

# معمر بن راشد الصنعاني

مصادره ومنهجه وأثره في رواية الحديث

Yahya b. Eba Kesik

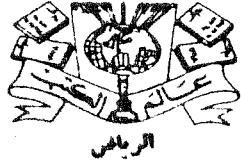
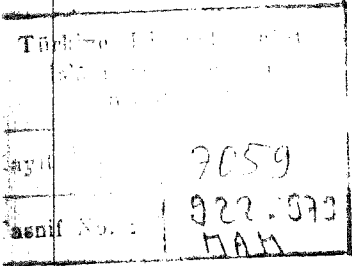
حقوق الطبع محفوظة

الطبعة الأولى

١٩٨٣ - ١٤٠٣ هـ

الدكتور محمد رأفت سعيد

الأستاذ المساعد بكلية الشريعة - الرياض



عالم الكتب للنشر والتوزيع

هاتف ٤٠٤٣٣٨٣ ص. ب. ٦٤٦٠

وتوفي في رمضان سنة أربع وعشرين ومائة (١).

٩ - وهام بن منبه :

أبو عبد الله همام بن منبه بن كامل ، ويقال أبو عقبة اليماني الصنعاني الأبنوي ، له اخوة . وهم وهب ومعقل وغيلان وعبد الله وعمر وهم بقايا من أبناء الفرس الذين بعث بهم كسرى الى اليمن ويدعون بالأبناء منهم طاووس وعمرو بن دينار .

وهام من مصادر علم معمر الأساسية وخاصة الصحيفة التي رواها معمر عنه وعند ذكر معمر مع همام مع أبي هريرة فقد ذكرت أصح أسانيد اليمانيين (٢).

وروى همام كذلك عن معاوية وابن عباس وطائفة وروى عنه أخوه وهب . وثقه ابن معين . قال ابن سعد : مات سنة احدى وثلاثين ومائة (٣).

١٠ - ويحيى بن أبي كثير .

الامام أبو نصر الطائي مولا هم اليمامي أحد الأعلام .

روى عن أبي سلمة بن عبد الرحمن وأبي قلابة وعمران بن حطان وهلال ابن أبي ميمونة وطائفة .

وروى عنه ابنه عبد الله وعكرمة بن عمار وهشام الدستوائي والأوزاعي وهمام بن يحيى وأبان بن يزيد وأيوب بن عتبة وخلق كثير .

وأما معمر فقد ارتحل اليه وسمع منه رغم وجود الصعاب في الرحلة اليه قال أبو حاتم : ثقة امام لا يروى الا عن ثقة .

روى أبو صالح عن الليث قال : ما رأيت عالما قط أجمع من الزهري ، يحدث في الترغيب فتقول لا يحسن الا هذا ، وان حدث عن العرب والانساب قلت لا يحسن الا هذا ، وان حدث عن القرآن والسنة فكذلك . . . وقال الليث : قال الزهري : ما صبر أحد على العلم صبري ولا نشره أحد نشرى ، وروى الليث عنه أيضا قال : « ما استودعت قلبي علما فنسيته ، وقال أيوب السخيتاني : ما رأيت أعلم منه .

عقد له هشام بن عبد الملك اختبارا - دون علم من الزهري - واجتازه الزهري بنجاح باهر ، فقد سأل هشام الزهري ان يملئ على بعض ولده شيئا فأملئ عليه أربعمئة حديث . وخرج الزهري فقال : أين أنتم يا أصحاب الحديث ، فحدثهم بتلك الأربعمئة ثم لقي هشاما بعد شهر أو نحوه فقال للزهري : ان ذلك الكتاب ضاع ، فدعا بكاتب فأملأها عليه ، ثم قابل بالكتاب الأول فما غادر حرفا واحدا (١).

ونجد وجه الشبه واضحا بين معمر واستاذه الزهري في كثرة السؤال طلبا للمزيد من العلم فيذكر من أسباب تفوق الزهري على معاصريه انه كان يأتي للمجالس من صدرها ، ولا يلقى في المجلس كهلا الا ساءله ولا شابا الا ساءله ، ثم يأتي الدار من دور الانتصار فلا يلقى فيها شابا الا ساءله ولا كهلا ولا عموزا ولا كهلة الا ساءله (٢).

