

ANALYSIS OF A PAPYRUS FRAGMENT
ATTRIBUTED TO DĀWŪD B. AL-ḤUSAYN
AL-UMAWĪ (D. 135/752)
DĀVŪD B. HUSAYN EL-ÜMEVÎ'YE (Ö. 135/752)
NİSBET EDİLEN BİR PAPIRÜS
FRAGMANININ ANALİZİ

HÜSEYİN AKGÜN

[Doç. Dr., Ondokuz Mayıs Üniversitesi İlahiyat Fakültesi, Hadis ABD.
Associate Professor, Ondokuz Mayıs University Faculty of Divinity,
Department of Hadith
huseyinakgun@hotmail.com
<http://orcid.org/0000-0002-5335-9901>]

Makale Bilgisi / Article Information

Makale Türü / Article Types: Araştırma Makalesi / Research Article

Geliş Tarihi / Received: 07 Eylül/September 2019 *Kabul Tarihi / Accepted:* 06 Aralık/December 2019

Yayın Tarihi / Published: 16 Aralık/December 2019 *Yayın Sezonu / Pub Date Season:* Aralık/December

Yıl / Year: 2019 *Sayı – Issue:* 47 *Sayfa / Pages:* 123-136

Atf/Cite as: Akgün, Hüseyin. "Analysis of a Papyrus Fragment Attributed to Dāwūd b. al-Ḥusayn al-Umawī (d. 135/752)- Dāvūd b. Husayn el-Ümevî'ye (ö. 135/752) Nispet Edilen Bir Papirüs Fragmanının Analizi". *Ondokuz Mayıs Üniversitesi İlahiyat Fakültesi Dergisi- Ondokuz Mayıs University Review of the Faculty of Divinity* 47 (Aralık-December 2019): 123-136. <https://doi.org/10.17120/omuidf.616840>

İntihal /Plagiarism: Bu makale, en az iki hakem tarafından incelendi ve intihal içermediği teyit edildi. /

This article has been reviewed by at least two referees and scanned via a plagiarism software.

<http://dergipark.gov.tr/omuidf>

Copyright © Published by Ondokuz Mayıs Üniversitesi, İlahiyat Fakültesi – Ondokuz Mayıs University, Faculty of Divinity, Samsun, Turkey. All rights reserved.

Analysis of a Papyrus Fragment Attributed to Dâwûd b. al-Ḥusayn al-Umawî (d. 135/752)

Abstract: Some of the hadith papyruses have become a subject of study in parallel with the increase in studies relating to papyruses. We have already reviewed the papyrus belongs to ‘Ali b. Ma‘bed al-Misrî (d. 218/833) and find out that they exist in available hadith books. Along the same line, in this study, we studied on a papyrus fragment that is in the Austrian National Library and considered belong to 2nd-3rd centuries A.H. Hadiths in the related fragment are grounded on Dâwûd b. al-Ḥusayn al-Umawî (d. 135/752). In various topics five hadiths which are narrated by the way of Dâwûd b. al-Ḥusayn ⇐ ‘Ikrima ⇐ Ibn ‘Abbâs are read in this fragment that may be a part of a hadith page. We have concluded at the end of our research that related hadiths recorded by İbrâhîm b. Muḥammad b. Abû Yahyâ (d. 184/800). However, we cannot determine whether this fragment belongs to a page of him or was copied from the original. For our findings, all of the hadiths in the fragment are acquirable in different hadith books. Accordingly, it has been confirmed that currently available hadith books had an authentic original in 2nd-3rd centuries A.H.

Keyword: Dâwûd b. al-Ḥusayn al-Umawî, Papyrus, Authenticity of hadiths, Austrian National Library



Dâwûd b. Husayn el-Ümevî'ye (ö. 135/752) Nispet Edilen Bir Papirüs Fragmanının Analizi

