



جامعة الموصل
كلية التربية

جَامِعُ بَيَانَ الْعِلْمِ وَفَضْلِهِ وَمَا يَنْبَغِي فِي رِوَايَتِهِ وَحَمَلِهِ
لِابْنِ عَبْدِ الْبَرِّ النَّمَرِيِّ الْقُرْطُبِيِّ (ت 463 هـ / 1070 م)
دِرَاسَةٌ فِي مَنْهَجِهِ

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المستخلص بلغة الاطروحة

وتضمنت هذه الدراسة مقدمة وثلاثة فصول وملاحق وخاتمة ، وقد تناول الفصل الأول عصر ابن عبد البر وحياته ، إذ كان الحديث في المبحث الأول أولاً عن الأوضاع السياسية في القرن الرابع والخامس للهجرة / الحادي عشر والثاني عشر للميلاد ثم عن الحياة العلمية في الأندلس وأبرز المظاهر والسمات العلمية ، وتناول المبحث الثاني حياته واسمه ونسبه وولادته وأسرته وشيوخه وتلاميذه ورحلاته ومؤلفاته ومكانته العلمية ثم وفاته .

وجاء الفصل الثاني ليتناول دراسة الكتاب ومنهج ابن عبد البر فيه وقد تضمن المبحث الأول منه عنوان الكتاب ومعناه ومخطوطاته وطبعاته وأسباب تأليفه وتناول المبحث الثاني منهجه وأسلوبه وسمات منهجه وحرصه على السند وممارسته النقد والتحليل للنصوص وتنظيم مادته على الموضوعات والاختصار والإيجاز وتناول المبحث الثالث تقييم الكتاب وأهميته .

وأما الفصل الثالث فقد كان محور الدراسة وتناول موارده في كتابه وتضمن أربعة مباحث إذ تناول المبحث الأول : الموارد المدونة، وتضمن : كتب التفسير والحديث والصحابة والرجال والتاريخ والأخبار والأدب ودواوين الشعر وموارده الذاتية المدونة، وتناول المبحث الثاني : الموارد الشفوية في الحديث والتاريخ والأخبار والأدب ثم موارد المجهولة وتم تقسيم شيوخه في الموارد الشفوية عبر سلسلة الإسناد على قسمين : أ- من أكثر النقل عن الصحابة والتابعين وإتباعهم أي روى ست روايات فأكثر ، وتم الكلام عليهم في المتن بعد تقسيمهم على أقسام ، ب- من أقل النقل عنهم أي روى من (1 - 5) رواية وعملت لهؤلاء قوائم خاصة في الملاحق يذكر فيها اسم الراوي مع عدد الروايات أو الاقتباسات .

وجاء المبحث الثالث متناولاً: الشيوخ المباشر، وتطرق المبحث الرابع الى : طرق تلقي العلم في الكتاب وتم تقسيمه على قسمين: الأول: التعبير عن مصادر النقل لابن عبد البر عن شيوخه المباشرين وتضمن: السماع من فظ الشيخ والقراءة عليه والمناولة والإجازة والوجادة والمكاتبة والإعلام والوصية، والثاني: صيغ النقل والتوثيق وتضمن : النقل الحرفي والنقل بتصريف وجاءت الدراسة لتتناول هذاكله ويتم التركيز على منهجيه في كتابه وموارده وطرق النقل عند المسلمين .

وإبن عبد البر هو رائد الكتابة في موضوع بيان العلم وخاصة علوم الدين وبرزها علم الحديث وفضله وأدب روايته وحملة ويعد كتابه من كتب الأخلاق والسلوك والآداب وجاء هذا واضحاً في الجزء الأخير من عنوان الكتاب (وما ينبغي في روايته وحملة) وأشار إلى أن أقولاً ألقوا في مثل هذا الموضوع إلا أن مؤلفاتهم لم تكن كافية فيه فكان هذا دافعاً قوياً لتأليفه الكتاب .

مسؤول الدراسات العليا

د.م.أ. هاني مال الله حمودي

Abstract

Praise be to Allah Who has taught the man what he does not know; pray and peace be upon the messenger of Allah upon him the revelation, amongst six thousand two hundred and thirty two ayahs, was started with Allah's saying *((Read! In the Name of your Lord Who has created (all that exist). He has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Gracious))*; pray and peace be upon the prophet's family, his companions and those who followed them with benevolence till the Judgement Day.

The most honorable thing to which the high- aspiring determination directed is questing, investigating, considering, pondering over the knowledge and pursuing its way which leads to happiness in both this life and the Hereafter. It is significant that the researchers are interested in the historical studies related to the intellectual movement because they are relatively few. In spite of the works in the intellectual movement, the intellectual movement is regarded the original source for the historical material through biographies. Early, in the first half of the of the third century of Hijra, some authors named their authored books in biographies as Tareekh (History). This was done by Al-Bukhary (died in 256 A.H./ 870 A.D.) to his books (Al-Tareekh Al-Kabeer) and (Al-Tareekh Al-Awsat) of biographies; also Ibn Abi Khaithama (276 A.H. / 889 A.D.) named his book of biographies as (Al-Tareekh Al-Kabeer) and some authors followed suit.

