

SHIA, A PIONEER IN BIOGRAPHICAL WRITING BASED ON THE POSITION OF JABER IBN ABDULLAH ANSARI

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Abstract: *Muslim historians started with recording Sirah (the biography of the holy Prophet), that is, everything related to the prophet, in the form of hadith. Therefore, the knowledge of the tradition and the hadith are tied together. It is obvious that the origin of this scientific movement was the city of Medina, which housed many events at the beginning of Islam and was the center of gathering of many Muslims. Therefore, awareness of the events of that period became very important for Muslims and attracted the attention of all groups and personalities. In the meantime, the Companions of the Messenger of God, who were present and observed the events of the Prophet's era, were the first group and authority that were considered as the source of information related to this period. But it was obvious that all of them were not in the same rank and some of them were superior in this field. However, the political, social, and intellectual issues of the Muslim community were also effective in transferring this knowledge to the next generation, and the news of the Prophet's era faced complications.*

It is very difficult to determine the people who were the correct narrators of life styles (sirah) (in the form of teaching sirah) during the era of the Companions, but by observing the narrations of later biography writers and determining the main narrator, we can guess which people from the Companions and followers paid attention to this matter more. For example, in the category of Companions, it can be said that ‘Aisha, Jabir bin ‘Abdullah Anṣari and Ibn ‘Abbas belonged to this category, but the privileges that Jabir has, without a doubt, ‘Aisha and even Ibn ‘Abbas do not have, and hence, Jabir's pioneering and effective role biography writers are special.

This issue depends on what we mean by the expert of sirah and on what scale we define it. Does this term mean someone who has several narrations in this field, or he must

not only be fully engaged in it, but also have a teaching chair and even be a biography writer?

If narrating sirah is meant, anyone may be considered a "biography writer" simply by quoting two or three narrations, but such people are certainly not an example of the conventional and idiomatic definition of a biography writer and, for sure not a biography writer. If the occupation of telling the prophetic life and "sirah" is meant, in the perspective of oral history, there must have been someone who was engaged in quoting this part of hadiths and had such a reputation in this field that next generation becomes interested in receiving the traditions sirah from him. This matter can be recognized from the number of narrations transmitted by people in the books of sirah or historians' assertion to this matter.

From the perspective of editing and biographical writing, regardless of the survival or losing of the works, it includes at least those who have written significant reports of the events of the beginning of Islam, whether from Mecca or Medina, and have become the source of later biographers. It is obvious that the levels of any knowledge cannot be compared according to the level of its formation and development equally.

Based on this, as it is introduced in the books *Tarajim* and *Fihrest*, are Urwa bin Zubair or Musa bin ‘Uqbah and some other individuals as "pioneers" in the field of knowledge of prophetic life, and whether the studies and the reports of the Prophet's biography show such a thing? It should be noted that the discussion is not about ignoring the efforts of those who have taken great and effective steps regarding the prophetic traditions and life style

in the later periods - with any motivation - but it is about forgetting the efforts of the predecessors and those who didn't even have a proper political and social environment to pass on their knowledge to the next generations as it deserves. Here, after a brief introduction about Jabir's character, his role and position in the knowledge of Prophetic biography will be discussed, so that the fact that Jabir bin ‘Abdullah Ansari, in the class of companions and even Tabi'in has had a privileged position in the knowledge of Prophetic life becomes clear.

The personality of Jabir ibn ‘Abdullah

Jabir bin ‘Abdullah bin ‘Amr Ansari, from the Bu-salamah family, from the Khazraj tribe¹. He was born in the 16th year before Hijra² and his age during Badr was 18th year.

While he was a child³, along with his father, he is one of the seventy people who were present in the Second Aqaba Treaty or both Aqabas. Jabir could not participate⁴ in Badr and Uhud due to his father appointing him to take care of his nine sisters, but many ancient and⁵ later historians have confirmed his presence in Uhud⁶, but Ibn Sa'ad⁷, quoting Waqidi, knows it an illusion on the part of Iraqi narrators like A'mash. However, Jabir has been named among Badri's companions who participated in the battle of Siffin.⁸

Jabir has actively participated in many battles and raids. The Messenger of God bought Jabir's camel in one of the battles (probably Merisi') and asked God for Jabir's forgiveness 25 times⁹. The request for paper and pen in the last moments of the Prophet's life and the refusal of some companions, including 'Umar and his indecent

speech, are the last observations of Jabir from the events of the Prophet's era.¹⁰

After the demise of the Prophet and the story of Saqifah, he accompanied Amir al-Mu'minin 'Ali.¹¹

From the perspective of Imamiyyah, Ibn Qudamah¹² has placed him among Salman, Miqdad, Abu Dharr and 'Ammar who did not apostatize after the Prophet and believed in 'Ali. He was also present in the battle of Yarmouk (year 15),¹³ Qadisiyyah¹⁴, Damascus and Mafar, and Egyptians have narrated about two hadiths from him.¹⁵

Jabir and Ahl al-Bayt

Sheikh Tusi¹⁶ named him among the companions of the Prophet, Amir al-Mu'minin 'Ali, Imam Hasan, Imam Hussein (a.s.), Imam Sajjad and Imam Baqir, and this is indicative of his Imami Shiism. Masoudi¹⁷ has included Jabir in the list of Ahl al-