Öz: Son zamanlarda papirüsler üzerine yapılan çalışmaların artışına paralel olarak, bazı hadis papirüsleri de inceleme konusu olmuştur. Daha önce Ali b. Ma‘bed el-Misrî'ye (ö. 218/833) ait papirüsü incelemiş ve burada yer alan hadislerin mevcut hadis kitaplarında bulunduğunu göstermiştik. Bu çalışmamızda yine hicri II.-III. yüzyıla ait olduğu düşünülen ve Avusturya Milli Kütüphanesi'nde yer alan bir papirüs fragmanını inceleme konusu yaptık. Fragmanda yer alan hadisler Dâwûd b. Husayn el-Ümevî'ye (ö. 135/752) dayandırılmaktadır. Bir hadis sahîfesinin parçası olduğunu düşündüğümüz bu fragmanda Dâwûd b. Husayn ⇐ İkrime ⇐ İbn Abbas tarihiyle rivayet edilen farklı konularda beş hadis bulunmaktadır. Araştırmamız sonucu bu hadislerin İbrâhîm b. Muhammed bin Ebî Yahyâ (ö. 184/800) tarafından kayda geçirildiği yönünde bir kanaate ulaştık. Ancak bu fragmanın bizzat ona ait bir sahîfeden mi olduğu, yoksa sonradan orijinalinden mi kopyalandığını tespit etmemiz mümkün olmuştur. Fragmandaki hadislerin hepsinin bugün değişik hadis kitaplarında yer aldığını tespit ettik. Böylece elimizde bulunan hadis kitaplarının hicri II.-III. yüzyıllarda otantik bir aslının olduğu teyit edilmiş oldu.

Anahtar Kelimeler: Dâwûd b. Husayn el-Ümevî, Papirüs, Hadislerin Otantikliği, Avusturya Milli Kütüphanesi.



Introduction

Studies that have been conducted on papyruses which are Egypt-origin are important in terms of observing the written sources of hadiths in recent years.¹ In this paper, we endeavored to analyze a papyrus fragment that is in *Österreichische Nationalbibliothek* and attributed to Dāwūd b. al-Ḥusayn (d. 135/752).

Since Dāwūd b. al-Ḥusayn whose life is not completely known was the mawlā (freedmen) of ‘Amr’s,² son of ‘Uthmān b. ‘Affān; or ‘Abd Allāh,³ the grandchild of ‘Uthmān b. ‘Affān. This is because Dāwūd b. al-Ḥusayn is called as al-Umawī. Dāwūd who lived in Medina narrated from omniscients such as ‘Abd Allāh b. ‘Abbās’s mawlā ‘Ikrima, ‘Abd Allāh b. ‘Umar’s mawlā Nāfi‘ (d. 117/735), (and) ‘Abd al-Raḥmān b. Hurmuz al-‘A‘rac (d. 117/735). There also were many omniscients (Ibn Ishāq (d. 151/768), Ibrāhīm b. Ismā‘īl b. Abū Habība (d. 165/782), Ibrāhīm b.

125

OMŪFD

¹ Nabia Abbott, *Studies in Arabic literary papyri: Qur’anic commentary and tradition*, (Chicago: The University of Chicago, 1967); Raif Georges Khoury, ‘Abd Allāh Ibn Lahī‘a (97-174/715-790), juge et grand maître de l’Ecole égyptienne: avec édition critique de l’unique rouleau de papyrus arabe conservé à Heidelberg, Wiesbaden: O. Harrassowitz, 1986; William Matthews Malczycki, “Literary Papyri from the University of Utah Arabic Papyrus and Paper Collection”, Ph.D. diss., University of Utah, 2006; “A Page from an Aspiring Muḥaddiṯ’s Personal Notes, dated mid-late third/ninth century (P.Utah, Ar. inv. 443v)”, *Documents et histoire: Islam, VIIe-XVIe siècle: actes premières journées d’étude internationales école pratique des hautes études IVe section musée du Louvre, département des Arts de l’Islam Paris 16 et 17 mai 2008* (Geneve: Librairie Droz, 2013), 241-261; Karim Samji, “Studies in Arabic Literary Papyri”, MA thesis, University of Utah, 2008; Petra M. Sijpesteijn, “A Ḥadīth Fragment on Papyrus”, *Der Islam* 92/2 (14 January 2015), 321-331; Mathieu Tillier et Naim Vanthieghem, “Une oeuvre inconnue de Wakī‘ b. al-Ġarrāh (d. 197/812 ?) et sa transmission en Égypte au IIIe/IXe siècle”, *Arabica* 65 (2018) 675-700; Akgün, Hüseyin, “Ali b. Ma‘bed el-Misrī‘ye (d. 218/833) Nispet Edilen Bir Hadis El Yazmasının İncelenmesi”, *Ondokuz Mayıs Üniversitesi İlahiyat Fakültesi Dergisi* 45 (December 2018): 35-60.