For this reason, the researcher intended to write his dissertation about revealing the book of one of those great authors who is Ibn Abd Al-Ber Al-Qurtuby the author of (Jami' Bayan Al-'Ilm) due to the importance of his book in these studies since he compiled the works of those who preceded him and affected the works of those who followed him.

It is imperative to say that Ibn Abd Al-Ber is the pioneer of writing in the subject of showing the priority of knowledge and the propriety of its mastery and narration. Some scholars had written in this subject before Ibn Abd Al-Ber did such as Abu Khaithama Zuhair Bin Harb Al-Nasaa'i (died in 276 A.H. / 889 A.D.) who wrote " Kitab Al-'Ilm", Ibn Abi Al-Dunya (died in 281 A.H./ 894 A.D.) who wrote " Makarim Al-Akhlaaq", Abi Bakr Al-Dainoori (died in 333A.H./ 944

A.D.) who wrote “Al-Mujalasa wa Jawahir Al-‘Ilm”, Al-Tabarani (died in 360A.H./971A.D.) who wrote “Makarim Al-Akhlaq”, Al-Ajari (died in 360A.H./971A.D.) who wrote “Akhlaaq Al-‘Ulamaa’ ” and Abi Hilal Al-Askari (died after 390A.H./ 999A.D.) who wrote “ Al Hath Ala Talab Al-‘Ilm wa Al-’Ijtihad fi Jam’ihi” .

Ibn Abd Al-Ber is regarded the first one who has gathered everything related to this science of which all the authors who came after him copied them, depended on him and no one of them whether tried to write in showing the priority of knowledge , its ranks or the propriety of mastering it was able to manage without making use of his efforts. Accordingly, the researcher has chosen this book because of its importance where the books before this one were parts of Hadith or special issues related to the priority of knowledge or urging to quest it and so on. Ibn Abd Al-Ber has gathered the material related to knowledge and arranged them according to sections and gave each section of his book a title quoted from the hadith texts. He used his critical style to criticize the narrators through narrating the hadiths, stories, and the historical texts supported by his own sanads so that the texts in his book are authenticated and accurate including historical materials related to administration, governors, judges and holy battles’ dates and he refers to that when the scholars participate in these battles.

The book includes materials related to city planning when he mentions the tribes and parentage. The importance of this book is assigned to its usage as a reference by the succeeding writers in addition to including the materials that show the importance of the other sciences such geography, history, ethnology, translation, medicine, engineering, mathematics and astronomy for the Legal knowledge student just like the importance of studying the Islamic Law for him referring that the legal knowledge has the priority over these sciences.

The study comprises three chapters. Chapter one reviews the era of Ibn Abd Al-Ber and his life starting with the political situations in the fifth century of Hijra then the scientific life in Andalucia and the most prominent aspects of the scientific life. Section two displayed his life, name, birth, family, scholars, pupils, journeys, works, scientific status and then his death.

Chapter two studies the book and Ibn Abd Al-Ber's method. Section one discussed the title of the book, its meaning, manuscripts, editions and the reasons of its authoring whereas section two investigates his method and style, the characteristics of his method in observing the sanad, summarization, brevity, practicing the criticism , analysis of the texts and arranging the materials according to the subjects. Section three tackles the assessment of the book and its importance.

Chapter three is the pivot of the study since it deals with references. This chapter is of four sections; the first one examines the written references including the books of interpretation, Hadith, the companions, the Narrators, history, stories, literature, collections of poems and his own written references. Section two reviews the oral references in hadith, history, stories, literature and then his unknown references. His scholars in the oral references have been divided into two parts according to the chain of narration :

- a. Those who frequently narrated from the companions, the successors and the followers of the successors i.e. those who narrated six narrations or more. They have been introduced in the body of this study after dividing them into classes .
- b. Those who are less the above mentioned in narration i.e. those who narrated (1-5) narrations. Special tables have been set to show the narrations and the quotations of each one of those narrators.

Section three deals with the direct scholars of Ibn Abd Al-Ber and section four talks about the ways of taking lessons by means of books. This is divided into two parts the first: expressing the source of transmitting from the direct scholars to Ibn Abd Al-Ber including hearing the exact utterances of the scholar, reading in front of the scholar, handing over, permission, finding, writing down, informing, recommendation; the second part : forms of transmitting and documentation including verbatim transmitting and free transmitting.

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**“Jami’ Bayan Al-, Ilm Wa Fadhlihi Wama
Yanbaghy Fi Riwayatih Wa Hamlihi”
By Ibn Abd Al-Ber Al-Nimry Al-Qurtuby
(died in 463A.H./1070A.D.)
A Study in His Method**

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