Mūsā Ibn 'Azra

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were beneath the walls of Fas, led by a Jatd news of the former's death, Musa b. Abi 'l-'Afiya by al-Ka'im bi-amr Allah (?). Encouraged by the desert and such territories as remained under his control, western Morocco with new loyalties—played a prominent part, that after a life of wandering through the desert and such territories as remained under his control from Adjarsif, i.e. Garsif (Rawd al-kirtds) has it that, as soon as Nakur, he met his end somewhere in the Malwiyya [q. v.] region; that the date of his death was either 328/939-940. At this time, he encouraged in composing poetry. Among his pupils during his time in Granada we find Yehudah al-Lewi (d. 1141), whom he encouraged in composing poetry. He wandered around, dependent on the gifts of munificent patrons. Some of his patrons are mentioned in the Arabic dedications of his poetry, like Ibn Mudjahir (Abraham b. Me'ir, who served at the court of the 'Abbadid king al-Mu'tamid [q. v.], to whom his Sefer ha-'Anak ["The Book of the flowers of the meadows"], contains a collection of Hebrew poems, each rhyming on tadjin tamm, i.e. words identical in sound, but different in meaning. Moses Ibn Ezra's other poetry bears witness to his many letters to colleagues in Muslim Spain, which compensated for the loneliness of the poet in Northern Spain. He lived in towns like Saragossa, of whose inhabitants' low intellectual status other contemporaries also complained, such as the Arabic poet Ibn 'Ammâr [q. v.] and the Hebrew poet and philosopher Solomon ibn Gabirol (d. 1058 or 1070).

Moses ibn Ezra's two important Judaeo-Arabic works are the Kitâb al-Muhâdara wa l-mudhâkara ("Book of Discussing and Memorising") and the Makâlia bi l-Hadîka fi ma maâl al-mudâjaz wa l-hadîka ("The Book of the Garden on Figurative and Literal Language"). The Muhâdara is a treatise on rhetoric, dealing, among other things, with the question of how contemporary Hebrew Andalusian poets should compose their poems according to the laws of the poetics of the Arabs. This book must have been written in old age, when he was in exile; a possible suggested date is ca. 1135. The book is divided into eight chapters, being apparently answers to a friend who posed him eight questions about the nature of the poetry of the Hebrews and the Arabs. The book is unique in the sense that it is the only Judaeo-Arabic treatise about poetics. The book is mainly of interest from two points of view: it contains a chapter (no. 5) with a historical survey of contemporary Hebrew Andalusian literature, and chapter no. 8 (covering about half of the book) deals, among other subjects, with twenty-three traditional Arabic figures of speech, quoting examples from the Kur'ân, Arabic poetry, Hebrew Scripture and contemporary Hebrew Andalusian poetry. In his presentation of the figures of speech, Moses ibn Ezra was above all influenced by al-Hâtimi's [q. v. in Suppl.] Hûyât al-mudhâkara, and to a lesser extent, by Ibn Raashi's [q. v.] Kitâb al-'Unida.

The Hadîka deals, among other subjects (such as the position of man in the universe, the unknowability of God, and the intellect, following a Neoplatonic
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orientation), with the metaphorical interpretation of the anthropomorphic passages about God in the Hebrew Scriptures, perhaps considering God in somewhat the same way as the Mu'tazila [q.v.] did earlier ('illah). The Hala'ith has not yet been edited. Being part of the Sassocon collection, it came into the possession of the Israel National Library in 1976.

Moses ibn Ezra also composed some fifteen Hebrew muwashshāhāt [q.v.] in which he imitated Arabic examples, and adopted Arabic and Romance hādhādīt.

