

Narrations narrated by Ibn Ishaq (d. 151 AH) through Muhammad bin Jaafar bin Al-Zubayr

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Abstract

In this study, I focused on the narrations narrated by Ibn Ishaq through his sheikh Muhammad bin Jaafar bin Al-Zubayr, whose biography is considered one of the oldest copies that did not reach us in its entirety, but rather reached us through the sayings of his students. It was one of the most famous copies that reached us through Ibn Hisham (d. 218 AH) narrated by Ziyad bin Abdullah Al-Bakai (d. 183 AH). When Ibn Hisham dealt with the biography of Ibn Ishaq, he did not transmit it as it is, but rather abbreviated it after making many modifications to it by deleting, modifying, and changing the phrases. He deleted the news that it is abhorrent to mention and hear, and some of them Al-Bakai did not acknowledge to him. The other part of the biography of Ibn Ishaq reached us scattered in the texts of historical sources through his students. In this study, we will try to clarify the narrations that Ibn Ishaq mentioned through Muhammad bin Jaafar bin Al-Zubayr and reached us through his students and were not mentioned in the biography of Ibn Hisham. Perhaps this is an indication of the narrations that Ibn Hisham when he refined the biography of Ibn Ishaq.

Keywords: Narrations, Ibn Ishaq, Al-Zubayr

INTRODUCTION

The study of Islamic history, especially the era of the Prophet's biography and the Rightly-Guided Caliphate, is one of the most important eras for Muslim historians, because of the important events that changed the course of humanity. The scholars of the Salaf paid great attention to the biography of the Prophet, may God bless him and grant him peace, and the rightly-guided caliphs after him, which was represented in collecting its material, studying it, and teaching it to their children and students of knowledge. Here, the role of Muhammad ibn Ja'far ibn al-Zubayr emerged in narrating many of the events related to this era, as Muhammad ibn Ja'far belonged to a family with deep roots and influence, which had a great impact on building and refining his scientific personality and spiritual orientations, allowing him to gain knowledge of various sciences, until he emerged and became one of the scholars of this nation. For this and other reasons, there was an urgent need to collect the narrations of this great scholar and study them in a way that would allow us to benefit from them. In this research, I focused on the narrations narrated by Ibn Ishaq through his sheikh Muhammad ibn Ja'far ibn al-Zubayr, which are among the oldest copies that have not reached us in their entirety. Rather, it reached us through the sayings of his students, and it was one of the most famous versions that reached us through Ibn Hisham (d. 218 AH) narrated by Ziyad bin Abdullah al-Bakai (d. 183 AH). When Ibn Hisham dealt with the biography of Ibn Ishaq, he did not transmit it as it is, but rather shortened it after making many modifications to it by deleting, modifying, and changing the phrases. He deleted the news that it is reprehensible to mention or hear, and some of them were not approved by al-Bakai. The other part of the biography of Ibn Ishaq reached us scattered in the texts of historical sources through his students. In this study, we will try to clarify the narrations that Ibn Ishaq mentioned through Muhammad bin Jaafar and that reached us through his students and were not mentioned in the biography of Ibn Hisham. Perhaps this is an indication of the narrations that Ibn Hisham deleted when he refined the biography of Ibn Ishaq. The nature of the study required dividing it into two sections, preceded by a summary of the thesis and an introduction in which we addressed the importance of the subject, followed by a conclusion in which we summarized the most important results reached by the study, followed by a list of sources and references. The first section was entitled (Muhammad bin Jaafar bin Al-Zubayr, his life and scientific biography), in which we discussed the life of Muhammad bin

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Jaafar in terms of his name, lineage, nickname, titles, upbringing, scholars' sayings, his scientific biography, his teachers and students, and his death. The second section discussed (the narratives narrated by Ibn Ishaq (d. 151 AH) through Muhammad bin Jaafar). We relied in our study on a large group of sources and references, and we will mention the most prominent sources that we relied on. Among the most important of these sources are Al-Tabaqat Al-Kubra by Ibn Saad, the book History of Islam by Al-Dhahabi, and the book Tahdhib Al-Tahdhib by Ibn Hajar. Among the references that I used are the book Dictionary of Contemporary Arabic Language by Ahmed Mukhtar, and the book Al-Maghazi Al-Ula Wa Mu'ajjiha by Youssef Horovitz.