Bayt Shiites. Keshi¹⁸ has given many narrations in praise of Jabir, which shows his high status. It appears from the news that Jabir, like Salman, had a very close relationship with the Messenger of God and the Ahl al-Bayt, so that the Messenger of God considered him as one of the Ahl al-Bayt and made him the measure of friendship and enmity with God.¹⁹ The Prophet took him with himself to the house of Hazrat Fatima. Jabir is the narrator of the²⁰ Fatima Sahifa, in which the names of the Shiite imams are specified and is known as Hadith Luh. Also, the²¹ origin of the famous narration that the Prophet promised him to live until Imam Baqir, in fact, was when the Messenger of God was counting the infallible imams for him.²² The numerous narrations from him about the infallible imams and that they will be the descendants of Fatima Zahra, especially the Mahdism, are of the characteristics of his

narrations. In another narration, he²³ narrated the special characteristics of each of the imams from the Prophet. Even according to Jabir's own²⁴ narration about Caliphate, he asked the Messenger of God ten times about the caliphate until the Prophet introduced 'Ali²⁵, and in response to Jabir's question about the number of imams, the Messenger of God compared them to the twelve springs of Prophet Moses. After the²⁶ Messenger of God, his companionship with the six infallibles made Jabir one of the most prominent companions of the Shia imams, which was naturally one of the important reasons for his large and special scientific reserves.

Jabir has been listed as one of the believers in the immediate caliphate of Ali and one of the Ansar who pledged allegiance to him after Saqifah²⁷, and among Asfia and Shurtah al-Khamis. He was²⁸ present in the wars of Jamal²⁹, Siffin

and Nahravan³⁰ alongside 'Ali. Among other things, there are many narrations about his virtues. The³¹ virtues that he quoted from infallibles from the point of view of a Sunni, even a moderate one, proves the religious tendency of Shiism, the general profile of these virtues is around the authority of Shia imams and even Mahdism and their special position and status that no one among Muslims will never reach their rank and status until the Day of Judgment.³²

His love for the Ahl al-Bayt was such that, despite his old age, he did not hesitate to throw himself at the feet of Imam Hussain in front of Anas bin Malik and the elders of Quraysh and Ansar. And when others complained, he narrated the virtues of Imam Hassan and Imam Hussein. On the day of Ashura,³³ Sayyed al-Shuhada asked people to ask companions like Jabir bin Abdullah Ansari if they do not trust

his words. and³⁵ Sheikh Mufid³⁴ Sheikh Tusi³⁶ recognized Jabir as the first pilgrims to the grave of Imam Hussain, and the text that was quoted as a pilgrimage dua from him has shown his deep knowledge and belief in Ahl al-Bayt. In a narration, Imam Baqir confirmed and guaranteed Jabir's trustworthiness (Vethaqaat)³⁷ and intercession.³⁸ Imam Sadiq counted Jabir as one of the significant figures of the Ahl al-Bayt³⁹ and among the seven people who lived up to the verse of Mavaddat and remained faithful to the Ahl al-Bayt after the martyrdom of Imam Hussain.⁴⁰

Also, Imam Sadiq has considered friendship of people like Jabir obligatory. In the event of Hurreh,⁴¹ when some of the companions of the Prophet, such as Abu Saeed Khodri, were hiding in their house, Jabir along with his son Muhammad, walked through the streets of Medina and condemned the Umayyads by

telling the narration of the Prophet that “whoever scares the people of Medina scares me”, condemned Omavis. They wounded him and wanted to kill him, but Marwan did not let them.⁴² After the martyrdom of Imam Hussain, Jabir was the first person who was among the companions of Imam Sajjad and followed him in prayer and said Amen to his prayers. His meeting⁴³ with Imam Baqir and conveying the greetings of the Messenger of God to him are of well-known news. In a narration from Imam Sadiq, Jabir also sat in Masjid al-Nabi and called continuously, “O Baqir (breaker of knowledge)!” The people of Medina called him delusional because of his old age, but he said: I am not delusional, but the Messenger of God has promised me the visit of a son from Ahl al-Bayt, whose name and face are the same as the Messenger of God. According to⁴⁴ these narrations, after this incident,

Jabir used to go to Imam Baqir's house and acquire knowledge, and this caused the people of Medina to wonder and protest, and they said: Our Prophet's companion is taught by this child. After the martyrdom⁴⁵ of Imam Sajjad, Imam Baqir used to go to Jabir's house out of respect, and in order to make the narration acceptable, whatever he wanted to narrate from the Messenger of God, was from Jabir's narration.⁴⁶

Jabir's scientific position

His various narrations in various sciences show his scientific comprehensiveness in the fields of fiqh, interpretation, hadith and theology, in addition to the history and prophetic life. Jabir is considered one of the jurists of the Companions⁴⁷ and Ibn Hazm⁴⁸ and Zahabi⁴⁹ are considered as fatwas issuer of their time in Medina. Jabir's Sahifah is famous. Also, Dhahabi mentioned a small book about Hajj rituals written by him.⁵⁰

He is one of the personalities that Shia and Sunni jurists have paid full attention to his hadiths and jurisprudence opinions and have cited them abundantly in jurisprudence sources. He has been mentioned as one of the first class of commentators of the Companions of God's Messenger, and Sunnis have an incomplete book of Quran commentary written by Jabir.⁵¹ Allameh Tabatabai introduced him as one of the companions who were engaged in interpretation of Quran after the demise of the Prophet.⁵² Seyyed Mohsen Amin also considered him as one of the great commentators. Jabir is one of the⁵³ elders of Abu Hamza al-Sumli in two books of Musnad and his Tafsir. His commentaries⁵⁴ are proof of such a position for him. Among his exegetical narratives are the story of Mubahlah and Jabir's interpretation of the verse of Mubahlah about the five people of Ale 'Abba⁵⁵, as well

as rejecting the thought of intercession deniers with the correct interpretation of the verses of the Qur'an and the reasons of their revelation.⁵⁶

Jabir is considered as one the people who narrates a lot of hadiths from the Messenger of God and the keeper of the prophetic traditions.⁵⁷

His hadiths have been numbered as 1,540 hadiths. The number of his⁵⁸ Musnad hadiths is ninety hadiths⁵⁹ in Sahih Bukhari and 184 hadiths in Sahih Muslim. Ahmad Ibn Hanbal⁶⁰ has devoted more than a hundred pages in his Musnad⁶¹ and Ibn Kathir two volumes of his Jami'i al-Masanid⁶² to his traditions.

