

**MUSA BIN UQBQA'S "AL-MAGHAZI"
ITS METHODOLOGY AND CRITICAL ANALYSIS****Dr. Ata ur Rehman¹, Dr. Janas Khan², Dr. Karim Dad³,
Dr. Hafiz Muhammad Tahir³, Dr. Zia ullah Al-Azhari²**¹UOM, Chakdara, Dir Lower, KPK, ²Institute of Islamic and Arabic Studies,
University of Peshawar, ³AWKUM, Mardan, KPK,
PAKISTAN.
janas9911@yahoo.com**ABSTRACT**

Musa Bin Uqba is famous scholar of Hadith, a Jurist and a biographer of the Holy Prophet (SAW). A renowned orientalist, Edward Sachau has published some selective parts of Musa Bin Uqba's book, 'Kitab-ul-Maghazi' which he had obtained from Burlin (Germany) as a script. This selection reveals the fact that Musa Bin Uqba had composed a comprehensive biography of the Holy Prophet (SAW). Most of the traditions and quotations of 'Kitab-ul-Maghazi' have been copied and recorded by the successors in their books. As such, 'Kitab-ul-Maghazi' has become a valuable source for the biographers of the Holy Prophet (SAW).

Keywords: Seerat, Seera or sear. The life of the Holy Prophet Muhammad (PBUH), Maghazi. Jihad, Ghazwat. Jihad, Hadith. Anything (saying and practices) referred to the Holy Prophet.

MUSA BIN UQBA

His name was Musa bin Uqba Abu Muhammad Al-Madani (141-H) once a slave then freed was born and educated at Madina.⁽¹⁾

Being the youngest, but was more prominent among his other two learned brothers, Muhammad bin Uqba and Ibrahim bin Uqba, for his knowledge of Hadith, Fiqa.⁽²⁾

He was also known as a scholar and author of Sear and Maghazi. Imam Malik used to say to his pupil:

"You must get knowledge of Maghazi from Musa bin Uqba, as he himself is virtuous and reliable and his Maghazi is the most authentic one. He had started writing Maghazi in his old age but avoided to use the increased narratives unlike other writers"⁽³⁾

Yahya bin Mueen used to say:

"The book on "Maghazi" by Musa bin Uqba narrated from Al-Zuhri is more authentic than all of other books on the subject."⁽⁴⁾

Imam Ahmad bin Hanbal says:

"Three types of Basic books (Maghazi, Malaham and Tafsir) have no solid foundation"⁽⁵⁾

But he had a different opinion about Maghazi of Musa bin Uqba. He says:

"You must get knwoeldge of Maghazi of Musa bin Uqba as he is reliable"⁽⁶⁾

Musa bin Uqba collected his "Maghazi" during his old age. Among his pupil Ismail bin Ibrahim bin Uqba, his nephew (196-H) is prominent. And it is a duplicate of his master Ibne Shahab Al-Zuhri's book "Almaghazi".

Ibne Sa'ad says:

"He (Ismail bin Ibrahim) used to educate his students on Maghazi, on the narratives of his uncle"⁽⁷⁾

Muhammad bin Fulaih (187-H) and Sulaiman bin Bilal Al-Taimi (H 172) are also among those who had narrated this book.⁽⁸⁾

Hafiz Al-Zahabi (748-H) writes:

“I have seen the “Maghazi” of Musa bin Uqba, at Maza with Abu Nasar Farsee”⁽⁹⁾

Ibne Hajar (852-H) in his book Fath-ul-Bari, while describing the events of Ghazva Khandaque writes:

“The same we have read in the “Maghazi” of Musa bin Uqba”⁽¹⁰⁾

A well known orientalist Mr. Edward Sachau selected some of the portion of Maghazi of Musa bin Uqba, from a hand written model at Berlin for publication, and a part of the same is also available in a book “Alamali” by Ibne Sa’aed.

There are some other books on Sirat the narratives of which are mostly related to Ibne Shahab, Zuhri.⁽¹¹⁾

From these books, it is revealed that Musa bin Uqba had not only a good deal of taste for ascertaining the truth but also support the idea, that he wrote the biography of the Holy Prophet (PBUH), while having the complete picture of his life in his mind.⁽¹²⁾

Moreover, the Maghazi of Musa bin Uqba had some conspicuous peculiarities, for example the accumulation of list of Ghazawat in Maghazi, which is a sufficient proof to diffuse him as a man of learned glory and a considered verifier.