² Abū ‘Abdallāh Muḥammad Ibn Sa‘d, *al-Ṭabaqāt al-kubrā*, ed. Muḥammad ‘Abd al-Qādir ‘Atā’, (Beirut: Dār al-Kutub al-‘Ilmiyya, 1990), 5: 414.

³ Abū Ḥātim Muḥammad b. Ḥibbān b. Aḥmad et-Temīmī al-Bustī Ibn Ḥibbān, *Kitāb al-Thiqāt*, (Hyderabad: Dairat al-Maarif al-‘Uthmaniyah, 1973), 6: 284.

Muḥammad b. Abū Yaḥyā (d. 184/800), Mālik b. Anas (d. 179/795), etc.⁴ from Medina who narrated from him.

It is worthy of note that his teachers who were mostly narrated by him were omniscients lived in Egypt in a period. We have also concluded that our related Egypt-origin papyrus fragment was narrated by Ibrāhīm b. Muḥammad b. Abū Yaḥyā who lived in Egypt and was the student of Dāwūd.

According to sources, Dāwūd b. al-Ḥusayn had some writings. For example, we see that al-Wākidī (d. 207/823) quoted in *Kitāb al-Meğāzī* from a text of him which has not reached today. To Fuat Sezgin's opinion, al-Wākidī obtained this book by the narrative of Ibrāhīm b. (Ismā'īl b.) Abū Habība who was the student of Dāwūd.⁵ Moreover, 'Abd Allāh b. Muḥammad b. 'Umāra (d. ~200/816) reached some specific written sources with his running hand.⁶ Not the mention the fact that Muḥammad b. Abū Yaḥyā obtained a long written copy⁷ from him.⁸

We see that al-Wākidī explained the following sentences about related books:

I read the names of people who were murdered in al-Ḥarra battle in Ismā'īl b. Abū Habība's book. Moreover, Ibrāhīm informed that this book belongs

⁴ See Abū'l-Ḥajjāj Yūsuf b. Abdurrahmān al-Mizzī, *Tahdhīb al-kamāl fi asmā' al-rijāl*, (Beirut: Muassasah al-Resalah, 1980), 8: 380

⁵ Fuat Sezgin, *Geschichte des Arabischen Schrifttums: Qur'anwissenschaften, hadith, geschichte, fiqh, dogmatik, mystik*, (Leiden: E.J. Brill, 1967), 1: 285

⁶ Ibn Sa'd, *Tabaqāt*, 3: 342

⁷ For example, it is seen when we review what a size "نسخة طويلة" means that a comprehensive/long copy includes almost 100 hadiths with narrations from Ibrāhīm b. Ṭahmān's teacher al-Zuhri (Ibn 'Adī, Abū Aḥmad 'Abd Allāh al-Jurjānī, *al-Kāmil fi ḍu'afā' al-rijāl*, ed. 'Ādil Aḥmad Abdülmevcūd, (Beirut: al-Kutub al-'Ilmiyya, 1997), 7: 511). We encounter with 100 number in another point as well (Cf. Ibn 'Adī, *al-Kāmil*, 4: 465).

⁸ See Ibn 'Adī, *al-Kāmil*, 3: 561.

to Dāwūd b. al-Ḥusayn who was the freedman of ‘Uthmān b. ‘Affān’s family.⁹

Besides, for al-Khaṭṭābī (d. 388/998), the hadiths which were narrated by the way of Dāwūd b. al-Ḥusayn ← ‘Ikrima ← Ibn Abbās in our related papyrus are based on a written copy.¹⁰

1. Introduction of Papyrus Fragment

The papyrus which we analyzed is recorded as “A.P. 04741” in Papyrus Collection (Papyrussammlung) in the Austrian National Library. The following information is given:¹¹

Origin: Egypt

Copyist/Writer: Unknown

Writing date: 2nd-3rd centuries A.H./8th-9th centuries A.D.

Language: Arabic

Measurements: Single leaf, Height: 6.2 cm, Length: 17.7 cm.

Material: Light brown papyrus

Material Condition: There is only the head part of the written section with hadith; the rest lower part is lost. Both two sides are written. The forefront is written by black ink and has 7 lines. The backside is written by black ink and has 21 lines. However, since the writings were written

⁹ Abu’l-‘Arab, Muḥammad b. Aḥmad b. Tamīm al-Ifrikī al-Tamīmī, al-Miḥan, ed. ‘Umar Sulaymān al-‘Uqaylī, (Riyad: Dār al-‘Ulūm, 1984), 187.