His scientific status was said to be like 'Abbas and 'Abdullah bin 'Umar: a large group of his students were always around him. In⁶³ addition to Imam Baqir⁶⁴, many Tabi'in elders such as 'Urwa bin

Zubair, Saeed bin Musayeb, Abu Zubair Makki, ‘Ata bin Abi Rabah, mujahid, She’bi and Hassan Busri have also narrated from him.⁶⁵ Shiite scholars have also spoken in different terms in support of his majesty.⁶⁶

The death of Jabir

The death of Jabir , is said to be the year 78 A.H. He is considered to be the last companion who died in Medina⁶⁷. Abu Na’im⁶⁸ and Zahabi⁶⁹ also considered him as the last companion in Medina according to the Companions of ‘Aqaba. His death was also narrated to happen in Mecca and Quba⁷⁰, contrary to the narrations of most of the writers about Sahabah, and his grave was mentioned in Baqi’; But Jabir's children have reported that they buried him in the Banu-Salama cemetery. This cemetery is located⁷¹

in the west of Medina and has virtues.⁷²

Jabir's position in Sirah of Prophets

As it is known, Jabir, in addition to his expertise in different sciences of jurisprudence, interpretation and the sciences of the Qur'an, theology and hadith, has many narrations concerning the life and battles of the Messenger of God, which not only shows Jabir's expertise in this field, but also it is very likely that he must have had some writings about the Prophet's life.

Ibn Aqil⁷³ says: We used to go with Imam Baqir to Jabir and inquire about the news of the Messenger of God and write down everything we heard. Accuracy in⁷⁴ some interpretations of biographers like Waqidi also speaks of his teaching, for example, Waqidi with the phrase "فكان جابر يحدث"⁷⁵ after

presenting two documents from Jabir shows that Jabir was teaching and they were either listening or writing; As Waqidi has the same interpretation for Ibn Abbas.⁷⁶

Among Jabir's narrators in the section of reports of the Prophet's life, there are a significant number of companions, their children and descendants, which shows that Jabir had a great knowledge of the events and news of the Prophet's life, so that he became a reference and a teacher for the companions and their children and descendants, whom themselves were present with their fathers in the events of the Prophet's era. In addition, some of his narrators are of famous biography writers like Shurahbil ibn Sa'ad, 'Asim bin 'Umar bin Qitadeh, and She'bi Abu 'Umar ' 'Amir bin Sharahil Kufi.

His reports about the events of the Prophet's era are not partial, but along with the events of Sirah, especially the ten years of Medina, detailed and long reports have been narrated from him, which show that he was fully engaged in this matter.

The comparison of Jabir's reports with the Companions and in the later stage with the Tabi'in shows Jabir's pioneering and his excellence as an expert in sirah. This specialization is due to three things: Jabir being of the companions and being from Medina, happening of the events of the ten years of the Prophethood in Medina and its surroundings and Jabir's active presence in the events, and the enmity and biased efforts of the Umayyad rulers and scholars such as 'Urwa with Bani Hashem and Ansar in the field of sirah and Ansar's confrontation with this enmity.

Therefore, in the two parts of relating Prophet's biography and

its recording, no one can reach Jabir, not even ‘Aisha. The relating Prophet’s biography is very clear from his narrations, and the second part may be the subject of discussion. Also, there are many narrations that indicate that Jabir had writings in biography.

A) Jabir's notebook or notebooks concerning sirah (Book of Jabir)

What has been said shows Jabir's involvement in sirah and its teaching and writing. Contrary to what is commonly known that ‘Urwa bin Zubayr or Musa bin ‘Uqbah, the master of al-Zuybar, were the first biographers, it must be said that the position of Jabir bin ‘Abdullah Ansari as a well-known personality of the companions of our Messenger of God, among the class of companions, has a privileged and

pioneering position in the field of sirah. The evidences are as follows.

First: Jabir was one of the writers of the Sahaba and his writings were being asserted. Abdul Razzaq San’ani reported from Mu’ammār about the book of Jabir bin ‘Abdullah that was with the famous Muhaddith Qatada ibn Di’amah (117 AD) and quoted some parts of it, presented this Qatada ⁷⁷ book to Sa’id bin Musayyib. Layth ⁷⁸ ibn Sa’d says: I came to Abu al-Zubair and asked him to show me his writings and books. He presented them and I said: Have you heard anything from Jabir? And he presented this scripture to me. According to ‘Aghili, Abul Zubair brought two books of Jabir for Layth. Others have also heard and written this scripture from Jabir. ⁷⁹

Ibn Abi Bashir says: I said to Abu Sufyan: Why don't you narrate from Jabir like Sulaiman Yashkari? He said: Because Suleiman wrote

down, but I did not write down. For this reason, Jabir's book was with him, and Qatada ibn Di'amah also copied it from Sulaiman Yashkri.⁸⁰ Even Jabir's book was with a group that presented it to Qatada ibn Di'amah and Hasan Baṣri and gave permission to use it.⁸¹

The distribution of Jabir's book to others is a good indication that Jabir's book was famous among muhaddiths during the period of Tabi'in, as Ahmad 'Abd al-Rahman al-Ṣawyan named ten of these people. Some of these people are included in the narrations concerning battles quoted by Jabir, and it shows that this book and scripture could be the contents of the Prophet's biography or a part of them;⁸²

In the series of records of the battles, some events have been narrated from Jabir. There are several long narrations (a complete battle was narrated in two pages or more) that are attributed to 'Abd al-

Rahman ibn Jabir from his father (Jabir), and none of the people of the chain of narrators except Jabir - have been introduced as authors. This shows that their main source was Jabir's text and notebooks, which were kept by his children as a family heritage, as is the case in similar cases. The same thing about the narrations of Hasan Baṣri and Abu al-Zubair from Jabir, is again indicative of a manuscript by Jabir that was narrated through these people.