He is found paying due attention to keep the historical chain of events remain connected, and tried to narrate only those events which were certified. This fact is evident even from Mr. Elferd Gullaume’s description, who mentioned to, about 20 portions of events narrated by Mosa bin Uqba, which were all certified.⁽¹³⁾

The fact that he, for seeking the binfit out from the rough drafts of Abdullah bin Abbas on Seerat, evidently shows Musa bin Uqba’s inclination towards authenticated origins, for verification of the events.⁽¹⁴⁾

Moreover, he also had some of the original documents with him, and the verbatim copying of the letter of Prophet Muhammad (PBUH) sent to Manzar bin Savi, can be cited as an example.⁽¹⁵⁾

Some prominent people who got benefit from the “Maghazi” of Musa bin Uqba are Ibne Sa’ad, Waqedee and Al-Bilazari.⁽¹⁶⁾

CONCLUSION

3. Musa Bin Uqba has always distinctly recorded the source of his statements and has never written without indicating the actual source.
4. He had obtained certain original scripts, i.e., the letters of the Holy Prophet (SAW), scripts of Abdullah Bin Abbas (RA) etc and had benefited from such invaluable documents in the compilation and composition of his book.
5. He has written all the events relating to the life and mission of the Holy Prophet (SAW) in a chronological order.
6. He has furnished a consolidated list of those companions of the Holy Prophet (SAW) who took part in the Ghazawat. It gives evidence of his keen research and scholarly approach.

REFERENCE

1. Tahzib-ul-Tahzib 575/5
2. Ibid
3. Ibid 574/5
4. Ibid
5. Tadween Sear-o-Maghazi Page 31
6. Tazkira-tul-Huffaz, Al-Zahabi, Shams-ul-Din Muhammad bin Ahmad bin Usman, research by Sheikh Zikiria Umairat, Darul Kutub Al-Ilmia, Berute, 1st Edition 1998 112/1
7. Al-Tabqat Al-Kubra 418/5
8. Tadween Sear-o-Maghazi Page 206
9. Tazkera-tul-Huffaz 112/1
10. Fath-ul-Bari explanation of Sahih Al-Bukhari, Ibne Hajar Asqalani, Ahmad bin Ali, Maktauba Salfia. Egypt Satan 393/7
11. Tadween Sear-o-Maghazi, Page 207
12. Islami Tarikh Nawisi ka Aghaz-o-Ertiqa, Dr. Sadique Ali Gul, Lahore 1994, Page 176.
13. The life of Muhammad, A Guillume's Preface, Page XIVII & XIII
14. Al-Tabaqat-ul-Kubra 216/5
15. Futuh-ul-Buldan, Al-Bilazari, Urdu translation by Abul Khair Moududi, Nafees Academy, Karachi 1962 Page 130.
16. In Urdu Phrase Seerat-e-Rasul, Dr. Anwar Mehmood Khalid, Iqbal Academy, Lahore 1989 Page 109.

BIBLIOGRAPHY

- Tahzib-ul-Tahzib, Ibne Hajar, Ahmad bin Ali Al-Asqalani, Dar Ahya Al-Turas Al-Arabi, Beirut, 3rd Edition, 1993.
- Tadween Sear-o-Maghazi, Qazi Athar Mubarak Puri, Sheikh-ul-Hind Academy, Dar-ul-Uloom Deoband, 1410H.
- Tazkira-tul-Huffaz, Al-Zahabi, Shams-ud-din Muhammad bin Ahmad, Edited by Sheikh Zikriya Umaira, Dar-ul-Kutub Al-Ilmiya, Beirut, 1st Edition, 1998A
- Al-Tabqat Al-kubra, Ibne Sa'ad, Abu Abdullah Muhammad Bin Sa'ad Al-Basari, Dar-ul-Fikar, Beirut, 1st Edition, 1994.
- Fath-ul-Bari explanation of Sahih Al-Bukhari, Ibne Hajar Asqalani, Ahmad bin Ali, Maktauba Salfia. Egypt.
- Islami Tarikh Navesee Ka Aghaz-o-Irtiqa, Dr. Sadiq Ali Gul, Lahore, 1994.
- Futuh-ul-Buldan, Al-Bilazari, Urdu Translation by Abul Khair Moududi, Nafees Academy, Karachi 1962.
- In Urdu Phrase Seerat-e-Rasul, Dr. Anwar Mehmood Khalid, Iqbal Academy, Lahore 1989.
- The life of Muhammad, A Guillume's Preface