وكان هذا الشيخ مدللا للصعاب التي تقف أمام تلاميذه ولو كانت تكلفه مالا كثيرا ينفقه عليهم ، ولعل ذلك هو ما جعله يستدين كثيرا ، ودفع الخليفة عبد الملك الى قضاء دينه (٣) . وهذا التشجيع منه لطلب العلم راجع الى انه كان يعد العلم أفضل ما يعبد به الله تعالى .

قال معمر عن الزهري : « ما عبد الله بشيء أفضل من العلم » (٤) .

(١) تذكرة الحفاظ ج ١ ص ١١٣ وخلاصة تذهيب الكمال ص ٣٠٧ والسنة قبل التدوين ص ٥٠٠ وشذرات الذهب ج ١ ص ١٦٢ واسعاف المطأ ص ٢٦ .  
(٢) شرحا الفية العراقي ج ١ ص ٣٣ - والورقة ٣٢ من مخطوط (حاشية الامام الزركشي على معرفة أنواع علوم الحديث لابن الصلاح في حديثه عن النوع الرابع في أصح الأسانيد .  
(٣) خلاصة تذهيب الكمال ص ٣٥٢ .

(١) تذكرة الحفاظ ج ١ ص ١١٠  
(٢) السنة قبل التدوين ص ٤٩١  
(٣) تذكرة الحفاظ ج ١ ص ١١٠  
(٤) تذكرة الحفاظ ج ١ ص ١١٢

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Bencetel - Mehafri - I, 82.

p. 314, it is stated that the effect of the evil eye is like a burn that has to be cooled with water. For more commentaries on this tradition, see Lane p. 2258, right column, ult., and also IHj., *Fath*, XII, p. 313.

With a strand on the authority of 'Abd Allāh b. Ṭawūs—his father Ṭawūs—Abū Hurayra:

- “On the Day of Resurrection the people will be assembled in three categories, willing as well as unwilling, with two, three, four, or ten persons sitting on one camel. Fire will round up those remaining, sleeping where they are sleeping, slumbering where they are slumbering, and waking up where they are waking up, going with them wherever they are going”.

cf. Mz., X, no. 13521 (*kh*, 81/45, *m*, IV, p. 2195, *s*, confirmed in Ibn Ḥibbān, IX, 217). Wuhayb is (S)CL. The fire mentioned is the eschatological phenomenon of a fire coming forth from deep in Yemen, rounding up the people and driving them along. God is indeed capable of awarding a camel the strength to carry ten persons, it says in IHj., *Fath*, XIV, p. 167.

With a strand on the authority of Maṣṣūr b. 'Abd ar-Rahmān—his mother Ṣafīyya bt. Shayba:

- “'Ā'isha related that a woman asked the Prophet how to purify herself after her period. He said: 'Take a rag of leather (v.l. a rag impregnated with musk) and cleanse yourself therewith.' 'But how do I do that?', she asked again. Covering his face with his hand, the Prophet said: 'God Almighty, go and purify yourself!' Thereupon 'Ā'isha said: 'Then I grabbed the woman and told her curtly to wipe off the traces of blood'”.

cf. Mz., XII, no. 17859 (*kh*, 6/14, *Fath*, I, pp. 430 ff, *m*, I, pp. 260 f, *s*, I, pp. 135 f, confirmed in Ḥum., no. 167, IH., VI, p. 122, Abū Ya'lā, VIII, pp. Ibn Ḥibbān, II, p. 254). This bundle has two key figures, Wuhayb b. Khālid and Sufyān b. 'Uyayna. It is likely that the one modelled his wording of the tradition on that of the other. It is impossible to say with certainty who copied from whom. Wuhayb's version is slightly better transmitted to later generations, but whether that may be adduced as evidence for the surmise that he may be the originator of this tradition is doubtful. Attributing the tradition to their spokesman, the obscure Maṣṣūr b. 'Abd ar-