Third: Long narrations have always been a sign of quoting from a written source, and according to the proof that Jabir had a book and scriptures and a book of interpretation and jurisprudence was reported for him, these are evidences that show Jabir in the field of prophetic life had the same method and procedure as well. Moreover, Jabir was one of the companions of Amir al-Mu'minin 'Ali who did not

believe in the prohibition of compiling hadiths, and his book and scriptures are proof of this. Therefore, it is unlikely that he turned to the oral method in the field of biographical writing.

b) Comparison of Jabir with the Companions concerning knowledge of Prophetic way of life (sirah)

Recognizing and explaining the role of Jabir in the compilation and development of sirah can be possible by comparing him with other biographers. The people who came after him and collected the hadiths of Jabir and others, although there were more and this is logical, but even with some of these people who are known as Sirah experts and have written books in this regard, it can be said that Jabir had more narrations.

First, it should be noted that Jabir is defined as one of the

Companions and from the age of the Companions, and as it has been said, this age was at most up to the 100th year of Hijri. This alone is enough for Jabir's role to be privileged over others in the field of knowledge of Prophetic tradition in terms of age, credibility, quality and quantity of news. Their knowledge and narrations can be examined in the three old books of *Sira Ibn Hisham*, *Maghazi Waqidi* and *Tabaqat al-Kubari* by Ibn Sa'ad.

Due to the prohibition of compilation of hadith among the Companions, there are few people who have been introduced to have many narrations and also have manuscripts in a way that they narrated hadiths and others wrote them down, and some Sahabeh also wrote down whatever they remembered. Some of these writings were belonged to the time when the Prophet was alive and some after his demise. These people, in addition to

Amir al-Mu'minin, who is the founder and flag bearer of the hadith compilation movement, include:

These people, in addition to Amir al-Mu'minin 'Ali, who is the founder and flag bearer of the hadith compilation movement, include: Anas bin Malik (93 AH); Moazban Jabal (180); Hanzala bin Rabi' Al-Katib (died during the time of Muawiyah); Abu Dhar Ghafari (32 AD), Rafi Bin Khadij Al-Ansari (AD 74); Abu Rafe' al-Madani, Molly Rasoolullah 1 (m35); Saad bin Obada Khazraj Ansari (150); Salman Farsi (34th century): For Ibn Azeb (72nd century); Aisha (M57); Abdullah bin Amr bin As (M63); Obaidullah bin Abi Rafi (80th century), Ali bin Abi Rafi (1st century); Ka'b bin Amr; Abu Musa Al-Ash'ari (AD 50); Sahl bin Abi Khashmah Madani (died between 41-60), Abu Hurairah Dosi (57 or 59 AD); Ibn Abbas (48 AD), Samra bin Jundab.

Except for people like 'Aisha, Sahl bin Abi Khashmah and Ibn 'Abbas, there is no one among these names who has started teaching and especially writing down the Prophet's sirah and their manuscripts are a collection of narrations from the Messenger of God about Ahkam, jurisprudence and jurisdiction. We only know that 'Abdullah bin Abi Waqi' is one of the companions who started compiling a book that is not about the Prophet's life and its events, but a list of the companions who accompanied 'Ali in the battles of Jamal, Siffin and Nahrwan. This book is called "*Tasmiyah Min Shahd Ma'a Amirul Mominin Al-Jamal Wa Siffin Wa Nahrawan Min Sahabah*".

The narrations of Sahl bin Abi Khashmah are also much less than those of Jabir, and they cannot be compared with them. Even though Ibn 'Abbas is famous for his multiplicity of narrations, his

narrations are mostly related to the interpretation of some verses and statements of rulings, and they do not have a narration structure like Jabir's narrations, although Ibn 'Abbas is also included in the circle of Ahl al-Bayt and Shia. Another problem of Ibn 'Abbas is his age (13 years old at the time of the Prophet's demise), but Jabir does not have such a problem and was present in the events of Medinah.

c) The privilege of Jabir's narrations on 'Aisha's narrations

As it is known, among the companions of the Messenger of God, except for 'Aisha, no one like Jabir was engaged in teaching the news of sirah. However, in a comparison between Jabir, 'Aisha, and then 'Urwa, who is one of the Tabi'in and narrators of 'Aisha's hadiths, one can regard some privileges for Jabir.

Most of Aisha's narrations are through 'Urwa. This issue can be investigated in comparison to Jabir's hadiths both from the point of view of the document and the content. From the point of view of the document, 'Aisha's narrations' documents have a significant difference due to her special position compared to Jabir.

First, 'Aisha (because of her young age (58-9 AH) and being a woman; in particular, for a special Qur'anic ruling for the Prophet's wives: "that they should stay in their homes" (the holy Quran, Ahzab: 33) and appear less in public gatherings, and the natural result of this special situation that in many incidents during the Mecca period (due to their young age) and the Medina period both the internal events, such as the events related to the war of Ahzab and its external events, i.e. in the battles and raids - except for Marisi' (Bani al-Mustaliq),⁸⁴ for the Haj⁸³

who was with the Prophet, in other occasions) could not be an eyewitness, and even if she narrated events for not being present in the events of the narrations, her narrations would not be Musnad (documented, adducible, citable); Like the news about the Prophet's marriage with Khadija⁸⁵, the news about Najashi, whose grave after his death⁸⁶, her narrations about the Ascension (Me'raj)⁸⁷; the slogan of the Muhajirin and Ansar in Badr⁸⁸ and his other reports about Badr incidents⁸⁹ and other news. This point is one of the most basic objections of the contemporary scholar 'Allameh Seyyed Jafar Morteza 'Ameli in evaluation of the narrations of 'Aisha in sirah; like what she narrated about the beginning of revelation.

