragment—man sollte es besser als *Muntakhab*, Epitome, bezeichnen³—ist enthalten in einer Sammelhandschrift aus dem 8./14. Jahrhundert. Es besteht aus neunzehn dem Mūsā b. 'Uqba (st. 141/758)⁴ zugeschriebenen Traditionen und einer weiteren Tradition. Sie werden vom Epitomator ausdrücklich als "aus den

* A summary in English of this paper follows below, pp. 90 ff.

¹ Der Begriff *al-maghāzī*, Kriegszüge, meint im engeren Sinn die Kriegszüge Muhammads (die ausschliesslich in die medinensische Epoche seines Wirkens fallen), dann auch das gesamte Wirken Muhammads in der medinensischen Zeit, und schliesslich im weitesten Sinne das gesamte Leben und Wirken Muhammads. In letzterem Fall ist *maghāzī* identisch mit *sīra* (Verhalten, Lebensweise, Biographie). Die berühmteste Biographie Muhammads, die von Ibn Ishāq, wird zumeist *Kitāb al-Maghāzī* genannt (vgl. aber M. Jarrar, *Die Prophetenbiographie im islamischen Spanien. Ein Beitrag zur Überlieferungs- und Redaktionsgeschichte*, Frankfurt/Bern, 1989, 1 ff. und 32 ff.; gegen M. Hinds, "al-Maghāzī" in *EI*², s.v.).—Mūsā b. 'Uqbas Werk, das ebenfalls das ganze Leben des Propheten abdeckte, wird einhellig als (*Kitāb*) *al-Maghāzī* zitiert.—Siehe unten unter Abschnitt II.

² E. Sachau, "Das Berliner Fragment des Mūsā Ibn 'Uqba", in *SPAW*, 1904, 445-70. Eine neue Ausgabe hat Mashhūr Ḥasan Salmān unter dem Titel *Aḥādīth muntakhaba min Maghāzī Mūsā b. 'Uqba* 1991 in Beirut erscheinen lassen.—Ich danke Herrn Avraham Hakim, Tel Aviv, dafür, dass er mich beim Nimwegener Kolloquium auf diese Ausgabe aufmerksam gemacht und mir eine Kopie davon besorgt hat.—Diese Neuausgabe des Berliner Unicum bietet sehr oft einen besseren Text als die Sachausche. Ausserdem besticht sie durch die gehaltvolle Einleitung sowie durch den systematischen Nachweis von Paralleltraditionen in den Fussnoten.—Ich zitiere im Folgenden nach dieser Ausgabe.—Eine z. T. gekürzte Übersetzung des "Fragments" ins Englische bietet A. Guillaume in der Einleitung zu seiner Ibn Ishāq-Übersetzung *The Life of Muhammad. A Translation of Ibn Ishāq's Sīrat Rasūl Allāh*, Oxford, 1955, xliii-xlvii.

³ Der Titel in der Handschrift lautet *Aḥādīth muntakhaba*; siehe Sachau, "Fragment", 470; Salmān, *Aḥādīth*, 55.

⁴ Zu ihm s. GAS I, 286 f.; J. Horowitz, "The Earliest Biographies of the Prophet and Their Authors", III, in *Islamic Culture*, 2 (1928), 164-167; Salmān, *Aḥādīth*, 7 ff.; Abū Mālik, *al-Maghāzī li-Mūsā b. 'Uqba (al-Qism al-dirāsī)*, Agadir, 1994, 15 f.

sayfa 67-97

Musa b. Uqba
Tale

had overstayed their welcome. None of the traditions in the canonical collections dealing with the Zaynab-*hijab* association has a bundle from which a CL can be distilled: all *isnād* formations are SSs or late spiders. The early exegete Mujāhid does not yet list the story, neither does Ibn Ishāq. We may tentatively infer that the story originated with Muqātil. Soon after that the traditionists began to embellish it with narrative trimmings.

- Finally, a topical saying of Muqātil himself which bears seemingly no apparent connection with a Qur'ānic verse is found in his *Tafsīr*, IV, p. 794; we may assume that it constituted a digression in one of his *qiṣaṣ*:

Al-ḥusnu 'ashratu ajzā'in khamsatun li-Ḥawā' wa-thalāthatun li-Sāra wa-wāḥidun li-Yūsuf wa-wāḥidun li-sā'iri 'n-nās, i.e. 'Beauty consists of ten parts: five are with Ḥawwā' (i.e. Eve), three with Sāra (i.e. the wife of Abraham), one with Yūsuf (i.e. the son of Jacob), and one part with all other people.'