Rahmān, is in any case uncalled-for. The variant of the leather rag vis-à-vis the musk-impregnated cloth hinges on reading the pattern *m.s.k* as *mask* or *misk*. The commentators who opt for *misk* point out that, in spite of its stiff price in early Islam, musk was highly regarded also as an effective agent to suppress unwanted odours. The Prophet's interjection God Almighty was assumed to bespeak on the one hand his bashfulness and on the other his perplexity that he had to discuss matters of female hygiene that were patently obvious, hence 'Ā'isha's curt intervention displaying her irritation. There are several late, spider-supported, much wordier versions, all containing the relatively rare word *firṣa* for rag, allowing the overall tentative assessment that we have here, in fact, a MC, cf. *m*, I, pp. 260 ff.

**Yahyā b. Abī Kathīr**, a *mawlā* who died in 129 or, as some others say, in 132/747-50. Born in Baṣra, he moved later in life first to Syria, from there to Medina, to end up finally in Yamāma, where he is reported to have spread traditions. Judging by his occurrence in a number of bundles in which he is not the only key figure, he seems to have had an ongoing competitive relationship with Zuhri. This relationship is perhaps best described as rivalry. Some of these traditions will be dealt with here in Yahyā's *tarjama*, some others in that of Zuhri.

For a case of Yahyā / Zuhri rivalry discernible around the regulations concerning the donation (*umrā*), see Zuhri under no. 3148.

For Yahyā's position in the bundle (Mz., III, no. 3152) supporting the famous account of how the Prophet received his first revelation, a bundle in which he showed himself as rival of Zuhri, see the latter's *tarjama* under that number.

With a strand on the authority of 'Ikrima—al-Ḥajjāj b. 'Amr al-Anṣārī, who related the Prophet's words:

- “He who (during the performance of the pilgrimage ceremonies) breaks a leg or is otherwise crippled may relinquish his *iḥrām* state and should perform the pilgrimage the following year”.

cf. Mz., III, no. 3294 (*d*, 'Awn al-ma'būd, V, p. 220, *t*, *s*, *q*, confirmed in IH., III, p. 450, Dārimī, II, p. 85). Yahyā b. Abī Kathīr is (S)CL. In a sequel to this tradition 'Ikrima is alleged to have asked Ibn 'Abbās and Abū Hurayra about this statement of the Prophet and they replied that the companion Ḥajjāj b. 'Amr had spoken the truth. The tradition has given

T. C.  
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SOSYAL BİLİMLER ENSTİTÜSÜ

— YAHYA B. EBÎ KESİR'İN  
HADİS İLMİNDEKİ YERİ

15 MAYIS 2001

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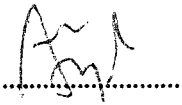
YÜKSEK LİSANS TEZİ

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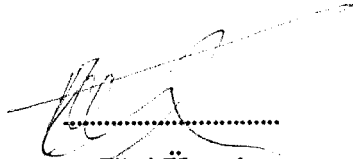
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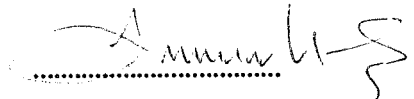
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## Yahya b. Ebî Kesîr'in İlişkiler Ağı Analizi



Selçuk CAMCI\*

### GİRİŞ

Yüksek Lisans tezimizde<sup>1</sup>, rivâyetin çoğunlukla şifâhî olduğu bir dönemde isnâd zincirinin önemli bir halkasını oluşturan Yahya b. Ebî Kesîr (129/747)'in durduğu noktanın daha net bir şekilde açığa çıkması için onun hakkında tabakat kitaplarında aktarılan bilgileri detaylı bir değerlendirmeye tabi tuttuk. Yahya b. Ebî Kesîr (129/747)'in ilmî ve manevî yönden yetkin bir alim olduğunu ve bundan dolayı da kütüb-ü tis'a müelliflerinin ekseriyetinin onun senedinde bulunduğu hadislere rağbet ettiklerini gördük. Medine'yi kendisine mekan tutup, orada bulunan ve oraya uğrayan önemli isimlerden titizlikle hadis rivayet ettiğini ve başka işlerle uğraşmayarak kendisini bu işe adanmış gördük.