In terms of content, according to the previous point and on the assumption of accepting the principle that the undocumented

news of the Companions should be treated as their documented news, but in terms of the nature of the matter, it is clear that reporting the news with an intermediary has more possibility of error, change or distortion than the news without an intermediary. In addition to these two issues, it is necessary to add the love and hatred that 'Aisha had towards 'Ali, which is a proven fact and cannot be denied.⁹⁰

Unlike the two mentioned cases, there were no such restrictions for Jabir bin 'Abdullah Ansari. He could have easily participated in the events and been an eye witness. From some narrations of sirah that he reported, it seems that Jabir paid full attention to this matter and for this reason he entered the battle field with Imam 'Ali in the battle with 'Amr bin 'Abduvad to witness the event closely. Even in cases where he was not present, or he himself did not hear anything from the

Messenger of God, he tried very hard to reach the main narrator so that he could ask what he wanted from the narrator and eyewitness without an intermediary.⁹¹ In the Mursal narrations of Jabir, only one narration was found, which is about the construction of the Kaba, and Ibn Hajar suggested that he narrated it from 'Abbas ibn 'Abd al-Muttalib.⁹² This article shows that although the narrations of the Sahaba have been accepted with justifications, these narrations are basically weak, and for this reason, it was tried to make them "documented".

He has observed truthfulness and trustworthiness in narrating the news of Sirah, which is proved by numerous evidences and the trust of later biographers in all of Jabir's narrations.

Also, due to the fact that he was from Medinah and he was not present in the events of Mecca, there is no narration of him from Mecca.

Even according to one opinion, due to not being present in Badr, the only narration he narrated about this battle is not Mursal, but he documented his narration to 'Abd al-Rahman bin 'Auf. This specialized and trustworthy approach of Jabir can be well understood from the following narration, which states that in order to hear the hadith of Qisas (revenge) that 'Uqbah bin 'Amer Jahni, or 'Abdullah bin Anis who stayed in Egypt had heard from the Prophet, he bought a camel and travelled there to hear the hadith.⁹³ Therefore, Jabir bin 'Abdullah Ansari should be considered one of the pioneers of migration to seek hadith. Acquiring hadith knowledge was so important for him that even though he was one of the Prophet's companions, he also narrated hadiths from many of his companions, and many of the Tabi'in elders who were famous muhaddiths and jurists have narrated from him. Such as Imam

Baqir, Anas bin Malik, Saeed bin Musayib, Suleiman bin Mehran (Ash), Abu Zubair Makki Tawoos bin Kisan, Urwa bin Zubair, Ata bin Abi Rabah, Qatadah, Mujahid, Shaabi and Hassan Basri.⁹⁴

After Badr, Jabir was present in many events in Medina and outside of Medina and was an eyewitness of the events. This made an opportunity for Jabir to narrate his observations without intermediaries.

d) Comparison of Jabir with Tabi'in and the first class of biographers, especially 'Urwah ibn al-Zubayr

There are many narrators narrating from Jabir among the Ahl al-Sunnah, and Hossein Watheghi, has named more than 166 people, some of whom were mentioned here. What is important in the discussion of Sirah are two points; First is among narrators narrating from Jabir, there are a significant number

of Companions (Sahabah), their children and descendants, which shows Jabir's great knowledge of the events and news of sirah, in a way that he became a reference and teacher for them and their children and descendants whom were present in the events with their fathers. Second, that some of narrators from him are famous biographers, like Shurahbil bin Sa'ad, 'Asim bin 'Umar bin Qatadeh, and She'bi Abu 'Umar 'Amir bin Shurahil Kufi.

Ancient sources and researchers' studies consider the beginning of biography writing to be from the end of the age of the Tabi'in, not the age of the Companions, therefore, Jabir should be considered as a pioneer in the field of biography writing. Among the Tabi'in, we can only mention Asbagh bin Nubatah and Salim bin Qais Helali of the companions of 'Ali (a.s.), as well as 'Urwa bin Zubair, both of whom are Shiites,

and of course, they have written works concerning sirah.

The comparison between Jabir and ‘Urwa, although an unfair comparison, and with the first biographers and based on Ahmad Amin's classification in the book of *Zuhi al-Islam* with the first class of biographers, of which ‘Urwa is one of them, until the year 123 (that is, the year of the death of Shurahbil bin Sa’ad Madani) will show Jabir's position better. These biographers are: Sa’id bin Sa’d bin ‘Ibadeh, Sahl bin Abi Khaythamah Madani (died during the reign of Muawiya 41-60), Sa’id bin Musayyib (94 AD), ‘Urwa bin Zubair (94 AD), ‘Ubaidullah bin Ka’b bin Malik Ansari (194 AD). 97), ‘Amer bin Shurahil (103 AD), ‘Aban bin Uthman bin ‘Affan (105 AD), Qasim bin Muhammad Bin Abi Bakr (107 AD), Wahb ibn Munabbih (110 AD), ‘Asim Bin ‘Umar Bin Qitadeh Madani (120 AD),

Shurahbil Ibn Sa’ad Madani (AD 123).

All these people are not only from Companions, except for the first four, but also are considered among the senior Tabi’in. From all the mentioned names, some believe that ‘Urwa was the first biographer, and others consider Musa bin ‘Uqbah (141 AD), who is in the third class of biographers, to be the pioneer.