Mūsā b. 'Uqba (d. 141/758), a Medinese *mawlā* who was allegedly famous for his expertise in *maghāzī*. He enjoyed especially the admiration of Mālik who is reported to have said that Mūsā, even at an advanced age, collected *akhbār* on that subject that were the most reliable of all¹, while he did not go to extremes in it as 'someone else' did, a remark which we may interpret as a barely concealed swipe at Ibn Ishāq, Mālik's archenemy. Together with his older brothers Ibrāhīm and Muḥammad, Mūsā b. 'Uqba had a circle of students in the mosque of Medina².

Even so, Mūsā's tradition transmission in general was open to considerable doubt. Thus there seemed to be something the matter with his pur-

1. Reliability in *maghāzī* was particularly important because accounts of the campaigns, among other things, confirmed, or the case so being denied, someone's participation in early battles like Badr and Uhud, a circumstance which determined his annual stipend from the public coffers. In this respect the *maghāzī* traditions of the *mawlā* Abū Sa'd Shurāḥbīl b. Sa'd (and not b. Sa'd as in GAS, I, p. 279) were deemed suspect, cf. IHj., *Tahdhīb*, X, p. 361.

2. For a study of Mūsā as historiographer, see G. Schoeller's contribution to *The Biography of Muḥammad*, ed. H. Motzki, Leiden 2000, pp. 67-97.

ported traditions from Nāfi', the *mawlā* of Ibn 'Umar, as the severe critic Yaḥyā b. Ma'īn pointed out, cf. IHj., *Tahdhīb*, X, p. 362. When we look at Mz.'s list of these in VI, nos. 8452-8508 and we analyse the *isnād* constellations enumerated there, it appears that, apart from a few with late (S)CLs the great majority are undatable spiders next to a torrent of SSs, for which *kh* and *m* both appear to have had a predilection. In other words, Mūsā cannot be spotted in the role of (S)CL in these. Besides, he was often chosen by late collectors to fill in gaps in invented SSs supporting reports that had nothing to do with history in the widest sense of the word.

The following tradition, however, is supported by a bundle in which he has two firm PCLs, Mālik and Yaḥyā b. Sa'd al-Anṣārī—the latter copying the former as it says in Zurqānī, II, p. 361 —, and both his brothers function in it as alternatives of Mūsā. That is why it is listed here in his *tarjama*:

With a strand on the authority of Kurayb, the *mawlā* of Ibn 'Abbās—Usāma b. Zayd:

- "(In the course of the farewell pilgrimage) the Prophet marched forth from 'Arafa until, when he was in the Shi'b³, he descended and urinated. Then he performed an incomplete *wuḍū'*. I asked: 'But what about the *ṣalāt*?' 'That is only after a while,' he said. Then he rode on until he reached Muzdalifa where he descended and performed a complete *wuḍū'*. The *ṣalāt* was announced and he performed the *maghrib*. Then everybody made his camel kneel on the spot and the '*ishā' ṣalāt*' was announced and performed. The Prophet performed nothing (sc. no supererogatory prayers) in between those two *ṣalāts*".

cf. Mz., I, nos. 115, 116 (*kh*, 4/6, *m*, II, p. 934, *d*, *s*, confirmed in Mālik*, I, pp. 400 f, IHj., V, p. 208*). The tradition supported by no. 116 is in fact a variant of that of 115. Mūsā seems (S)CL in no. 115 which is smothered under a number of mainly Iraqi spidery formations and SSs, partly converging in his brothers Ibrāhīm and Muḥammad, each *isnād* formation supporting its own variant. Cf. also the SSs in Mz., I, nos. 97 and 117, which support other variants. A simplified version with Yaḥyā b. Sa'd al-Anṣārī as (S)CL is found in Mz., III, no. 3465 (*kh*, 25/96, 2, *m*, II, p. 937, *s*, *q*).

For Mūsā's crucially important role of PCL in a

3. Nawawī says that the mountain path veering to the left which led to Muzdalifa is meant.

MADDE YAYIMLANDIRAN
SONRA GELEN DOKÜMAN

Juynboll, G. H. A., *Encyclopedia of Canonical Hadith*,

Leiden 2007. pp. 434-435. İSAM 186969.

29 EKİM 2009

نجم عبدالرحمن خلف استدراقات على تاريخ التراث العربي: قسم علم

الحديث، الجزء الرابع، جدة 1422، ص. ISAM 090257 .

٢٨ - أحاديث منتخبة من مغازي ابن عقبة * ٦ MUSA

موسى بن عقبة بن أبي عياش أبو محمد الأسدي (ت ١٤١ هـ) . UKBE

ذكره الزركلي في « الأعلام » (١) .

١٢٩٠ - «المغازي»، موسى بن عقبة، (ابن أبي عياش، ت ١٤١هـ).

