

سعيد بن المسيّب
(15 . 94 هـ / 636 . 712 م)
حياته ومساهمته في التدوين
التاريخي العربي الاسلامي

رسالة تقدمت بها
نازدار عبد الله محمد سعيد المفتي

إلى

مجلس كلية التربية في جامعة الموصل
وهي جزء من متطلبات نيل شهادة الماجستير
في التاريخ الاسلامي

بإشراف

الأستاذ المساعد

الدكتور

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Abstract

The heritage, traces and curricula of the earliest Muslim historians have extensively received a considerable attention from researchers whether the ancient or the modern. The present study whose title " Sa'eed Ibn-AL Musayyib (15 - 94 A.H. / 636 - 712 A.D.) : A study of the historical value of his relatings " is considered significant because it constitutes a chain among the series of studies aiming at being acquainted with the influence a of Sa'eed Ibn - al Musayyib as being one of the earliest pioneering scholars who contributed largely to the beginning and development of history for the Arabs and for the Muslims as well. Moreover, he is considered one of the prominent scholars of the Islamic nation at the age of ' at-Tabi'een' since his extensive influence was quite apparent in the scholarly movement and thus inspiring many scholars of his age. He had left an evident trace in the intellectual life of al-Madina-al-Munawwara, and he had the credit of preserving, transforming and stabilizing the Islamic scholarly heritage. Therefore, he was really worthy of having the title " Sayyid at-Tabi'een' which the scholars imparted to him later.

The researcher has heavily depended in this study on the analytical critical approach in studying Sa'eed Ibn-ALMusayyib's historical relatings so as to highlight the main points which characterized him distinctively from the other historians whether the contemporaries or those who followed his discipline.

The present study is divided into two parts tackling the various relevant aspects of the subject. The first part is devoted to present the career of Sa'eed Ibn-ALMusayyib including his intellect, his birth, his name, his surname, his descent, his tribe, his beginning, and his cultural background in order to know the influence of his bringing up on his study and to know to what extent he was affected by the contemporary disciplines besides being acquainted with his

different aspects of knowledge including : the holy Qur'an , the prophetic tradition, the interpretation of dreams, descent and tales concentrating mainly on the different aspects of his personality, which participated in making him trustworthy teller among his contemporaries or sheikhs followers. Consequently, he became one of the earliest pioneers in historical recording in Islam. Moreover, it is important to know his family and his travellings which were to broaden his knowledge besides knowing his attitude concerning the events of his age. It is, also , important to state that he lived for 80 years, most of which he spent in al-Madina al-Munawwara which concurrently witnessed many significant events of which he was aware of their secrets.

Further, he had a clear point of view with regard to each event. He was abhorrent to the Omayyads, Banu Marwan, and al-Zubayreyyeen. It is important to shed some light on his predecessors sheikhs on whom he depended heavily in his relatings and his students or followers who depended on him besides uncovering the historical value of his relatings as far as content and presentation are concerned. On the other hand, the present study aims at studying the outstanding characteristics or features of his approach particularly when dealing with the pre-Islamic age, al-Rashidi age and the Omayyad age taking into consideration the historical sequence, ascription, quotation from the Holy Qur'an, references or sources of his historical relatings, his approach, documentation of the ancient and the contemporaries of him in order to know the different views raised concerning him as being one of an exceeding grandeur among his contemporaries, up to his death.

As for the second part, it is concerned with Sa'eed Ibn - ALMusayyib's relatings that are collected and documented in a large number of references amounting to (43) references in which Ibn Sa'ad mentioned (54) relating , Ibn Kuthayr (21) , al-Waqidi (18) , al- Bayhaqi (15) al-Tabari (10) , ath-Thahabi

(11), Ibn Abdul-Ber (8) , al-Asbahani (8) , al-Bukhari (6) , aj-Turjani (6) , Ibn Salam (5) , al-Azraki (4) , as-Suyuti (5) , Sunan Abu Da'ud (4) , Ibn-Khayyat (4) , as-Saghani (4) , Ibn Ishaq (4), at-Tabarani (4) , Ibn abu Shayba (3) , Ibn Hisham (3) , Ibn Asaker (3) and al-Oqaili , Ibn Qutayba , al-Maqrizi , al-Arbali, al-Fasawi , (2) for each . On the other hand, the following names had mentioned one relating for each : al-Humayri, az-Zamakhshari , Ibn Habeeb , Ibn al-Atheer , Muhibu – l – deen al-Tabari , an-Nisa'I , ad-Darmi , al-Ya'qobi , an-Nawawi , Ibn Hijr , as-Sahmi , at-Tarmathi , Ibn Hazim , ad-Dabbagh , and al-Qurtubi , Hence , the number of the relatings is (251) arranged according to the historical age and following the time sequence as follows : (17) relatings concerning the pre-Islamic age , (123) concerning al-Risala age (80) concerning al-Rashidi age and (12) concerning the Omayyed age` .