The discussion of comparing Jabir with the mentioned people, although due to the class difference between him and others, it has nothing to do with the proof of our claim and can be considered off topic, but it is important to identify his place in the knowledge of sirah. By examining the narrations of these people in comparison with Jabir in the three main and old books of sirah, i.e. *Sirah Ibn Hisham*, *Maghazi Waqidi* and *Tabaqat Ibn Sa’ad*⁹⁵, it became clear that none of them -

except ‘Urwa - narrated as much narration as Jabir.

Among the total of Sa’id Ibn Musayyib's narrations, which are eighteen narrations, fifteen narrations are Mursal, and he narrated the other three narrations from Abu Bakr, Jubair Bin Mut’am, and Hakim Bin Hizam. But due to his birth year which is said at least two years after caliphate of ‘Umar⁹⁶, certainly his narration from Abu Bakr was Mursal.

Similar to Sa’id bin Musayyib, Sha’bi's narrations are almost entirely Mursal, and three of them are from Masruq, one is from Mughira bin Sha’ba, and the other is from ‘Urwa bin Muḍarris. The last person is unknown, and Masruq and Mughira are also enemies of Amir al-Mu'minin ‘Ali⁹⁷, as is Sha’bi, Masruq's disciple, and this issue can have an effect on the quantity and quality of events related to ‘Ali in the Prophet's life, as Al-Zubayr has

only narrated four narrations concerning ‘Ali related to Prophet, which do not have any special privilege in their contents for ‘Ali (a.s.), and ‘Umar and Abu Bakr also narrated them.

Regarding Wahab bin Munabbih, who according to *Yaqut Hamavi* which is of old books known for his many Israelis⁹⁸, here also his narrations in *sirah Ibn Hisham* book were only about Najran and the spread of Christianity there, and the main source of his two narrations about Hudaybiyyah and ‘Am al-Fath in *Tabaqat Ibn Sa’d* was Jabir.

Jabir and ‘Urwa bin Zubair

Regarding *sirah*, what can be searched about Jabir and ‘Urwa is the internal and external differences between these two in terms of biographical position. From a

quantitative point of view, 'Urwa has only 71 hadiths more than Jabir.

First, that the political position of Ansar in general and Jabir in particular has a clear difference compared to 'Urwa. The efforts of the Umayyads in suppressing the Ansar in different ways and the Shiites of Amir al-Mu'minin 'Ali restricted the political atmosphere for them, and explaining the events was not easy at all. But 'Urwa not only did not have this limitation, but according to historical sources and reports, 'Urwa was one of the companions of the Umayyads and was in their service.

Another thing is that the main source of 'Urwa's narrations in the part of the Prophet's biography is none other than 'Aisha, and even the main source of his Mursal narrations was 'Aisha. Other people, whose cases are very few, are either relatives of Zubiri or have only one narration; including Jabir.

Based on this, the same flaws that were present in 'Aisha's narrations, along with 'Aisha's political tendency and her views towards Ahl al-Bayt, also exists in 'Urwa's narrations, who was not more than an intermediary, and Zubayri's enmity with Ahl al-Bayt should also be considered in this regard. It should be noted that the hadiths of Jabir, who is one of the Companions and was a close witness of the events, have a scientific position in the history and are more reliable.

In addition, it should also be noted that Jabir's reports about the incidents of Medinah, which are mostly about battles, as given by Waqidi and Ibn Hisham, are long and lengthy reports.

¹ Baghavi, Mu'jam al-Sahabah, 1338. Ibn Athir, Usdul-Ghāba fi Ma'rafah al-Sahabah, vol. 1, p. 492

² Zirikli, Al-'Alamī vol. 2, p. 102

³ Dhahabi, "Syar A'lam al-Nubala", Vol. 3, p. 191

⁴ Tabarānī, Al-Mu'jam al-Kabir, vol. 2, p. 182; Ibn 'Asakir, " **Tarikh Medinah Dameshq**", vol. 11, p. 219

⁵ Ibn Qutaybah Dinvari, "Al-Ma'arif", p. 307; Abu Na'im Isfahani, Ma'rifah al-Sahabah, vol. 2, p. 529; Ibn 'Abd al-Bir, Al-Isti'ab fi Ma'rifah al-Ashab, vol. 2, p. 293

⁶ Ibn Hibban, "Mashahir 'Ulama' Al-Amsar", p. 30

⁷ For Jabir's own opinion on this matter, see. Khalifa bin Khayāt, "**Tarikh Khalifa**", p. 42; Ibn 'Abd al-Bir, "Isti'ab fi Ma'rifah al-Ashab, vol. 2, p. 220; Ibn Athir, "Usd al-ghabah fi Ma'rifat al-Sahabah", vol. 1, p. 493; Ibn Hajar 'Asqalani, "al-Isabah fi Tamiz al-Sahabah, vol. 1, p. 546

⁸ Ibn Athir, "Usd al-ghabah fi Ma'rifat al-Sahabah", vol. 1, p. 493; Amini, "Al-Ghadir", vol. 9, p. 363

⁹ Hakim Neyshaburi, al-Mustadrik 'Ala al-Sahihin, vol. 3, 565, Nisa'i, al-Sunan al-Kubra, vol. 5, p. 69; Tirmidhi, Sunan al-Tirmidhi, vol. 5, p. 354

¹⁰ Seyyed Ibn Tavus, Al-Yaqin, pp. 521-522

¹¹ Tusi, Ikhtiyar al-Ma'rifa al-Rijal, Vol. 1, p. 182; Hilli, Khulasah al-Aqval, p. 94