Muhammad bin Jaafar bin Al-Zubayr his life and scientific biography

First: His personal biography

1- His name, lineage and nickname

He is Muhammad bin Jaafar bin Al-Zubayr bin Al-Awam bin Khuwailid Al-Asadi Al-Qurashi.

His lineage and origins go back to his grandfather Asad bin Abdul-Uzza. He belongs to the Quraysh tribe of the Adnanite Arabs. There is no doubt that this lineage is considered one of the highest lines of lineage among the Arab tribes and others. As for his lineage on the mother's side, it is attributed to a slave woman. There is no specific information about her lineage or origins in historical sources. It is worth noting that his father was married to more than one wife, some of whom the sources mentioned by name, and others were satisfied with mentioning them as slave women.

As for his nickname, we did not find in the sources we have anything that indicates that, but rather they were satisfied with mentioning his name only, although he had two sons, Ibrahim and Abd al-Rahman, and we may not rule out that he was nicknamed by one of these two names or perhaps by another nickname, but the sources overlooked that by mistake or otherwise.

2-His titles

The nickname in the language: it is the nickname and the plural is titles, and he was nicknamed with such and such, so he was nicknamed with it.

As for the terminology: It is a name given to a person other than the first name for identification, honor, or disparagement, and the latter is forbidden, as evidenced by the Almighty's saying:

Based on what was mentioned by historical sources, Muhammad bin Ja'far was nicknamed al-Madani in reference to the city of the Messenger of God, may God bless him and grant him peace, especially since this nickname is not attributed to anyone other than those who were born or resided outside of Medina. In addition to this, he was mentioned in some sources as al-Madani. It is worth noting that the nickname al-Madani was given to those who resided in Baghdad, the city of al-Mansur. It seems that the nickname al-Madani was incited to distort and became al-Madani, as we did not find any indication that Muhammad bin Ja'far had traveled to the city of Baghdad or passed through its environs or heard from its scholars. This is one aspect, but the other aspect is that the nickname al-Madani was adopted by some genealogy books to indicate or use it as evidence of the city of the Messenger of God, may God bless him and grant him peace. Hence, it can be said that the title of Madani and Madani, as it seems to us, is one and the same for Muhammad ibn Ja'far, if we take into consideration that he did not travel or reside in Baghdad.

3-His birth

We do not have any sources that indicate the year of Muhammad bin Jaafar's birth, so it is not possible to be certain of that, but we can determine approximately this year of birth through the indications that were mentioned in some sources. Al-Haythami (d. 807 AH) mentioned that "Muhammad bin Jaafar bin Al-Zubayr did not meet Aisha, and since the death of Lady Aisha was in the year 58 AH, it can be said that his birth was several years after this date, and perhaps it was around the year 72 AH, based on the fact that Muhammad bin Jaafar was a student of his cousin Ibad bin Abdullah bin Al-Zubayr, who died in the year 90 AH at the age of

eighteen or perhaps a little less. What strengthens this opinion is that he narrated from his uncle without a chain of transmission and did not hear from him directly.

4_ His upbringing

Muhammad bin Jaafar grew up in the city of the Messenger of God, may God bless him and grant him peace, after his birth in its suburbs, and he lived most of his life in its environs, learning and teaching in the bosom of a scholarly family, and this must have had a great impact on building And the refinement of his scientific personality and spiritual orientations, and what confirms this is what some sources have indicated about him being one of the jurists and reciters of the people of Medina.

