



جامعة الموصل

كلية التربية للعلوم الإنسانية

قسم التاريخ

مرويات علقمة بن وقاص الليثي جمع ودراسة

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رسالة ماجستير

التاريخ / التاريخ الإسلامي

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المستخلص بلغة الرسالة

تكمُن أهمية هذه الرسالة الموسومة (مرويات علقة بن وقاص الليثي جمع ودراسة) في التعرف على شخصية أحد كبار التابعين الذين عاشوا في القرن الأول الهجري/ السابع الميلادي، ومروياته التاريخية والفقهية، في كل ما وقع تحت يدينا من كتب الحديث، والمصادر التاريخية، وذلك لإظهار جهود التابعين في نقل ورواية السيرة النبوية والخلافة الراشدة، والحفاظ عليها ونشرها في كافة الأمصار، وبيان منزلة علقة بن وقاص الليثي ومكانته في عصره، وبيان جهوده في حفظ سنة وسيرة رسول الله (ﷺ)، والخلفاء الراشدين من بعده.

يعالج موضوع الرسالة مشكلة المرويات الواقع بها ضعف، وإن مثل هذه المرويات يظهر علاجها بتتبع المرويات بالمتابعات والشواهد والنظر فيها وتخريجها ودراستها دراسة مفصلة مع إمعان النظر والبحث في أقوال أئمة علم الحديث ومواقفهم منها، ومحاولة الجمع والترجيح بين تلك الأقوال، كما إن الكتابة في مثل هذه المواضيع تكسب الباحث خبرة ودرية في تخريج المرويات والأحاديث، وفي كيفية الكشف عن الإسناد ومعرفة رجاله، والكشف عن غريب الحديث في المصادر، والتعرف على المصادر والمراجع في هذا المجال، كما تسهل الأمر على الباحثين من خلال معرفة صحيح مرويات علقة بن وقاص من ضعيفها.

أما عن سبب اختيار موضوع الدراسة، فكان بتشجيع من المشرفة الدكتورة نهال خليل يونس الشراي، علماً أننا لم نجد دراسة متعلقة بهذا الموضوع من مؤرخينا المحدثين، ولهذا كانت هذه الدراسة محاولة لسد هذه الثغرة، وبمطابقة إضافة نوعية حديثة لمكتبة المرويات العربية الإسلامية، كما أن الكتابة في السيرة النبوية بهذه الطريقة التحقيقية لم يهتم بها كثير من الكاتبين وتعد من أدق الكتابات.

لم تذكر لنا المصادر التاريخية سنة ولادته، واكتفت بالإشارة إلى أن ولادته كانت في حياة الرسول (ﷺ)، ولم تتفق المصادر التاريخية على سنة وفاته إلا أنهم اجمعوا على أنه توفي بعد سنة (699هـ/699م) في خلافة عبد الملك بن مروان، باستثناء ابن الأثير حيث ذكر سنة وفاته في حوادث سنة (86هـ/705م).

اتفق علماء الحديث والفقه والمؤرخون على أمانته وصدقه، فلم نجد مصدراً أو محدثاً يطعن في رواية علقة بن وقاص الليثي أو في ضبطه ونقله وتوثيقه.

إن علقة بن وقاص الليثي يعد من المتوسطين في رواية الأحاديث والروايات التاريخية وليس من المقللين، أو المكثرين.

إن حرصه على تلقي العلوم من كبار الصحابة (ﷺ) أعطى مصداقية أكثر لمروياته، كما تتلمذ على يده كثير من طلاب العلم الذين عرفوا بتقنهم وعدالتهم أمثال: عبد الله بن أبي ملكية،

والزهري، وموسى بن عقبة وغيرهم.

من خلال كتابة هذه الرسالة لم نجد لعلقة بن وقاص الليثي اهتمام بالسياسة، ما عدا مشاركته في وقعة الجمل سنة (36هـ/656م) مع حلف أم المؤمنين عائشة وطلحة بن عبيد الله

والزبير بن العوام (رضي الله عنه)، كما أنه شهد قيام الخلافة الأموية وعاش فيها أكثر من أربعين عاماً، إلا أنه لم ينقل منصباً أو وظيفة، ويبدو أنه فضل الابتعاد والانعزال في هذه الفترة.

توقيع مسؤول شعبة الدراسات العليا

أ.م.د. ظفر عبدالرزاق ذنون

تأييد المشرف

أويد المستخلص في الاستمارة مطابق للمستخلص في الرسالة

أ.م.د. نبال خليل يونس الشراي

Abstract

Praise be to God, Lord of the worlds, the God of the first and others. There is no God but He, the Most Gracious, the Most Merciful. And peace and blessings be upon our master Muhammad (May God bless him and grant him peace), his family, his companions, and those who followed them with charity until the Day of Judgment.