¹² Ibn Qudama Moqaddisi, Al-Mughani, vol. 5, pp. 126-127

¹³ Waqidi, Futuh al-Sham, vol. 1, p.158-174

¹⁴ Malik bin Anas, al-Maduna al-Kubra, vol. 2, p. 308

¹⁵ Ibn 'Abd al-Hakam, Fatuh Misr va Akhbaruha p. 458; Siyuti, Hasan al-Muhadira, p. 144

¹⁶ Tusi, al-Rijal, pp. 12, 37, 6, 77, 85, and 111

¹⁷ Mas'udi, Al-Tanbih val Ishraf, p. 198

¹⁸ Tusi, Ikhtiyar al-Ma'rifa al-Rijal, Vol. 1, p. 205

¹⁹ Mufid, Al-IKhtisas, pp. 222-224; Majlisi, Bihar al-Anwar, vol. 22, p. 347. Many of these narratives have been gathered by Saduq, see Al-Amali, Akhir Majlesi 43, p. 324

²⁰ Kulayni, Al-Kafi, vol. 5, pp. 528-529

²¹ Ibid., Vol. 1, pp. 527-532; Saduq, Kamal al-Din va Tamam Al-Ni'mah, p.

308; Mufid, Al-Irshad, vol. 3, p. 346, Tusi, Al-Gheibah Lil-Hujjah, p. 139 and 178

²² For more information, see *ibid.*, p. 527; Ibn Babawayh Qumi, Al-Imamiyah val Basrah, p. 103; Saduq, Kamal al-Din va Tamam Al-Ni'mah, p. 253, Nu'mani, Al-Gheibah, p. 70

²³ For more information see Ash'ari Qumi, Al-Nawadir, p. 82; Juhari, Muqtabat al-Athar fi Nas' Ala al-A'imah al-Athna 'Ashar, p. 9; Qumi, Maah Minqaba Min Manaqib Amir al-Muminin, p. 25; Mufid, Al-Irshad, vol.2, I 346; Tusi, Al-Gheibah Lil-Hujjah, p. 178; Seyyed Ibn Tavus, Al-Yaqin, p. 495

²⁴ Ibn Shahr Ashub, Manaqib Ale Abi Talib, vol. 1, p. 251.

²⁵ Mufid, Al-Amali, p. 168; Tusi, Al-Amali, p. 190

²⁶ Seyyed Ibn Tavus, al-Tahsin al-Asrar Ma Zad Min Akhbar Kitab Al-Yaqin, p. 570; *Ibid.*, p. 245

²⁷ Tusi, Akhbar Ma'rifah al-Rijal, Vol. 1, p. 182

²⁸ Mufid, Al-Jamal, p. 105; Ibn Abi al-Hadid, Sharh Nahj al-Balaghah, vol. 20, p. 221

²⁹ Ibn Shu'ba Harrani, Tuḥaf al-'Uqul 'an ale-Rasoul, pp. 186-188

³⁰ Saduq, Man La Yahdhuruh al-Faqih, Vol. 1, p. 432; Hilli, Nahayat al-Ahkam, vol. 1, p. 355

³¹ Wathighi, Jabir bin 'Abdullah Ansari, Hayat va Musnadah, pp. 168-321.

³² For more examples see Qumi, Manaqib Amir al-Mu'minin, p. 25; Kufi Manaqib al-Imam Amir al-Muminin vol. 1, pp. 211, 359 and 475; Sadouq, al-Amali, p. 149; Al-Maghribi, Sharh al-Akhbar fi Fada'il al-A'imah al-Athar, vol. 1, p. 422; Tusi, al-Amali, 79, 282; Tabari, Bisharat al-Mustafa lil-Shia al-Murtida, p. 44; Ibn Abi 'Asim, Kitab al-Sunnah, p. 590

³³ Tusi, Al-Amali, pp. 501-500

³⁴ Mufid, Al-Irshad, vol. 2, p. 97

³⁵ *ibid.*, Mar-al-Shia, p. 46

³⁶ Tusi, Miṣbah al-Mutihajid, p. 787.

³⁷ Kulayni, Al-Kafi, vol. 7, 114.

³⁸ Shushtari, Qamus Al-Rijal, Vol. 2, p. 516

³⁹ Kulayni, Al-Kafi, vol. 1, p. 269; Mufid, al-IKhtisas, p. 62

⁴⁰ Hemyari, Qurb al-Ostad, p. 38; Mufid, *ibid.*, p. 63

⁴¹ Saduq, Al- IKhtisas, vol. 603-610

⁴² Ibn Qutayba, al-Imamiyah val-Siyasiyah, vol. 1, p. 236; Ibn Abi 'Asim, Al-Ahad val-Mathani, vol. 3, pp. 391-392

⁴³ Imam Sajjad, Al-Sahifah al-Sajjadiyeh, p. 309, prayer 144; Ibn Tavus, Iqbal al-'A'mal, pp. 488-894

⁴⁴ Kulayni, Al-Kafi, vol. 1, pp. 469-470; Tusi, Ikhtiyar Ma'rifah al-Rijal, vol. 1, pp. 217-218; Mufid, al- IKhtisas, p. 62.

⁴⁵ Considering the time of birth of Imam Baqir (114-57), it seems that this movement was related to the 60s or 70s of Hijri.

⁴⁶ Kulayni, Al-Kafi, vol. 1, pp. 469-470; Tusi, Ikhtiyar Ma'rifah al-Rijal. Vol. 1, p. 220.