¹⁰ Abū Sulaymān Hamd b. Muḥammad al-Khaṭṭābī, Ma’ālim al-Sunan, (Aleppo: al-Maṭba‘a al-‘Ilmiyya, 1932), 3: 259.

¹¹ See Österreichische Nationalbibliothek, “Papyrussammlung”, <http://data.onb.ac.at/rec/RZ00010837> (21 July 2019). Editing and digitizing the object as part of the A.W. Mellon Foundation funded project “Arabic Papyri Online” (Jan. 2014). Description: Petra Sijpesteijn, January 2014.

in a direction which is different from the forefront, only the first words of the expressions can be seen.

Text features: Diacritical points were used as few and far between (See. Appendix-1 and Appendix-2). The writing on the back face looks like being written by a different script and anybody else (before).

2. Transcription, Translation, and Analysis of (the) Papyrus

Since the front and back face of papyrus cannot be completely seen, we accepted the essential part for our study as the front face (recto).

Recto

Transcription

1. داود عن عكرمة عن ابن عباس قال [لا بأس بالصلوة في رحبة]
2. المسجد ولا في البلاط [ب] صلوة الإمام O داود عن عكرمة عن
3. ابن عباس قال من صلا في ثوب فيه دم او جنابة ثم علم بعد ما صلى
4. فلا يعيد [صلاته] O داود عن عكرمة عن ابن عباس قال لو أن
5. [م]ائة رجل قتلوا رجلا ... دا لقتلوا به جميعا.
6. داود عن عكرمة عن ابن عباس قال ضحا [رسول بكب]ش أقرن أعين
7. فحل. O داود عن عكرمة عن ابن عباس ...

...

Translation

1.-2. [Dāwūd, on the authority of 'Ikrima, on the authority of Ibn 'Abbās said]: "There have no reservations to perform the ṣalāt with the imam in the prayer room court (or in stony ground)".¹²

2. Dāwūd, on the authority of 'Ikrima, on the authority of

¹² Cf. Abū Bekr Aḥmad b. al-Ḥusayn al-Bayhaqī, Ma'rifa al-sunan wa al-āthār, ed. 'Abd al-Mu'ṭī Amīn Qal'ajī, (Aleppo: Dār al-Wa'y, 1991), 4: 190 (5845).

3. Ibn ‘Abbās said: “If a person who performs the ṣalāt notice that there is blood or sperm on his dress,
4. there is no need to perform the ṣalāt again”.¹³ Dāwūd, on the authority of ‘Ikrima, on the authority of Ibn ‘Abbās said: “If one hundred men kill a man [...],
5. they will all be murdered because of this”.¹⁴
6. Dāwūd, on the authority of ‘Ikrima, on the authority of Ibn ‘Abbās said: “Muḥammad (the messenger of Allah) sacrificed a strong aries with a large eye, horn”.¹⁵
7. Dāwūd, on the authority of ‘Ikrima, on the authority of Ibn ‘Abbās...

Verso

On the back face of papyrus, there is a text in a typeface that is vertically different from the text in the front face. However, there is only a three-line hadith text that is a follow-up of the text on the front face as horizontal. Related text is as follows:

129
OMÜİFD

Transcription

1. [عن ابن عباس]
2. عن رسول الله عليه السلام قال [ل] شر الناس الذي يسأل بالله ولا
3. يعط به ○

Translation

1. [by Ibn ‘Abbās],

¹³ Cf. Abū Bekr ‘Abd al-Razzāq b. Hammām es-San‘ānī, al-Muṣannaf, ed. Habīb al-Rahmān al-A‘ẓamī, (Beirut: al-Maktab al-Islāmī, 1983), 2: 358 (3698).

¹⁴ Cf. ‘Abd al-Razzāq, al-Muṣannaf, 9: 479 (18082).

¹⁵ Cf. ‘Abd al-Razzāq, al-Muṣannaf, 4: 379 (8132).

2.-3. Rasūl Allāh (peace be upon him) said: “The evilest person all over the world is the man who does not give the thing that is wanted from him for God’s sake”¹⁶

It has not been possible to determine what the vertically original text is about. It looks like related hadiths were written on this face of papyrus afterward.