* مغازيه أصح المغازي، ألفها في مجلد ليس بالكبير، فكان أول من صنّف في ذلك، غالبها صحيح، ومرسل جيد، لكنها مختصرة، تحتاج إلى زيادة بيان وتتمة.
راجع: «السير» (٦ / ١١٤ - ١١٧)، و«كشف الظنون» (٢ / ١٧٤٧).

وقد اختصر هذه المغازي يوسف بن محمد بن عمر بن قاضي شهبة، (ت ٢٨٩هـ)، منه نسخة في برلين، (١٥٥٤)؛ كما في «تاريخ الأدب العربي» (٣ / ١٠)، وقد فرغت من تحقيقها، وهي قيد الطبع الآن في دار ابن حزم - بيروت، ويقوم الطالب وليد قيسية بجمع مرويات موسى لنيل درجة الماجستير من الجامعة الأردنية، قسم التاريخ، وقد حفظ لنا ابن صاعد في «أماليه» (مخطوط في الظاهرية) قسماً من هذا الكتاب.

* (١ / ٣٤٠ و ٣٤١)، (٢ / ١٦٥ و ١٦٨)، (٣ / ٤٤٢)، (٥ / ٢٣٠ و ٣٣٩)،
(٦ / ٢٤١ و ٢٦٢ و ٣١٥)، (٧ / ٣٢ و ١٩٢ و ٢٩٤ و ٣٣٢ و ٣٤٣ و ٣٩٣ و ٣٩٤ و ٤٣٠ و ٤٦٤ و ٤٩٩ و ٥٠١ و ٥١٣)، (٨ / ٨ و ٩ و ١٢ و ٣٣ و ٥١ و ١٣١ و ٤٣٩)، (٩ / ١٦)، (١٠ / ١٠) / ٢٤٧.

١٨٩- كتاب «المغازي» - لموسى بن عُقبة:

أخبرنا به الحسن بن محمد بن محمد بن أبي الفتح
الخبلي البعلبي إجازة، أنبأنا عبدالرحيم بن إبراهيم بن
أبي اليسر سماعاً، أنبأنا جدي إسماعيل بن إبراهيم بن
أبي اليسر، أنبأنا أبو طاهر الخثوعي، أنبأنا أبو محمد
الأكفاني، أنبأنا أبو بكر الخطيب، أنبأنا محمد بن الحسين
ابن الفضل القطان، أنبأنا أبو بكر محمد بن عبدالله بن
عتاب، أنبأنا القاسم بن عبدالله بن المغيرة الجوهري، قال:
قرئ على إسماعيل بن أبي أُويس ونحن نسمع، وحدثنا من
لفظه بالأحاديث المُسنَّدة منه قال: حدثني بجميعه
إسماعيل بن إبراهيم بن عُقبة، عن عمه موسى بن عُقبة.

وأخبرنا به عالياً أبو العباس أحمد بن أبي بكر الفقيه
إجازة مكاتبة، قال: قرئ بعضه وأنا أسمع على القاضي
تقي الدين سليمان بن حمزة، وذلك من قوله في غزوة
بدر: «فَسَارُوا حَتَّى نَزَلُوا الْجُحْفَةَ» إلى قوله في غزوة
أحد: «وَقُتِلَ مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ أَحَدٍ مِنَ الْمُسْلِمِينَ،
ثُمَّ مِنْ قُرَيْشٍ مِنْ بَنِي هَاشِمٍ» وأجازني سائرهم، عن
إسماعيل بن أبي الحسن بن باتكين الجوهري، قرئ هذا
القدر على أبي بكر أحمد بن المقرَّب، وأنا أسمع، أنبأنا
أبو طاهر أحمد ابن الحسن الباقلائي، أنبأنا حمزة بن
القاسم بن شعيب، أنبأنا أبو الحسن علي بن محمد بن
المعلّى الشونيزي، حدثنا أحمد بن زنجويه المخرمي،
حدثنا إبراهيم بن المنذر، حدثنا محمد بن فليح، حدثنا
موسى بن عُقبة، به.

ON MŪSĀ B. 'UQBA'S KITĀB AL-MAGHĀZĪ

BY

JOSEPH SCHACHT

Oxford

Mūsā b. 'Uqba died in 141 A.H., and he is the earliest author on the biography of the Prophet and on the history of Islam in general, of whose work at least some extracts have survived¹. E. Sachau edited extracts from his *Kitāb al-Maghāzī*, with a German translation and notes, from the only known manuscript in 1904². Notwithstanding the obvious importance of this text for an adequate understanding of the origins of historical tradition in Islam, it has not, as far as I know, been critically studied since Sachau. The account which J. Horovitz gave of the author and his work³ hardly differs materially and in method from the traditional picture found in the books of the Arab biographers⁴.