5_Scholars' sayings about him

Muhammad bin Jaafar is considered one of the prominent scientific figures of his time who gained wide fame in the field of science and knowledge, and one of those who provided sources with many historical narratives. This distinguished scientific status qualified him to have a valuable position among the scholars who praised him with the most beautiful expressions of praise and commendation. Ibn Saad (d. 230 AH) said about him: "He was a scholar and had hadiths." Al-Bukhari (d. 256 AH) said about him: "He was a Muslim jurist." Abu Zar'ah (d. 264 AH) said about him: "Trustworthy." Al-Bazzaz (d. 292 AH) also mentioned, saying: "We do not memorize from Aisha except through Muhammad bin Jaafar." Ibn Hibban (d. 354 AH) said about him: "One of the jurists and reciters of Medina." Al-Daraqutni (d. 385 AH) said about him: "A Madinan who is considered." Ibn Hazm (d. 456 AH) said about him: "A hadith scholar." Al-Dhahabi (d. 748 AH) "He is counted among the jurists, while we find that Al-Sakhawi (d. 902 AH) mentions, quoting Ibn Hibban (d. 354 AH), saying: "In a place where he makes a mistake and contradicts, and when referring to Ibn Hibban's books, we do not find such a statement, but we find that Ibn Hibban (d. 354 AH) praised him with the most beautiful expressions of praise, and it seems that Al-Sakhawi fell into an illusion or confusion due to the similarity of the names of the characters.

Second: His Scientific Biography

Muhammad bin Jaafar was raised in the bosom of a scientific family that had a great impact on the formation of his scientific personality, in addition to his upbringing in Medina, which is the city of the Messenger, may God bless him and grant him peace, and the Companions and the Followers after him, and therefore students of knowledge would come to it from all parts of the Islamic lands in order to acquire various sciences, in addition to that he studied at the hands of the sheikhs, scholars, and jurists of his time, and thus those factors combined had a great impact on the construction of his scientific personality, and this is what we can know through his sheikhs and students.

1- His sheikhs

Muhammad bin Jaafar received various sciences from many sheikhs, who had a great impact on shaping his scientific, cultural and social personality. I will discuss his most prominent sheikhs.

A- Ibad bin Abdullah bin Al-Zubayr (d. around 90)

He is Ibad bin Abdullah bin Al-Zubayr bin Al-Awam, and his mother is Tamadhar bint Mansour bin Zabab bin Yasar, and his nickname is Abu Yahya, he was one of the most prominent sons of Abdullah, and he was a scholar of the Noble Hadith, and he was appointed as a judge in Mecca by his father, Ibn Saad (d. 230 AH) said about him: He is trustworthy and has many hadiths, and Ibn Hibban (d. 354 AH) mentioned him in his trustworthy ones, and Ibn Hajar (d. 852 AH) said about him: He is trustworthy from the third generation, and he died around the year ninety AH, Muhammad bin Jaafar narrated two narrations from him, including, for example, "In the chapter on the severity of the prohibition of sexual intercourse during the day in Ramadan." B_ Urwah bin Al-Zubayr (d. 94 AH)

He is Urwah bin Al-Zubayr bin Khuwaylid bin Asad bin Abdul-Uzza, and his mother is Asma bint Abi Bakr Al-Siddiq, his nickname is Abu Abdullah, and he is much younger than his brother Abdullah, he was born in In the year twenty-three after the Hijra, he is considered one of the seven jurists in Medina. Urwah ibn al-

Narrations narrated by Ibn Ishaq (d. 151 AH) through Muhammad bin Jaafar bin Al-Zubayr

Zubayr was one of those who withdrew from the strife and had no role in politics. Ibn Saad (d. 230 AH) said about him: He is trustworthy, has many hadiths, a knowledgeable jurist. Ibn Hibban (d. 354 AH) said about him: "He is one of the best people of Medina and their scholars. He died in the year ninety-four after the Hijra. Muhammad ibn Ja'far narrated fifty-one narrations from him, including, but not limited to, what came in the Battle of Mu'tah.

2- His Students

Many students of knowledge studied under Muhammad bin Jaafar and took from him various sciences, the most famous of whom are:

A_ Abdul Malik bin Juraij (d. 150 AH)

He is Abdul Malik bin Abdul Aziz Juraij, a Roman slave of Umm Habib, so he is related to her by loyalty, and he was nicknamed Abu Al-Walid and also Abu Khalid, and it is said that he was the first to compile books in Islam, and scholars trusted him and respected him, and he died in the year 150 AH, and he was one of the students of Muhammad bin Jaafar bin Al-Zubayr

B_ Muhammad bin Ishaq (d. 151 AH)