Analysis and Interpretation:

First of all, there is an impression that related fragment is a part belongs to hadith notes (kurrāsah/şahīfah)¹⁷ rather than a book. The reason for this impression is the hadiths in different issues. There are five hadiths (four hadiths on the front face; one hadith on the back face) on the fragment. The hadiths on the front face have come by the attribution of Dāwūd ⇐ ‘Ikrima ⇐ Ibn ‘Abbās. It is known that the hadith on the back face has narrated by Ibn ‘Abbās. However, since, the related part of the fragment is lost, it is not certain whether the narrators of this hadith were Dāwūd - ‘Ikrima couple just as others.

The first three of hadiths are based on Ibn ‘Abbās (mawḵūf), the last two of the hadiths are based on Prophet Muḥammad (marfū’).

All of these hadiths can be seen in our available hadith books and ‘Abd al-Razzāk’s (d. 211/826) book called al-Muṣannaf. Similarly, all of these narrations were narrated only by Ibrāhīm b. Muḥammad b. Abū Yaḥyā who

¹⁶ Cf. Abū ‘Abd al-Raḥmān ‘Abdallāh b. al-Mubārak al-Marwazī, Kitāb al-Jihād, ed. Nazīh Hammād, (Tunis: Dār Tūnisiyya, 1972), 139 (169); Abū Muḥammad ‘Abdallāh b. Wahb al-Misrī, al-Musnad, ed. Abū ‘Abdallāh Muhyiddīn b. Jamāl al-Bakkārī, (Dār al-Tawhīd li-Ihyā al-Turath, 2007), 109 (93); Abū ‘Uthmān Sa’īd b. Maṣṣūr al-Khurāsānī, Sunan Sa’īd b. Maṣṣūr, ed. Ḥabīb al-Raḥmān al-A’zamī, (India: Dār al-Salafia, 1982), 2: 201 (2434); Tirmidhī, “Jihād”, 18 (1652).

¹⁷ Gregor Schoeler likens them to ‘hypomnēma’ (written notes for private use). See Gregor Schoeler, “Oral Torah and Hadit (Transmission, prohibition of writing, redaction)”, in The Oral and the Written in Early Islam, Translated by Uwe Vagelpohl, (New York: Routledge, 2006), 113 ff.

was the student of Dāwūd b. al-Ḥusayn, according to the sources. This circumstance strengthens the impression that related page belongs to Ibrāhīm. There is information in biography books that Ibrāhīm wrote the hadiths or copied them although he had no right to narrate. For example, Ibn ‘Adī (d. 365/976), said about him that “He used to attached hadiths which he did not obtain a sequence of narrations”.¹⁸ Again, Nu‘aym b. Ḥammād (d. 228/843) said about the special interest of him on books that:

I gave 50 dinars for his (Ibrāhīm’s) books. Then he showed us another book with Jahmiyya’s opinions and a book belongs to Ḳadariyya...¹⁹

More importantly, Ibrāhīm has a sizable Muwaṭṭa’ that may also have the hadiths above.²⁰

It is unknown that related fragment was read by Ibrāhīm b. Muḥammad b. Abū Yaḥyā himself as well as we know that he lived in Egypt in a period and died there.²¹ Accordingly, this fragment might be written by himself as well as it might also be copied by his other student in a date closes to his period. Because, concerning findings, the fragment may belong to 2nd or 3rd century A.H.²²

131

OMÜİFD

Evaluation and Conclusion

As is revealed by several means, hadiths have been verbally narrated as from the midst of the 1st century A.H. as well as they were kept as written partially as well. However, we also see that written narrations have increased in time. Our many hadith papyruses have already confirmed this

¹⁸ Ibn ‘Adī, al-Kāmil, 1: 355

¹⁹ Ibn ‘Adī, al-Kāmil, 1: 356

²⁰ Ibn ‘Adī, al-Kāmil, 1: 367

²¹ Mughultāy b. Kīlīdj, Abū ‘Abdallāh ‘Alā’ al-Dīn, Ikmālu Tahdhīb al-kamāl fī asmā’ al-rijāl, ed. Abū ‘Abd al-Raḥmān ‘Ādil b. Muḥammad, (Cairo: al-Fārūq al-Hadītha li-al-Ṭibā’ah wa-al-Nashr, 2001), 1: 278.