In a recent paper in which I advocated a return to sound critical standards in our study of Islamic traditions⁵, I concluded: "A considerable part of the standard biography of the Prophet in Medina, as it appeared in the second half of the second century A.H., was of very recent origin and is therefore without independent historical value"; "the vague collective memory of the community was formalized, systematized, replenished with details and shaped into formal traditions with proper *isnāds* only in the second century A.H." I now propose to test these conclusions, which derive from the general evidence of early legal and other traditions, by the evidence of what remains of Mūsā's work.

¹ The main biographical sources on Mūsā are his *vitae* in the works of Jammā'ī Muqaddasī (d. 600), edited by Sachau (see the following note), of Dhahabī (d. 748), in *Z.D.M.G.*, vol. XLIV, 1890, p. 436-438, and of Ibn Hajar 'Asqalānī (d. 852), *Tahdhīb al-Tahdhīb* (Hyderabad 1325 ff.), vol. X no. 638.

² E. Sachau, *Das Berliner Fragment des Mūsā Ibn 'Uqba*, in *Sitzungsber. Preuss. Akad. d. Wiss.*, 1904, p. 445-470.

³ In *Islamic Culture*, vol. II, 1928, p. 164-167.

⁴ The remarks of J. Fück, *Muhammad Ibn Ishāq* (Frankfurt 1925), p. 11 f., are fanciful and unproved.

⁵ *A Re-valuation of Islamic Traditions*, in *JRAS*, 1949, p. 143-154.

The text in question consists of twenty traditions nineteen of which, it is stated, were taken from the ten sections of Mūsā's *Kitāb al-Maghāzī*. There is no recognizable principle that might have determined the choice of these particular traditions apart from the interest, both antiquarian and "pious" (in order to gain *baraka*), that was felt in preserving a specimen of the earliest known biography of the Prophet. The extracts are prefaced by a covering *isnād*, the relevant part of which runs: Khaṭīb Baghdādī (the author of the *Tārīkh Baghdād*, d. 463)—transmitting from Muḥammad b. Ḥusain b. Muḥammad b. Faḍl Qaṭṭān (*Tārīkh Baghdād* no. 781, d. 415)—transmitting from Muḥammad b. 'Abdallāh b. Aḥmad Ibn 'Attāb (*ibid.* no. 2987, d. 344)—transmitting from Qāsīm b. 'Abdallāh b. Mughīra (*ibid.* no. 6891, d. 275)—transmitting from Ismā'īl b. Abī Uwais (d. 226)—transmitting from Ismā'īl b. Ibrāhīm b. 'Uqba (a nephew of the author, d. ca. 160)—transmitting from his uncle, Mūsā b. 'Uqba. Ibn 'Attāb occurs also in the separate and different *isnād*, which does not go back to Mūsā, of the twentieth and last tradition in the text. It is obvious that he made the extracts from Mūsā's work and combined them with another tradition of a similar character. The present text was therefore edited in the first half of the fourth century, and we ought not to be so rash as to identify it, without further consideration, with what Mūsā himself wrote or dictated. An *isnād* alone cannot guarantee the authenticity of a work ascribed to an author of the early second century A.H.

The contents of the extracts are the kind of traditions we should expect about the middle of the second century¹. Tradition no. 1 is of the kind known as *malāḥim* or eschatological prophecies on affairs of state; nos. 5 and 18 are edifying and ethical; no. 12 is dogmatic and expresses the final, harmonizing attitude of the "orthodox" majority to the problem of faith and works¹. Several traditions are political: no. 4 extols 'Alī's adversary Zubair³; no. 6 tries to mitigate, in favour of the ruling dynasty, the episode in which its ancestor 'Abbās, fighting against the Prophet, was

¹ In quoting, I follow Sachau's numbering.

² Cf. A. J. Wensinck, *The Muslim Creed*, p. 55, where parallel traditions are discussed.

³ A similar tradition, in praise of Ṭalḥa, another adversary of 'Alī, occurs in Ibn Sa'd ed. Sachau, vol. IIIa, p. 153.

Musa b. Ubayd (T)

منهج التأليف في السيرة النبوية عند المحدثين

«موسى بن عقبة نموذجاً»

محمد باقشيس

كلية الآداب والعلوم الإنسانية

أكادير

MADUR
SONRA

إن الاهتمام بكتابة السيرة النبوية ظهر مبكراً في تاريخ الإسلام وقد تناولها بالتصنيف المؤرخون والمحدثون في جميع القرون المتعاقبة.

