PART 1: PRODUCTION
Many books and articles have been written about the life of the Prophet Muhammad. As is the case with other founders of a major religion, the information about Muhammad’s life is based on accounts that his followers passed from one generation to the next until they were finally collected and recorded in compilations. Most of these compilations, which were used as sources for the biography of the Prophet and which are available to us nowadays, were compiled at least two centuries after the death of Muhammad. Through the ages, the Sīra of Ibn Ishāq (d. 150/767) in the edition of Ibn Hishām (d. 218/834) has been and still is one of the major sources of information for Muslim and non-Muslim scholars. It is also one of the earliest existing sources. Other important sources are the section about the Prophet from Taʾrīkh al-rusul wa-l-mulūk of al-Ṭabarī (d. 310/922) and a volume of Kitāb al-tabaqāt of Ibn Saʿd (d. 230/845). Muslim and non-Muslim scholars consider al-Wāqidī’s (d. 207/823) Kitāb al-maghāzī less reliable, but it is still used—although less than the works mentioned above.2

In the last few decades, new sources have become available, which might put the study of Muhammad’s biography in a new perspective. One of these sources is the chapter Kitāb al-maghāzī from the Musannaf of ʿAbd al-Razzāq b. Hammām al-Ṣanʿānī (d. 211/827).3 It consists almost entirely of maghāzī-material of Maʿmar b. Rāshid (d. 153/770), a contemporary of Ibn Ishāq. The importance of the Kitāb al-maghāzī is that it contains older traditions that are ascribed to Ibn Shihāb al-Zuhri (d. 124/742) among others. In this article I will attempt

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1 This article is a revised version and translation of a Dutch article, published earlier under the title "Het Kitāb al-maghāzī van ʿAbd al-Razzāq b. Hammām al-Ṣanʿānī", Sharqiyyāt, vol 11, 1999.