²² See Österreichische Nationalbibliothek, “Papyrussammlung”, <http://data.onb.ac.at/rec/RZ00010837> (21 July 2019).

situation. In addition to this, as is seen in papyrus fragments which belong to 'Ali b. Ma'bed (d. 218/833) and also in other studies, hadiths have many written material at least in 2nd century A.H. It is also pointed out that this written material constitutes a source for muşannafs that was written in the next period. As a matter of fact, three of five hadiths which we analyzed can be read in al-Muşannaf of 'Abd al-Razzāk (d. 211/826) from Yemen with same attributions (isnāds) and similar wordings. All of 26 narrations which 'Abd al-Razzāk received from Ibrāhīm b. Muḥammad b. Abū Yaḥyā (d. 184/800) were recorded as “عن” wording; this is a strong evidence for hadiths have been obtained from written material.

On the other hand, attestants hadiths (muṭābi') in fragment (except for one) from other cities cannot be found and also the same hadiths have reached today only by Egypt-origin. We think this issue results from the lack of dignity for hadiths; being Ibrāhīm and Dāwūd criticized (majrūḥ) narrators.²³ Thus, related hadith has spread beyond Egypt due to being narrated rumor on the back face of papyrus by trustworthy narrators via Atā' b. Yasār (d. 103/721).

We have concluded at the end of our research that hadiths in fragment were recorded by Muḥammad b. Abū Yaḥyā. However, it is not possible for us to determine whether this fragment belongs to a page of him or was copied from the original. For our findings, all of the hadiths in the fragment exist in different hadith books. Accordingly, it has been confirmed that our available hadith books had an authentic original in 2nd-3rd A.H. centuries just as 'Abd al-Razzāk's al-Muşannaf belongs to 6th century A.H. at the earliest.²⁴

Bibliography

²³ See Shams al-Dīn Muḥammad b. Aḥmad al-Dhahabī, *Siyar a'lām al-nubalā'*, ed. Shu'ayb al-Arnā'ūt, (Beirut: Muassasah al-Risalah, 1985), 6: 106; 8: 450-454.

²⁴ See Sezgin, GAS, 1: 99.