أما جيل الصحابة، فإنه «مما لاشك فيه أن جزءاً غير قليل من أحاديث رسول الله ﷺ قد كتب في حياته، وهذه الأحاديث تشتمل على معلومات وافية عن الدعوة والداعية، إلا أن هذه الكتابات كتابات ضمنية لسيرة الرسول ﷺ» (1).

وهناك حوادث جزئية كتبت في وقت مبكر وهي تتعلق بالسيرة النبوية، إذ يبدو أن بعض الصحابة كانوا يسجلون عن وفودهم إلى النبي ﷺ، كما يسجلون كل ما وقع أو حدث بحضرتهم... وترى أنه بمرور الزمن يزداد الاهتمام العلمي بالسيرة النبوية، وتبرز أسماء عدد من الصحابة الذين كان لهم دور فعال في هذا المجال، مثل ابن عباس، وعبد الله ابن عمرو بن العاص، والبراء بن عازب، وغيرهم (2).

(2، 1) مغازي رسول الله (ص)، لعروة بن الزبير، د. محمد مصطفى الأعظمي، ص 21 و 22.

ابن إسحاق من البكائي، لأنه أملى عليه إملاء مرتين» (134). وعنه أخذ ابن هشام الذي هذبه واختصره، وشرح هذا الاختصار الإمام عبد الرحمان السهيلي (ت 581 هـ) (135).

2. رواية يونس بن بكير: وهي التي طبع قسم منها في المغرب بالاعتماد على نسختين ناقصتين بتحقيق الدكتور محمد حميد الله الحيدر آبادي، وطبع ثانية في المشرق بتحقيق الدكتور سهيل زكار (136).

3. رواية سلمة بن الفضل الأبرش (ت 191)، وقد أخذها عنه محمد بن حميد التميمي الرازي (ت 248)، «ويبدو أن الطبري قد أفرغ هذه النسخة في تاريخه وتفسيره» (137).

تقويم سيرة ابن إسحاق

بما أن ابن إسحاق يستعمل الإسناد غالباً في قسمي المبعث والمغازي من سيرته. فإن العمدة تكون على الأسانيد مع النظر إليه بالثقة في ذاته، وما أرسله أو ساقه بدون إسناد، وخالف فيه حديثنا جاء بإسناد صحيح فنستأنس به ونعتمد الإسناد الصحيح إلا إذا جاء ما يرححه. وإذا لم يكن له معارض فابن إسحاق مقدم على غيره في هذا، وقوله حجه (138). وهذا منهج علماء المسلمين ومنهم ابن حجر الذي نراه يقدم الحديث الصحيح على ما رواه أصحاب السير ويقول: «فعلى هذا ما في الصحيح من التاريخ لغزوة ذي قرد (139)، أصح مما ذكر أهل السير» (140).

وإذا لم يرد في صحيح الأسانيد شيء يعول عليه كما في تفصيله لخبر فداء أسرى بدر، قال ابن حجر: «وقد ساق ابن إسحاق تفصيل أمر فداء أسرى بدر فشفي وكفى» (141).

(134) الأعظمي، دراسات في الحديث النبوي، 354 نقلاً عن تاريخ بغداد 477/8 والتذهيب 376/3.

(135) انظر مصادر السيرة، 50، 53-54.

(136) انظر الأعظمي 303 ومصادر السيرة 50.

(137) الطرايشي، رواة ابن إسحاق، 552.

(138) مصادر السيرة 52.

(139) وقعت قبل خيبر بثلاث ليال، انظر فتح الباري، لابن حجر، الطبعة 3، المكتبة السلفية، 1407 هـ، 526/7.

(140) فتح الباري 526/7، ولابن إسحاق مخالفاً يوافق عليها، انظر مصادر السيرة، 52-53.

(141) مصادر السيرة، 52.

SIRAT-UN-NABI

[THE LIFE OF THE PROPHET]

(peace be upon him)

Volume I

Musa bin Uqba - 20-21

By

'ALLAMA SHIBLI NU'MĀNĪ

Rendered into English by

M. TAYYIB BAKHSH BUDAYŪNĪ

Türkiye	82
Tasvif	297
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book on Maghāzī; and, as the Imām al-Suhailī, in his book *Raud al-unuf* has remarked, this was the first book on the subject. The Imām al-Zuhri was the most learned scholar of the time, none being his equal in Fiqh and Hadith. He was the grand-teacher of the Imām al-Bukhārī, the famous traditionist. He took enormous pains to collect traditions, visited the house of each Anṣārī, enquired of all he could meet, young or old, man or woman—even such as lived in seclusion; and tried to pen down all that they knew about the Holy Prophet.¹ He himself belonged to the tribe of the Quraish, was born in the year 50 A.H. (670 C.E.); and had seen many of the Companions of the Prophet. In the year 80 A.H. (701 C.E.) he reached the court of 'Abd al-Malik ibn Marwān, where he was received with great honour. Most probably he wrote his famous book *al-Maghāzī* at the instance of 'Umar ibn 'Abd al-'Azīz. It is worth noting that he was closely connected with the court. Hishām ibn 'Abd al-Malik entrusted him with the education of his children. He died in the year 124 A.H. (741 C.E.).