He is Muhammad bin Ishaq bin Yasar bin Khiar, a client of Qais bin Mukhrama bin Abi Talib, nicknamed Abu Abdullah and it was said Abu Bakr, he was born in the year 80 AH, and he was the first to compile the campaigns and histories in Islam, Asim bin Omar bin Qatada (d. 120 AH) said about him: "There will remain among the people knowledge as long as Muhammad bin Ishaq lives", and he said Al-Zuhri (d. 124 AH) said about him: "Whoever wants to study the battles should go to the client of Qais bin Makhramah." Al-Shafi'i (d. 204 AH) said about him: "Whoever wants to delve deeply into the battles is dependent on Muhammad bin Ishaq." Ibn Saad (d. 230 AH) said about him: "He had many hadiths. Scholars have written about him, and some of them consider him weak. He was the Commander of the Faithful in hadiths and one of the best people in narrating the news and the best of them in memorizing their texts." Al-Suyuti (d. 911 AH) mentioned: He was a great fabricator. He died in the year 151 AH, and he used to narrate from Muhammad bin Ja'far bin Al-Zubayr. His death

Historical sources agreed that Muhammad bin Jaafar died in Medina, but they did not specify exactly when he died, as Al-Bukhari (d. 256 AH) mentions that he died between (110-120 AH), and Ibn Hajar (d. 852 AH) said: "He died in a hundred and ten years, and with the exception of what was mentioned above, we did not find in the historical sources what would enable us to determine the year of his death, and we may not rule out that he died in the year (113 AH). What supports this opinion is what Al-Dhahabi (748 AH) said that: "He died young, if we know that his birth was around the year (72 AH), which means that he died at the age of 41 years, and God knows best."

Narrations narrated by Ibn Ishaq (d. 151 AH) through Muhammad ibn Ja'far

The biography of Ibn Ishaq (d. 151 AH) is one of the oldest biographies that have reached us (some historians believe that Ibn Ishaq wrote his biography at the behest and request of Caliph Abu Ja'far al-Mansur (d. 136-158 AH) to write a book for him from the beginning of creation until their day, but his biography, which is considered one of the oldest copies, did not reach us in its entirety, but rather reached us through the sayings of his students, so it was one of the most famous copies that reached us through Ibn Hisham (d. 218 AH) narrated by Ziyad ibn Abdullah al-Baka'i (d. 183 AH) from Ibn Ishaq. When Ibn Hisham dealt with the biography of Ibn Ishaq, he did not transmit it as it is, but rather shortened it after making many amendments to it by deleting, amending, and changing the phrases. He deleted the news that it is reprehensible to mention and hear, and some of them were not approved by al-Baka'i, and the other part of the biography of Ibn Ishaq Part of it has reached us through the narration of Yunus ibn Bakir al-Shaibani (d. 199 AH), while the remaining part of his biography has reached us scattered in the texts of historical sources through his students. In this study, we will try to clarify two matters: the first is the narrations that Ibn Ishaq mentioned through Muhammad ibn Ja'far and reached us through the narration of Yunus ibn Bakir and were not mentioned in the biography of Ibn Hisham. Perhaps this is an indication of the narrations that Ibn Hisham deleted when he refined the

biography of Ibn Ishaq. The second matter is the narrations that Ibn Ishaq mentioned through Muhammad ibn Ja'far and reached us scattered in the texts of historical sources through the narrations of his other students, other than the narration of Ziyad al-Bakka'i and Yunus ibn Bakir. This is an indication of the lost texts of Ibn Ishaq's biography that have not reached us. Among the narrations that Ibn Ishaq mentioned through Muhammad ibn Ja'far and that reached us through the narration of Yunus ibn Bakir is the narration of the movement of Tulayha ibn Khuwaylid al-Asadi, and this is what al-Bayhaqi (d. 458 AH) mentioned, saying: "... Yunus told us, on the authority of Ibn Ishaq, who said: Muhammad ibn Ja'far ibn al-Zubayr told me. And likewise in the narration of the Battle of Yamamah, what Ibn Qayyim al-Jawzi (d. 751 AH) referred to, saying: Yunus ibn Bakir mentioned it on the authority of Ibn Ishaq, who said: Muhammad ibn Ja'far ibn al-Zubayr told me. And another narration on the disease of the renal vein (flank), and this is what Abu Ya'la (d. 307 AH) mentioned, saying: "... Uqbah ibn Makram told us, Yunus told us, Muhammad ibn Ishaq told us, on the authority of Muhammad ibn Ja'far ibn al-Zubayr. The aforementioned narrations mentioned above that Ibn Ishaq mentioned through Muhammad ibn Jaafar narrated by Yunus bin Bakir and it was not mentioned in Ibn Hisham's biography narrated by Ziyad al-Bakka'i. We do not rule out that it is among the narrations that Ibn Hisham deleted when he refined Ibn Ishaq's biography. Among the narrations that Ibn Ishaq mentioned through Muhammad bin Jaafar and that reached us scattered through the narrations of his students and were not mentioned in Ziyad al-Bakka'i's narration and Yunus bin Bakir's narration are:

