Ms Ibn 'Azra
Schippers, A.

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by Al-Ka'bm bi-amr Allah. Encouraged by the news of the former's death, Musa b. Abi 'Afiya entered the aid of one Ahmad al-Dhahabi and succeded in regaining Fas (325/935). The local populace, however, did not forget the short-lived: within a few months, Al-Ka'im's forces succeeded in regaining Fas (325/935). His triumph was exceeded by his son 'Abd Allah (d. 360/971), the region; that the date of his death was either 328/939-340/950. Nakur, he met his end somewhere in the Malwiyya territory from Adjarsif, i.e. Garsif (Guercif) to Maysur, and Musa was obliged to flee as the Fasis themselves came to terms with the enemy and agreed to recognize Al-Ka'im. The victory of the latter's forces was a source of certainty, take it that Miisa's death occurred in only since 1979. From it we can, with a high degree of certainty, take it that Musa's death occurred in Shawwal 326/August 938 and that he was succeeded by his son Madyan, one of just three sons—the other two bearing the names Abu Munkidh and Yosef. He had some disagreements, it seems, with his brother Yosef and with his own children.

Musas b. =AZRA

Abu Hamin Moghe ben Ya'kob b. 'Ezra, Judaeo-Arabic literary theorist and Hebrew poet, born in Muslim Spain. He probably lived from ca. 1055 to ca. 1135-40. He was born in Granada and was a pupil of Yishak b. Ghayyâh (Ghiyâth) in Lucena. His education must have comprised all kinds of learning including Hebrew and Arabic literature. His Classical Arabic was of a high standard. He apparently had an important administrative function in Granada because he bore the title sihâb al-aqwa ("head of the police" or "captain of the guard"); this title, however, is to be considered perhaps as purely honorific. Among his pupils during his time in Granada we find Yuhudah al-Lewi (d. 1141), whom he encouraged in composing poetry.

In 1090 Granada fell into the hands of the Almoravids [see Al-Murâbîtu] who were intransigent towards the Jews; their arrival meant the destruction of the Jewish community. Most of the members of the Ibn Ezra family left the city. Moses ibn Ezra, however seems to have remained in Granada for a while; perhaps he did not have the necessary funds to flee. Finally, he succeeded in escaping to Christian Spain (Castile). He did not return to his native city and considered himself in exile for the rest of his life, although his family and friends invited him to return there. We know little about the conflicts which he had with his family; he had some disagreements, it seems, with his brother Yosef and with his own children.

He was a contemporary of many greats on the gifts of munificent patrons. Some of his patrons are mentioned in the Arabic dedications of his poetry, like Ibn Mudâjahir (Abraham b. Me'ir, who served at the court of the Abbâbid king al-Mu'tâmid [q.v.]), to whom his Sefer ha-'Anaq ("The Book of the Necklace") is devoted. This Sefer, entitled in Arabic Kitâb Zahr al-rirâyâ ("Book of the flowers of the meadows"), contains a collection of Hebrew poems, each rhyming on tajdîn tâmm, 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 'Ammar [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-Muhdâra wa l-mudhikara ("Book of Discussing and Memorising") and the Makâla bi 'l-Hidâka fi ma'mâ al-mudâjâ wa l-hidâka ("The Book of the Garden on Figurative and Literal language"). The Muhdâra is a treatise on rhetoric, dealing mainly 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 poetry. 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 poetry and chapter no. 8 (covering about half of the book) deals, amongst other subjects, with twenty-three traditional Arabic figures of speech, quoting examples from the Kur'al, 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.] Hîbat al-mudhâra, and to a lesser extent, by Ibn Râshîk's [q.v.] Kitâb al-'Unda.

The Hadâka deals, amongst 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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Mūsā and his troops thereupon entered on a career of successful conquest which ended in the consolidation of Muslim power in Ifriqiya and in the conquest of the rest of North Africa and of Spain. Here we give only the most essential details. Assisted by 'Abd Allāh and Marwān he sent successful expeditions against Zaglūwān and Sadjīma (7) and reduced the Hāwwāra, the Zanāta and the Kutāma (q. v.). The Berbers taking refuge in the west of the Maghrib, Mūsā decided to bring them to subjection; confirmed in his office by 'Abd al-Malik the conqueror, he continued his advance to Tangier and the Sīs (q. v.) and returned to Ifriqiya, leaving as his deputy in the Maghrib his freedman Tārik (q. v.). The latter in 92/710-11 invaded Spain, and Mūsā, anxious about and at the same time jealous of the progress made by his lieutenant, himself crossed the Pyrenees the following year, leaving his son 'Abd Allāh as governor of Ifriqiya. Landing at Algeciras in Ramadān 93/June-July 712 with his other son 'Abd al-'Azīz, he refused to take the same route as Tārik and taking the towns of Sīdūna (Shadhūna [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. Mūsā, leaving his son 'Abd Allah as governor of Ifriqiya, continued his march and completely subdued the north of Spain from Saragossa to Navarre. In 95/713-14 he left Spain with immense booty, leaving his son 'Abd al-'Azīz as governor; he reached Kairawān 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 96/715, he at once displayed his hatred of the conqueror. Regarding Mūsā b. Nuṣayr's stay in Syria before his death in 98/716-17, 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. Nuṣayr 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 the 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 'Abd al-Hakam, Fatḥ Mīrāt, ed. Torrey, New Haven 1922, ed. partial tr. Gateau, Algiers, 2nd ed. 1948 (cf. R. Brunschwig, Ibn Abdallāhakam et la conquète de l'Afrique du Nord, in AIEO Alger, v [1942-7]); Ibn al-Kūtiyya, Ištāh al-Andalus, ed. Rībera, Madrid 1926; Aḥḥāb maṣāmīr, ed. tr. Lafrénte y Alcantara, Madrid 1867; Ibn 'Idjari, al-Maḥad al-Misri, ii, no. 1334; Ibn al-Abbar, Faradī, no. 1454; Dabbi, šaykh al-mulamīs, ed. Leiden 1949-51; Ibn al-Athīr, Kāfīm; Lévi-Provençal, Naṣṣ dājdīl 'an fath al-‘Arab bi l-Maghrib, in Sūrat al-Ma‘ṣād al-Mīsīr, ii (1975-1954), 223-4. There are biographical notices devoted to Mūsā b. Nuṣayr in Ibn Khallikān, Wafayāt, i. Abbās, v, 318-29, no. 748; Ibn al-Farāj, Tārīh ‘ulamā‘ al-Andalus, no. 1454; Dabbi, shaykh al-mulamīs, ed. Leiden 1949-51; Ibn al-Athīr, Kāfīm; Hulla al-Iṣyār, 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;