Disciples of the Imam al-Zuhri

As a result of the endeavours of al-Zuhri people started taking interest in Maghāzī, and, among the large number of his pupils, there were many who rose to eminence in this field of literature, such as Ya'qūb ibn Ibrāhīm, Muḥammad ibn Ṣāliḥ and 'Abd al-Raḥmān ibn 'Abd al-'Azīz. Accordingly, the *Tahdhīb al-tahdhīb*, when speaking of any of them, appends the words "Ṣāḥib al-Maghāzī" (master of the Maghāzī) as a mark of respect and distinction.

Two of his pupils tower high above the rest—and they are also the ones who close the line of writings on this subject—and they are Mūsā ibn 'Uqbah and Muḥammad ibn Ishāq.

Musa ibn 'Uqba

Mūsā ibn 'Uqba had been a slave of the Zubair family

1. *Tahdhīb al-tahdhīb*, version of Ibn al-Zukri.

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and had seen 'Abd Allāh ibn 'Umar living. In Hadith, the Imām Mālik had been his pupil and held him in such high regard that he used to advise others to learn Maghāzī from none but Mūsā. The chief characteristics of his writings are:

- The writers of Maghāzī had cared little for the authenticity of traditions. But Mūsā usually did that.
- Generally, authors delighted in amassing as many facts as they came to know. As a result, all sorts of reports, spurious as well as genuine, found way into their writings. Mūsā made a careful scrutiny and incorporated only those reports that he found to be correct. Hence his work is much less voluminous than the other books on Maghāzī.
- There was no age limit and anybody could attend the lessons of a teacher; and pass on to others what he had learnt. But it was difficult for an immature mind to understand the actual meaning and implications of traditions at a tender age. Much confusion was therefore created when such youths quoted traditions to others.

Contrary to others, Mūsā learnt the subject in his old age.¹ He died in 141 A.H. (758 C.E.). Mūsā's work is not extant, but it was available for a very long time, and numerous references to it are to be found in all the old books on *Sira* and Maghāzī.

بحث في نشأة

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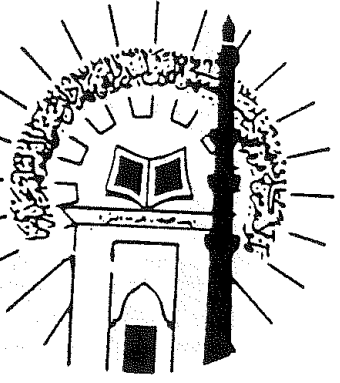
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المملكة العربية السورية
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بالمدينة المنورة

المجلد العتلي
إحياء التراث الإسلامي

- ٦ -

Musa b. Ukbé

الطبقات الكبرى

لابن سعد

القسم المتمم

لتابعي أهل المدينة ومن بعدهم

(من ربع الطبقة الثالثة إلى منتصف الطبقة السادسة)

دراسة وتحقيق

زياد محمد منصور

Dergi / Kitap
Kütüphanede Mevcut

قال محمد بن عمر: كان لإبراهيم وموسى ومحمد^(١) بنى عقبه حلقة في مسجد رسول الله صلى الله عليه وسلم. فكانوا كلهم فقهاء محدثين. وكان موسى يفتي^(٢). «وكان إبراهيم ثقة^(٣) قليل الحديث»^(٤).

٢٤٨ - موسى بن عُقبَة

مولى الزبير بن العوام بن خويلد. ويكنى أبا محمد. وتوفي قبل خروج محمد بن عبد الله بن حسن^(٥). «وكان ثقة^(٦) قليل الحديث»^(٧). وقد روي عنه

(١) ستاتي ترجمة محمد رقم ٢٤٩.

(٢) أوردها ابن حجر في تهذيب التهذيب ٣٦٢/١٠. نقلاً عن الرازي أيضاً.

(٣) وثقه النقاد وقال أبو حاتم: صالح لا بأس به، يكتب حديثه. وقد أخرج له مسلم، والأربعة عدا الترمذي.

(انظر: الجرح والتعديل ١١٧/١/١. وتهذيب التهذيب ١٤٥/١. وتقريب التهذيب ٢٢. والتحفة اللطيفة ١٢٩/١).

(٤) تهذيب التهذيب ١٤٦/١. والتحفة اللطيفة ١٢٩/١.