A narration about the first Friday prayer that the Messenger of God, may God bless him and grant him peace, held in Medina, which Al-Bayhaqi (d. 458 AH) referred to, saying: "... Ibn Idris told us, Ibn Ishaq told us, on the authority of Muhammad bin Ja'far.

And a narration about the scribes of revelation, and this is what Abu Bakr Al-Khalal (311 AH) narrated, saying: "... Salamah bin Al-Fadl told us, on the authority of Muhammad bin Ishaq, on the authority of Muhammad bin Ja'far bin Al-Zubayr.

A narration about the Battle of Ajnadayn, which was mentioned by al-Tabari (d. 310 AH) by saying: "Ibn Hamid told us, he said: Salamah told us, on the authority of Muhammad ibn Ishaq, on the authority of Muhammad ibn Ja'far ibn al-Zubayr.

A narration about there is no harm in Islam, which is what al-Tabari (d. 310 AH) referred to by saying: "Ibn Hamid told us, he said: Salamah told us, on the authority of Ibn Ishaq, on the authority of Muhammad ibn Ja'far ibn al-Zubayr.

A narration about the virtues of Fatima al-Zahra, peace be upon her, which was mentioned by al-Hakim al-Naysaburi (d. 405 AH) by saying: "... Ibad ibn al-Awwam told us, on the authority of Muhammad ibn Ishaq, on the authority of Muhammad ibn Ja'far ibn al-Zubayr.

A narration about the night prayer, which was mentioned by Abu Dawud (d. 275 AH) by saying: "... Muhammad ibn Salamah told me, on the authority of Muhammad ibn Ishaq, on the authority of Muhammad ibn Ja'far ibn al-Zubayr.

The narration describing the hair of the Messenger of God, may God bless him and grant him peace, which Imam Ahmad (d. 241 AH) referred to, saying: "Yaqoub told us, he said: My father told us, on the authority of Muhammad bin Ishaq, he said: Muhammad bin Jaafar bin Al-Zubayr told me.

The aforementioned narrations mentioned above that Ibn Ishaq mentioned through Muhammad bin Jaafar and did not reach us in the narration of Al-Bakai and Yunus bin Bakir, are part of the biography that Ibn Ishaq composed, but it did not reach us in its original text, but rather it reached us scattered in the texts of historical sources through the sayings of his students.

CONCLUSION

By the grace of God and His guidance, at the end of the research entitled (The narrations narrated by Ibn Ishaq (d. 151 AH) through Muhammad bin Jaafar and did not reach us in his biography), the study reached the following most important results:

The study clarified that Muhammad bin Jaafar was born and raised in Medina.

Muhammad bin Jaafar is one of the prominent scientific figures of his time who gained wide fame.

The study showed that Muhammad bin Jaafar studied under many prominent sheikhs who played a significant role in shaping his scientific personality.

The study found that many students of knowledge studied under Muhammad bin Jaafar, the most famous of whom was Ibn Ishaq, the author of the biography.

The study showed that the biography of Ibn, which is considered one of the oldest copies, did not reach us in its entirety, but rather reached us through the sayings of his students. It was one of the most famous copies that reached us through Ibn Hisham (d. 218 AH) narrated by Ziyad bin Abdullah Al-Bakai (d. 183 AH).

The study showed that when Ibn Hisham dealt with the biography of Ibn Ishaq, he did not transmit it as it is, but rather shortened it after making many modifications to it by deleting, modifying, and changing the phrases. He deleted the news that it is reprehensible to mention and hear, and some of which Al-Bakai did not acknowledge.

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