- Abbott, Nabia. *Studies in Arabic literary papyri: Qur'anic commentary and tradition*. Chicago: The University of Chicago, 1967.
- ‘Abd Allāh b. al-Mubārak. Abū ‘Abd al-Raḥmān al-Marwazī. *Kitāb al-Jihād*, ed. Nezāh Hammād. Tunis: Dār Tūnisiyya, 1972.
- ‘Abd al-Razzāk, Abū Bekr b. Hammām es-San‘ānī. al-Muṣannaf. ed. Habīb al-Raḥmān al-A‘ẓamī. Beirut: al-Maktab al-Islāmī, 1983.
- Abu’l-‘Arab, Muḥammad b. Aḥmad b. Tamīm al-Ifriki al-Tamīmī. al-Miḥan. ed. ‘Umar Sulaymān al-‘Uqaylī. Riyad: Dār al-‘Ulūm, 1984.
- Akgün, Hüseyin. “Ali b. Ma’bed el-Misrī’ye (ö. 218/833) Nispet Edilen Bir Hadis El Yazmasının İncelenmesi”. *Ondokuz Mayıs Üniversitesi İlahiyat Fakültesi Dergisi* 45 (December 2018): 35-60. <https://doi.org/10.17120/omufd.463022>
- al-Bayhaqī, Abū Bekr Aḥmad b. al-Ḥusayn. Ma‘rifa al-sunan wa al-āthār. ed. ‘Abd al-Mu‘tī Amīn Qal‘ajī. 15 vols. Aleppo: Dār al-Wa‘y, 1991.
- al-Dhahabī, Shams al-Dīn Muḥammad b. Aḥmad. *Siyar a‘lām al-nubalā’*, ed. Shu‘ayb al-Arnā‘ūt. Beirut: Muassasah al-Risalah, 1985.
- al-Khaṭṭābī, Abū Sulaymān Hamd b. Muḥammad. *Ma‘ālim al-Sunan*. Aleppo: al-Maṭba‘a al-‘Ilmiyya, 1932.
- Ibn ‘Adī, Abū Aḥmad ‘Abd Allāh al-Jurjānī. *al-Kāmil fī du‘afā’ al-rijāl*. ed. ‘Ādil Aḥmad ‘Abd al-Mawjūd. 9 vols. Beirut: al-Kutub al-‘Ilmiyya, 1997.
- Ibn Ḥibbān, Abū Ḥātim Muḥammad b. Ḥibbān b. Aḥmad et-Temīmī al-Bustī. *Kitāb al-Thiqāt*. Hyderabad: Dāirat al-Ma‘ārif al-‘Uthmaniyyah, 1973.
- Ibn Sa‘d, Abū ‘Abd Allāh Muḥammad. *al-Ṭabaqāt al-kubrā*. ed. Muḥammad ‘Abd al-Qādir ‘Atā’. Beirut: Dār al-Kutub al-‘Ilmiyya, 1990.
- Ibn Wahb, Abū Muḥammad ‘Abd Allāh b. Wahb al-Misrī. *al-Musnad*. ed. Abū ‘Abd Allāh Muhyiddīn b. Jamāl al-Bakkārī. Dār al-Tawhīd li-Ihyā’ al-Turāth, 2007.
- Khoury, Raif Georges. *‘Abd Allāh Ibn Lahī’a (97-174/715-790), juge et grand maître de l’Ecole égyptienne: avec édition critique de l’unique rouleau de papyrus arabe conservé à Heidelberg*. Wiesbaden: O. Harrassowitz, 1986.
- Malczycki, William Matthews. “A Page from an Aspiring Muḥaddīṭ’s Personal Notes, dated mid-late third/ninth century (P. Utah, Ar. inv. 443v)”. *Documents et histoire: Islam, VIIe-XVe siècle: actes premières journées d’étude internationales école pratique des hautes études IVe section musée du Louvre, département des Arts de l’Islam Paris 16 et 17 mai 2008*. Geneve: Librairie Droz, 2013: 241-261.
- Malczycki, William Matthews. “Literary Papyri from the University of Utah Arabic Papyrus and Paper Collection”. *Ph.D. diss. University of Utah*, 2006.
- al-Mizzī, Abū’l-Ḥajjāj Yūsuf b. ‘Abd al-Raḥmān. *Tahdhīb al-kamāl fī asmā’ al-rijāl*. Beirut: Muassasah al-Risalah, 1980.
- Mughultāy b. Kīlīdī. Abū ‘Abd Allāh ‘Alā’ al-Dīn. *Ikmalu Tahdhīb al-kamāl fī asmā’ al-rijāl*. ed. Abū ‘Abd al-Raḥmān ‘Ādil b. Muḥammad. 12 vols. Cairo: al-Fārūq al-Hadītha li-al-Ṭibā‘ah wa-al-Nashr, 2001.
- Österreichische Nationalbibliothek. “Papyrussammlung”. <http://data.onb.ac.at/rec/RZ00010837> (21 July 2019).
- Sa‘īd b. Manṣūr, Abū ‘Uthmān al-Khurāsānī. *Sunan Sa‘īd b. Manṣūr*. ed. Ḥabīb al-Raḥmān al-A‘ẓamī. India: Dār al-Salafia, 1982.

- Samji, Karim. "Studies in Arabic Literary Papyri". MA thesis, University of Utah, 2008.
- Schoeler, Gregor, "Oral Torah and Hadit (Transmission, prohibition of writing, redaction)", in *The Oral and the Written in Early Islam*, Translated by Uwe Vagelpohl. New York: Routledge, 2006.
- Sezgin, Fuat. *Geschichte des Arabischen Schrifttums: Qur'anwissenschaften, hadith, geschichte, fiqh, dogmatik, mystik*. Leiden: E.J. Brill, 1967.
- Sijpesteijn, Petra M. "A Ḥadīth Fragment on Papyrus". *Der Islam* 92/2 (14 January 2015): 321-331. <https://doi.org/10.1515/islam-2015-0011>.
- Tirmidhī, Abū 'Īsā Muḥammad b. 'Īsā. *Sunan al-Tirmidhī*. ed. Aḥmad Muḥammad Shākir. Cairo: Maktabah wa-Maṭba'at Muṣṭafā al-Bābī al-Ḥalabī, 1975.
- Vanthieghem, Mathieu Tillier et Naim. "Une oeuvre inconnue de Wakī' b. al-Garrāḥ (m. 197/812?) et sa transmission en Égypte au IIIe/IXe siècle". *Arabica* 65 (2018): 675-700.

Appendix-1



135

OMÜİFD

Appendix-2



136
OMÜİFD