(٥) وكان خروجه سنة خمس وأربعين ومائة. وستاتي ترجمته رقم ٢٩٨. وأرخ خليفة والرعي، وابن الأثير، وغيرهم وفاة موسى سنة إحدى وأربعين ومائة.

(انظر: طبقات خليفة ٢٦٧. وتاريخ مولد العلماء ووفياتهم ٢٣ أ. والكامل في

التاريخ ٥١١/٥).

(٦) مجمع على توثيقه. وقد أخرج له الجماعة. واشتهر باهتمامه بالتاريخ وتدوين المغازي، وفتوحات الخلفاء الراشدين. وله كتاب في المغازي.

(انظر: التاريخ لابن معين ٥١٤/٢. وترتيب الهيثمي لثقات العجلي. والجرح

والتعديل ١٥٤/١/٤. ومشاهير علماء الأمصار ٨٠. وتذكرة الحفاظ ١٤٨/١.

وتهذيب التهذيب ٣٦٠/١٠. وتقريب التهذيب ٣٥٢. وتاريخ التراث لسزكين ٤٥٧/١).

(٧) تهذيب التهذيب ٣٦١/١٠.

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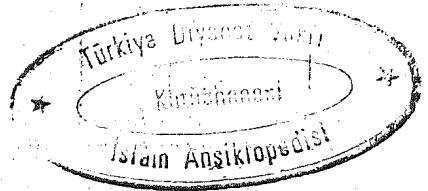
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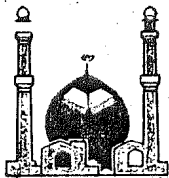
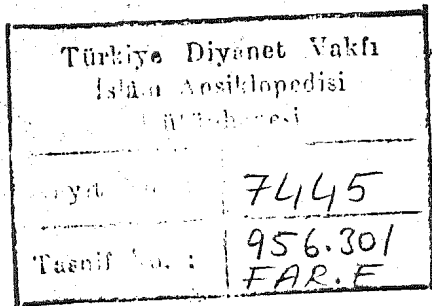
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JARAWAL



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2009, Qasimjan Street, Delhi-6. (India)

b. Mūsa on the authority of al-Zuhrī; which means that 'Uqba did also take interest in the historical accounts of the first century. Al-Zuhrī quotes 'Abd al-'Azīz b. Marwān for his information which speaks of the interest of the Umayyads in the subject of history. These reports, as well as his other narrations, regarding the annals of the Caliphate, battle of the Camel, the battle of Šiffin etc., are also bedecked with poetical compositions and clearly manifest the influence of the *ayyām* on their style and subject-matter. In the book he compiled for al-Walīd, about the bio-data of the Umayyad rulers, he describes that Yazīd b. Mu'āwiya died at the age of 39 and his tenure of Caliphate lasted for three years and six months.² This work of al-Zuhrī has again been quoted in the description of al-Walīd b. 'Abd al-Malik who ruled for a total of nine years and eleven months.³ His death occurred on the 15th of Jumādī II, 96 A.H., when al-Zuhrī was himself associated with the royal court.

Al-Zuhrī informs 'Abdullāh b. Farwa about the circumstances leading to the dismissal of 'Abd al-Rehman b. al-Ḍahhāk from the governorship of Medīna during the period of Yazīd II. Al-Zuhrī had advised him at the time of his appointment that the people of Medīna would not tolerate any thing that was against their social customs and practices, so the governor should also try to follow the consensus and should obtain counsel with al-Qāsim b. Moḥammad and Sālim b. 'Abdillāh, because they would give sincere and the best advice in such matters. But, al-Zuhrī regrets, he did not follow any of his suggestions and consequently, all the *Ansār* turned deadly against him. When the governor flogged Abū Bakr b. Ḥazm without any justification, there was neither a single poet in Medīna who did not compose satirical verses ridiculing him, nor was there any of the pious men who did not reprove him for that brutality. "So much so that during the reign of Hishām b. 'Abd al-Malik, I found his position in utter humiliation and disgrace."⁴

1. al-Tabarī : *Tārīkh* V : 476.
2. al-Tabarī : *Tārīkh* V : 499.
3. al-Tabarī : *Tārīkh* VI : 495.
4. al-Tabarī : *Tārīkh* VII : 14.