Bibliography: 1. Textual editions: the K. al-Mubahāra wa l-muḍājākara, partly ed. (the first four chapters) by P. Kokovzov on the basis of the Petersburg ms. in Vostozvnediya Zametki (1895), tr. integrally Ben Zion Halper under the title Shirat Yisra'el, Leipzig 1924 (repr. Jerusalem 5727/1967); also ed. by M. Ben-Asher, Dvyyner. Liber Discussionum et COMMEnmiones (Poetica Hebrews.), Jerusalem 1975/5735 (contains also a new tr. into Hebrew); also ed. Monsterrat Abulamah Mas, Madrid (Consejo Superior de Investigaciones Científicas) 1983 (i: edizione), 1986 (ii: traduzione).


Musa decided to bring them to subjection; confirmed in his office by 'Abd al-'Aziz, he continued his advance to Tangier and the Sīs [q.v.] and returned to Irīfiyā, leaving as his deputy in the Maghrib his freedman Tārik [q.v.]. The latter in 927/1031 invaded Spain, and Musa, anxious about and at the same time jealous of the progress made by his lieutenant, himself crossed the Douro in the following year, leaving his son ʿAbd Allāh as governor of Irīfiyā. Landing at Algeciras in Ramadan 93/June-July 712 with his other son ʿAbd al-ʿAziz, he refused to take the same route as Tārik and taking the towns of Sīdōnā (Shaddānīna [q.v.]), Carmona, Seville and Merida, he was on his way to Toledo when Tārik came to meet him and was bitterly reproached by his master. Musa b. Nūsāyr then continued his march and completely subjugated the north of Spain from Saragossa to Navarre. In 957/1014 he left Spain with immense booty, leaving his son ʿAbd al-ʿAziz as governor; he reached Kārayawān at the end of the year and continued by land to Syria in a triumphal procession of Arab chiefs and Berber and Spanish prisoners. The caliph al-Walīd, then near his end, urged him to hurry while his brother and heir-presumptive Sulaymān, eager to appropriate the vast wealth brought by Mūsā, tried to delay him. He arrived in Damascus shortly before the death of al-Walīd, and when Sulaymān assumed power in 967/151, he at once displayed his hatred of the conqueror. Regarding Mūsā b. Nūsāyr's stay in Syria before his death in 987/1617-18, the Arab historians give a number of details which are obviously of quite a legendary character.

Bibliography: All the Muslim chroniclers who have described the conquest of North Africa and Spain in their works have dealt with Mūsā b. Nūsāyr at fair length, but with details of a more legendary than historical nature. Moreover, these historians have copied each other, and in this connection one should consult a study made by A. Gateau on the relationships between the various chronicles, in RT, xxiv (1937), xxxiii-xxxiv (1938), xxxviii-xl (1939) and lii (1942). Among the principal historians whose works are accessible, one may cite: Ibn ʿAbd al-Ḥakam, Futūḥ Misr, ed. Torrey, New Haven 1922, ed. partial tr. Gateau, Algiers, 2nd ed. 1948 (cf. R. Brunschwig, Ibn Abdalhakam et la conquête de l’Afrique du Nord, in AIEO Alger, v [1942-7]); Ibn al-Kūtiyya, Iṣṭāḥār al-Andalus, ed. Rbéra, Madrid 1926; Akhbār ṣalamānī, ed. tr. Lafuente y Alcantara, Madrid 1867; Ibn ʿAbd al-Bayāq al-maghrib, i-i, ed. G.S. Colin and E. Levi-Provençal, Leiden 1955-57; Ibn al-Athir, Kāmil, Lévi-Provençal, Nasr dajdād ʿan fath al-ʿArab li-l-Maghrib, in Sahifat al-Maḥād al-Misrī, ii (1933-54), 223-4. There are biographical notices devoted to Mūsā b. Nūsāyr in Ibn Khallikān, Wafayāt, i. ʿAbbās, v, 318-29, no. 748; Ibn al-Farādī, Tabbīḥ ʿulūmāda l-Andalus, no. 1454; Dabī, Ṭuğnūt al-mulãmāt, 1334; ibn al-ʿArīb, Kāmil, Ḥulfa l-styārī, ed. Mu'nis, Cairo 1964. See also, in addition to the general histories of North Africa and Muslim Spain, Fournel, Les Berbers, Paris 1857-75;