And yet:

The importance of this tagged message (the narrations of Alqama bin Waqas Al-Leithi collected and studied) lies in identifying the personality of one of the great followers who lived in the first AH / 7th century AD, and his historical and juristic narratives, in everything that fell under our hand from the books of hadith, and historical sources, in order to show The efforts of the followers in the transmission and narration of the prophetic biography and the Succession of Rashidiya, its preservation, and its dissemination in all the provinces, and the statement of the status of Alqama bin Waqas Al-Leithi and his status in his era, and his efforts in preserving the Sunnah and biography of the Messenger of God (may God bless him and grant him peace).

Also, the subject of the letter deals with the problem of narratives that are weak, for such narratives appear to be treated by tracking the narratives with follow-up and evidence and looking at them and their graduation and study them in a detailed study with careful consideration and research in the sayings of the imams of modern science and their attitudes towards them, and trying to combine and weight between those sayings, and that writing in Such topics give the researcher experience and expertise in graduating narrations and hadiths, and in how to reveal the chain of transmission and the knowledge of his men, and to uncover the strange talk in the sources, and to identify the sources and references

in this field, as it facilitates the researchers by knowing the correct narrations of Alqamah bin Waqqas from its weak .

As for the reason for choosing the subject of the study, it was encouraged by the supervisor, Dr. Nihal Khalil Younis Al-Sharabi, knowing that I did not find a study related to this topic from our modern historians, and this study was an attempt to fill this gap, and is a qualitative recent addition, and that writing in the prophetic biography of this The investigative method did not interest many writers and is considered one of the most accurate writings.

The nature of the topic required that I divide my research into three chapters, preceded by an introduction, followed by a conclusion, and a list of sources and references. The first chapter included a study of the personal and scientific life of Alqamah bin Waqas Al-Leithi, in which he dealt with his birth, his name and lineage, his nickname and his fame, his family and his upbringing, with regard to His scientific life dealt with his class and the sayings of the scholars therein, and his elders, who were taken from them by Alqamah bin Waqas Al-Leithi, as well as the students who took from him, who are senior followers, speakers, and jurists, such as Ibn Abi Malikia, Al-Zuhri, Musa bin Uqba, and others.

As for the second chapter, it was an analytical study of his historical narratives on the prophetic biography and the Rashidun caliphate. The third chapter concerned me with studying his narratives in jurisprudence in general.

It is no secret to anyone that every work has obstacles and difficulties facing the researcher, the most important of which is that most sources give duplication of the same information in a very brief way on Alqama bin Waqas, and despite this matter I was able to obtain information to fill this gap in this field, as well as the link of the topic with the science of graduation , Which requires studying this science and

referring to its sources and references, and everything new must have difficulties in it, as well as the severe embarrassment that accompanied me during writing by the fear that the judgment on irrigated or supported by a ruling that does not apply to him, so I have been attributed or denied something that may be contrary to what I mentioned about him, especially with regard to the Messenger (may God bless him and grant him peace), and finally the conditions left by the Corona pandemic, such as blocking roads between the provinces or within the governorate itself, so my residence outside Nineveh Governorate was one of the difficulties that prevented me from re-meeting with the supervisor or visiting the central office and the arts library in order to Get sources and references.

However, these difficulties were a motivation for the researcher to work hard and continue to carry out this research, hoping that it would be a contribution to enriching recent historical studies.

I am not saying that I reached the goal of perfection in my research because perfection is for God, so God have mercy on those who stand on my mistakes, to excuse me, not to let me down.

Alqamah bin Waqas Al-Laithi is considered one of the great followers, and he is not one of the Companions (may God be pleased with them). The historical sources did not mention the year of his birth, and I was satisfied with pointing out that his birth was in life of The Messenger (may God bless him and grant him peace), as historical sources did not agree on the year of his death, but they were unanimously agreed that he died after a year (80 AH / 699 AD) in the succession of Abdul-Malik bin Marwan, with the exception of Ibn Al-Atheer, where he mentioned the year of his death in accidents in the year (86/7070 AD).

The word modern scholars, jurisprudence and historians agreed on its honesty and sincerity, and we did not find a source or an update

He challenges the narration of Alqama bin Waqas Al-Leithi, or its seizure, transmission, and documentation.

Most of the narratives he narrated are authentic narrations, and some of them are good and few are Weak.

The entry of the Alqamah with an alliance with Bani Taim bin Marra by marrying Alqamah Bin Waqas Al-Leithi with a sister of Great Companion Talha bin Obaidullah (may God be pleased with him).

By writing this letter, we did not find Alqama bin Waqas Al-Leithi interested in politics, except His participation in the incident of the camel in the year (36 AH / 656AD) with the oath of the Mother of the Believers, Aisha, Talhah bin Ubayd Allah and Al-Zubayr bin Al-Awam (may God be pleased with them). He also witnessed the establishment of the Umayyad caliphate and lived in it for more than forty years, but he did not assume a position or position, and it seems He preferred to stay away and isolation in this period.

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The Narrations of Alqama Bin
Waqas Al-Leithi
Collect and Study

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