Yahya b. Ebî Kesîr, tabakat kitaplarında hafızlık kimliğiyle öne çıkmaktadır. O, kendisini tamamen hadis rivayetine vermiş ve bundan dolayı da yetkin olduğuna inandığımız fakîh veya müfessir gibi başka bir sıfatla meşhur olmamıştır. Yahya b. Ebî Kesîr, teşrî kaynağı noktasında birinci sraya koymaksızın, "Sünnet'in Kur'an'a hakim olduğu" sözüyle de bilinmektedir. Ali b. el-Medîni'nin rivâyet asrında isnâdın gelip kendisine dayandığı (medâru'l-isnâd)<sup>2</sup> altı isimden biri olarak saydığı Yahya b. Ebî Kesîr'in hayatını ve hadis ilmindeki yerini başka bir makaleye havale ederek onun ilişkiler ağı

analizi üzerinde durmak istiyorum.

Sosyal ilişkiler ağı analizi metotları A.B.D.'de en fazla yirmi-otuz senelik bir geçmişe sahiptir. Bu proje, Prof. Harrison White tarafından Harvard Üniversitesinde ortaya atılmıştır. Recep Şentürk de White'm danışmanlığında hadis rivayet ağının anatomisi üzerine doktorasını yapmıştır.<sup>3</sup> Hadis rivayet ağına benzer bir sosyal ağın ne Kitab-ı Mukaddes ne de diğer dinî bilgilerin naklinde ortaya çıkmamış olması, mevzuyu Batılılar için daha da ilginç hale getirmiştir.<sup>4</sup> Konunun ayrıca, rivayet gibi sözel bir yapının, bizim sosyal ilişkiler ağımızı şekillendirmesinden, sosyal ve sözel yapılar arasındaki karşılıklı etkileşimi kolaylıkla göstermesine kadar önemli sonuçları da vardır.<sup>5</sup>

<sup>1</sup> Selçuk Camcı, *Yahya b. Ebî Kesîr'in Hadis İlmindeki Yeri*, Sakarya 2000. (İsnâdın medârı diye nitelenen Yahya b. Ebî Kesîr (129/747) üzerine yaptığımız yüksek lisans çalışmamızda onun ilişkiler ağı analizinin de çıkarılmasının zarurî olduğunu gördük ve ayrı bir bölüm başlığı altında tezimizde dördüncü bölümde konuyu işledik. Bu makale, büyük ölçüde tezin bu bölümünden yararlanılarak yazılmıştır.)

<sup>2</sup> Ali b. el-Medîni, *İlelül-hadis*, 17-25; Başka bir kaynakta ise şu şekilde geçer: "Ümmet-i Muhammed'de hadislerin korunması 6 kişi üzerindedir: Mekte'de Amr b. Dinâr, Medine'de ez-Zühri, Kûfe'de Ebû İshak es-Sebîi ve A'meş, Basra'da Yahya b. Ebî Kesîr ve Katâde." el-Mizzî, *Tehzîbu'l-Kemâl*, XII, 84.

<sup>3</sup> Recep Şentürk, *Narrative Social Structure: Anatomy of the Hadith Transmission Network, CE 610-1505 (Rivayet'in Sosyal Yapısı: Hadis Rivayet Ağının Anatomisi, 610-1505)*, Columbia Üniversitesi, Sosyoloji Bölümü, New York 1998.