Hishām b. 'Abd al-Malik patronized al-Zuhrī but al-Walīd was not an admirer of him, and al-Zuhrī knew full well that when al-Walīd came to power he would have to face great difficulties at his hand. Al-Ṭabarī has quoted a report from Abū al-Zannād that when the latter reached the court of Hishām b. 'Abd al-Malik, he was reproving al-Walīd in quite harsh and disgraceful words and al-Zuhrī was also present there. He (al-Zuhrī) did not take part in those conversations, and in the meantime al-Walīd also entered the court. He came and sat for sometime, and left the court while his face was burning with anger and fury. After the death of Hishām when al-Walīd came to power, he sent for Abū al-Zannād and when he arrived from Medīna, invited him to the court and said : 'Do you remember the conversation between that cross-eyed (Hishām) and al-Zuhrī ?' 'Yes', I replied 'but I did not take any part in it.' 'You are right, but you know how I came to know about their dialogue in camera ?' 'No', I replied. "The attendant standing behind Hishām informed me. I swear by God, if that insolent al-Zuhrī were alive today I would have beheaded him."¹ Al-Zuhrī was also aware that the ill-fate was waiting for him in the time of al-Walīd, so he had already decided to migrate to the Byzantine territory if such conditions prevailed. But, luckily, he did not see the time of al-Walīd and died about a year before his enthronement.²

Even after his death, al-Zuhrī enjoyed great regard by the 'Abbāsīd rulers as is evident from a conversation of al-Manšūr who advised al-Mehdī and said : "Do not hold a meeting but there are scholars with you to talk to you," because Ibn Shihāb al-Zuhrī has said : "The word *ḥadīth* is masculine and only those who possess manly qualities love it, and those having feminine qualities shun it. And the brother of Zuhra was, no doubt, right."³

Mūsa b. 'Uqba (circa 55 A.H./141 A.H.)

The academic activities of al-Zuhrī during the first

1. al-Tabarī : *Tārīkh* : VII : 26.
2. Horovitz : *Early Biographies ... IC* (1927) (Ur. tr. p. 73).
3. al-Tabarī : *Tārīkh* : VIII : 72.

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Müsab. Uqba
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The Transmission and Dynamics of the Textual Sources of Islam

Essays in Honour of Harald Motzki

Edited by

Nicolet Boekhoff-van der Voort, Kees Versteegh
and Joas Wagemakers

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NEUE ERKENNTNISSE ZU MÜSÄ B. 'UQBAS
KITĀB AL-MĀGHĀZĪ

Gregor Schoeler

Zu dem von dem Jubilar herausgegebenen Sammelband *The biography of Muḥammad: The issue of the sources*¹ habe ich einen Aufsatz über Mūsā b. 'Uqbas (st. 141/758) *Kitāb al-maghāzī*² beigetragen, das älteste—in späterer Überlieferung und zu größeren Teilen—erhaltene Werk über das Leben Muḥammads. In der Festschrift für den lieben Freund und hochgeschätzten Kollegen möchte ich nun über weitere Erkenntnisse zu jenem *Maghāzī*-Buch berichten. Vorausstellen möchte ich eine Bemerkung zum Charakter des Werks sowie eine Feststellung zum Verhältnis des Berliner Fragments (Ahlwardt Nr. 1554)³ zu dem (im Original verlorenen) Grundwerk Mūsās. Im Hauptteil soll dann von einer überraschenden Entdeckung betreffs der Aneignung von Mūsās Materialien durch spätere *Maghāzī*-Autoren die Rede sein.

Mūsās Grundwerk und das Berliner „Fragment“

Das sogenannte Fragment—man sollte es besser, „Auswahl“ (*Muntakhab*), nennen—besteht aus 19 dem Mūsā zugeschriebenen Traditionen und einer weiteren Tradition, die vom Epitomator ausdrücklich als „aus den *Maghāzī* (sc. Mūsās) ausgewählt“ bezeichnet werden. Ich hatte schon in meiner früheren Studie bemerkt, dass diese Feststellung tatsächlich zutrifft: Zwölf dieser Traditionen finden sich, nach Mūsās *Maghāzī* zitiert, in al-Bayhaqīs (st. 994/1066) *Dalā'il al-nubuwwa*.⁴ Dieses Werk ist übrigens dasjenige, welches—nach derzeitigem Wissen—bei weitem am meisten Material aus Mūsās *Maghāzī*-Buch enthält.⁵ Den Ausführungen in meinem oben genannten Aufsatz ist

¹ Leiden, 2000.

² Gregor Schoeler, „Mūsā b. 'Uqbas *Maghāzī*“, in: *The biography of Muḥammad: The issue of the sources*, H. Motzki (ed.), Leiden, 2000.

³ Siehe hierzu *ibid.*, 67ff.

⁴ *Ibid.*, 69.

⁵ Es ist in Fuat Sezgin, *Geschichte des arabischen Schrifttums* (= GAS), Leiden, 1967, Bd. I, 286 noch nicht berücksichtigt. Dort wird noch Ibn Ḥajars *Isāba* als reichste Quelle für Teile aus Mūsās *Maghāzī*-Werk angeführt (s. ebd. zahlreiche Stellenangaben).