A thorough study of Sa'eed Ibn - ALMusayyib's historical relating reveals that he was careful in selecting the significant events of the Islamic nation. Therefore, his relating regardings the pre-Islamic age were closely connected with the essence of Islami including some important events like : the history of building al-Ka'ba, digging Zamzam well, al-Fudhul alliance, which was attended by the Prophet (Allah's peace and prays be upon him) , the Prophet`s birth and nursing, the inspiration of the Prophet (Allah's peace and prays be upon him) , the beginning of the inspiration , the descending of the first Qura'nic verse, the death of Abu Talib, the delegation of Quraish to an-Nagashi, the number of those who pledged allegiance to the Prophet (Allah's peace and prays be upon him) in al-Radhwan allegiance, the migration of the Muslims to Abyssinia, the ascending of the Prophet (Allah's peace and prays be upon him) , the final important issues in the Meccan period from the life of the Prophet (Allah's peace and prays be upon him) , the migration of the Prophet (Allah's peace and prays be upon him) , to al-Madina al-Munawwara, the prophet's use of the platform, the transformation of Kibla, the Prophet's (Allah's peace and pray be upon him) messages to

an-Nagashi, Kisra, Kaisar, the important raids including Badr, Uhud al-Khandaq and the opening of Mecca, besides Hunayn, Tabook, allotting Ali Ibn Abi Talib as Caliph of al-Madina by Prophet Mohammed (Allah's peace and pray be upon him) , the last pilgrimage and the death of the Prophet Mohammed (Allah's peace and pray be upon him) in 11th A.H.

Sa'eed Ibn - ALMussayid mentioned many things about the age of the Rashid Caliphs, the traditions of the people of al-Madina, the election and the caliphate of Abu Bakr as-Sideek, the wars of ar-redda, invasion of Belad ash-Sham, then Abu Bakr's death . Afterwards , he mentioned the Caliphate of Omar Ibn l-Khattab, and the main achievements, his justice, his use of the Hijri calend ering , the construction of the council (al divan) , and then his murdering and death. Further, he mentioned about the Caliphate of Othman Ibn Affan and the revolt of Mohammed Ibn Abu Huthayfa against himnd the coming of the people of the invaded territories to Othman the Caliph and finally his death. He also mentioned about the Calipate of Ali Ibn Abi Talib, his outstanding characteristics, his extensive Knowledge, his marriage from Fatimatu l-Zahra'. On the other hand, he mentioned the killing of Mu'awya Ibnu Abi Sifyan of Hajr and his followers and 'Aisha's blaming of him, the use of ingraved currency (dinar) during abdul Malik's reign, the alligance of Yazeed Ibn Mu'awya and the demolishing of the houses of the wives of the Prophet Mohammed (Allah's peace and prays be upon him) and including them with the Prophetic mosque.

It is worth indicating that in his relatings and presenting of all these important historical events, he had depended on a specific approach which was neutral, i.e. not biased to any of the conflicting parties at his time. In other words, he was not affected at all by the political parties and he presented real and genuine images of the events as he viewed in al-Madina al-Munawwara.

It has been obvious from studying and analyzing Sa'eed Ibn-ALMusayyib's relating the clearness of the historical value. It has revealed his great contribution to the beginning and development of history for the Arabs and for the Muslims as well. Therefore, he did deserve to exceed all the prominent scholars of his time in al-Madina al-Monawwara; particularly concerning the noble prophetic sira and history.

Finally, the researcher has met some difficulties in collecting the relevant materials to the study. However, these difficulties were real motives to make her work hard and persistently to overcome them and carry on her study hoping that it would be a modest contribution to enrich the modern historical studies.

Prosperity is from Allah

Sa`eed Ibn Al - Musayyib
(15 - 94 A .H. / 636 -712 A . D)

His Life and His Contributions
To the Islamic Arabic History Recording

A Thesis Submitted

By

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