<sup>4</sup> Recep Şentürk, "Rivayet'in Sosyal Yapısı: Hadis Rivayet Ağının Anatomisi, 610-1505", (İlyas Çelebi, *İslam Düşüncesinde Yeni Arayışlar-I*, s.178. içinde)

<sup>5</sup> A.g.e., s.179-180. Recep Şentürk'ün hafızlar üzerine yaptığı araştırmadan elde ettiği temel bulgular bu alanda yapılacak çalışmaların önemini göstermektedir: "a)Yazılı rivayet'in sözlü rivayete baskın gelmesi sonucu yüksek sayıda hadis ezberleyerek hadis hafızı olmaya ilgi azalmış ve netice ortadan kalkmasına sebep olmuştur. b) Rivayet'in basamakları faktörü yatay sosyal ilişkileri asgariye indirmiş, dikey sosyal ilişkileri artırmıştır. c) İlimde otorite olmanın yolu otorite olan bir başka alim ile kurulan dikey sosyal ilişkidir. d) Sözel ve sosyal otorite birbirine bağlıdır. Hafızların sahip olduğu sözel otorite, onlara aynı zamanda hem yaşadıkları çağda hem de tarih boyunca sosyal otorite kazandırmıştır." Bu çalışmanın emprîk alana katkıları üzerine de şunları ilave etmektedir: "Hadislerin 26

family is likely to have had considerable support there.<sup>15a</sup> They also owned a house in Mecca.<sup>16</sup> Should we assume that the unusual Maghrebin form of the name, which appears to have been a hypocoristic, could be explained with ‘Abd al-Rahmân’s fleeing to Spain from the Abbasids because of his close ties to the Umayyads?

The *rijâl* texts show his position as an intermediary: he was important for Medinan hadith,<sup>17</sup> but had pupils in Basra as well.<sup>18</sup> Ibn Abî Hâtim notes that he was close to Ibn Ishâq;<sup>19</sup> the latter, too, had been a Qadarite in his youth and consequently not liked by the authorities.<sup>20</sup> – A connection with Basra is also clearly visible in the case of

Abû Naşr<sup>21</sup> Yahyâ b. Abî Kathîr Yasâr<sup>22</sup> al-Ṭā’î al-Yamâmî,

a *mawlâ* of the Ṭayyî’,<sup>23</sup> who had also moved between cities, but in the opposite direction. He came from Basra and allegedly left the city because he could not get along with Qatâda,<sup>24</sup> sometime before 117/735; from then onwards he lived in the Yamâma.<sup>25</sup> Walîd II’s lifestyle was not to his liking; he transmitted that in 125/743 the world had lost its jewel.<sup>26</sup> Maybe he refused to pay homage to him or his sons; he was said to have been interrogated because of this crime, and then beaten and his head shaved.<sup>27</sup> He died towards the end of the Umayyad era, in 129/747 or 132/750.<sup>28</sup>

15a See also p. 182 above.

16 Madelung, loc. cit. 298.

17 Ibn al-Madîni, *Tlal* 81, 1; 87, 7; 88, 1; also 84, 5.

18 Ibn Hanbal, *Tlal* 372 no. 2467; also Wakîf, *Akhbâr* I 46, apu. f.

19 IAH II<sub>2</sub> 213, 1f.

20 See p. 756f. below.

21 Or *Abû Ayyûb* (IS V 404, 9). He had several sons besides Naşr: Kathîr (IS V 404, 7), ‘Abdallâh (AZ 448, apu., and Ibn Qutayba, *Ma‘ârif* 218, 7), and ‘Âmir (Jâhîz, *Bayân* III 212, 7).

22 Cf. Khalîfa, *Ṭab.* 514 no. 1780; IS V 404, 3f.; IS V 404, 15, has *Dînâr* instead.

23 IS V 404, 6. in Ibn Qutayba, *Ma‘ârif* 218, 3f., *Ṭayyî’* is corrupted to read *‘Alî*.

24 See p. 158 above.

25 Fasawî I 621, 11f.

26 Suyûtî, *La‘âlî* II 390, 13ff.; also vol. I 96f.

27 Thus Abû l-‘Arab, *Miḥan* 316, 7ff.; in general Dhahabî, TH 128, 15f., and *Ta’rîkh* V 180, pu. f.: because of criticising the Umayyads.

28 The date of 129 is more frequent; 132 is an inference from the report that he survived Ayyûb al-Sakhtiyânî (see p. 391 above) by a year (Bukhârî IV<sub>2</sub> 301, 6f.).