⁴⁷ Baji, al-Ta'dil val-Tajirih, vol. 1, p. 455

⁴⁸ Ibn Hazm, Ashab Al-Fatiyyah Min al-Sahabah val Tabi'in, p. 46

⁴⁹ Dhahabi, Siyar A'lam al-Nubala. Vol. 3, p. 190,

⁵⁰ Juhari, Tadhkirah al-Huffaz, vol. 1. p. 43

⁵¹ Wathighi, Jabir bin 'Abdullah Ansari Hayatah va Musandeh, pp. 75-76

⁵² Baba'ei, History of Qur'an Interpretation, p. 138

⁵³ Amin 'Amili, Mustadrakat A'yan al-Shia, Vol. 4, p. 46

⁵⁴ For more examples, refer to Ibn Yunus, Tarikh al-Misriyin, vol. 1, p. 159; Ibn Abi Khaytamah, al-Tarikh al-Kabir, vol. 2, pp. 147 Bukhari, Sahih al-Bukhari, vol. 5, pp. 1171-170, vol. 2, pp. 74-75; Ibn Abi 'Asim, Al-Awa'il, p. 67; Qumi, Shadhan bin Jibri'il, al-Fada'il, p. 1138 Ibn Shahr Ashub, Manaqib Ale Abi Talib, vol. 2, p. 276

⁵⁵ Abu Na'im Iqbani, Dala'il al-Nubuwwah, vol. 2, pp. 353-354; Ibn Tawus, Al-Tara'iq fi Ma'rifah al-Tawa'if, p. 144

⁵⁶ Ibn Kathir, Jame' al-Masanid val-Sunan, vol. 24, pp. 168-169; Ibn Abi 'Asim, Kitab al-Sunnah, p. 390

⁵⁷ Ibn 'Abd al-Bir, al-'Isti'ab, vol. 2, p. 293; Ibn Athir, Usdul Ghayah, vol. 1, p. 493; Dahhabi, Tazkira al-Huffaz, vol. 1, p. 43

⁵⁸ Ibn Hazm Andulsi, Asma' al-Sahaba al-Ruwat, p. 41; Ibn Juzi, Talqih Fahum Ahl al-Athar, p. 636; Ibn Kathir, Jami' al-Masanid val-Sunan, vol. 9, p. 29;

Dhahabi, *Siyar Al-'Alam al-Nubala'*, vol. 3, p

⁵⁹ Ibn Hajar '*Asqalani*, *Fath al-Bari's* introduction, p. 475,

⁶⁰ Dhahabi, *Siyar Al-'Alam al-Nubala'*, vol. 3, p. 194.

⁶¹ Abu 'Ali *Musili*, *Musnad*, Vol. 3, pp. 292-400.

⁶² Ibn Kathir, *Jami' al-Masanid val-Sunan*, vol. 24-25

⁶³ Abu Na'im Isbahani, *Ma'rifah al-Sahaba*, vol. 2, p. 530.

⁶⁴ For more examples ibn Abi Khatimah, *al-Tarikh al-Kabir*, vol. 2, pp. 20-38; Hemyari, *Qurb al-Isnad*, p. 110

⁶⁵ Ibn Athir, *Usdul-Ghaba*, vol. 2, 1531-531 Mizzi, *Tahdhib al-Kamal*, vol. 4, 444-448; Ibn Athir, *Usdul-Ghaba*, vol. 1, p. 483; Dhahabi, *Siyar 'Alam al-Bilad*, vol. 3, pp. 189-190, to see the list of Jabir's narrators, see *Wa'ifi* Jabir bin 'Abdullah *Al-Ansari*, *Hayatah and Musnadah*, pp. 81-88

⁶⁶ Hilli, *Khulasah al-Aqwal*, p. 32; *Mamaqani*, *Tanqih al-Maqal*, vol. 1, p. 200

⁶⁷ Ibn 'Asakir, *History of the city of Damascus*, vol. 11, p. 239; Ibn Hajar, *al-'Isabah*, vol. 1, p. 546

⁶⁸ Ibn Athir, *Usdul-Ghabah*, vol. 2, p. 529

⁶⁹ Dhahabi, *Siyar A'lam Al-Nubala*, Vol. 3, p. 189

⁷⁰ *Suyuti*, p. 23

⁷¹ Ibn 'Asakir, *History of the city of Damascus*, vol. 11, p. 237

⁷² Ibn Numeyri, *Tarikh Al-Madinah al-Munawarah*, vol. 1, pp. 93-94

⁷³ 'Abdullah bin Muhammad; To see his biography see Mizzi, *Tahdhib al-Kamal fi Asma' al-Rijal*, vol. 16, pp. 78-85

⁷⁴ Al-Baghavi, *Mu'jam al-Sahabah*, Vol. 1, pp. 444-445, it is appropriate to note that this process happened during the Imam's childhood, not during his youth, let alone the period of Imamate, when most likely Jabir was not alive. In addition, writing the hadiths and events of the prophetic age in the language of Jabir does not necessarily mean Imam Baqir was learning from him, so that something is added to his knowledge, but the interpretation of it as in Baghvi, *Ma'jam al-Sahabah*, Vol. 1, pp. 444-445, it is appropriate to note that this process happened during the Imam's childhood, not during his youth, let alone the period of Imamate, when most likely Jabir was not alive. In addition, writing the hadiths and events of the prophetic age in the language of Jabir in relation to Imam Baqir does not necessarily

mean the knowledge of that Imam, so that something is added to his knowledge, but the interpretation of it as in Imam Sadiq's narration came earlier was for the purpose of Imam Baqir being able to narrate the hadiths of the Prophet and the events of the prophetic era from Jabir's tongue to the people so that they would accept them and not be the so-called transmitter of Imam's narrations.

⁷⁵ Waqidi, Al-Maghazi, vol. 1, p. 471; Volume 3, p. 1034

⁷⁶ Ibid., Vol. 1, pp. 474-476

⁷⁷ Mizzi, Tahdib al-Kamal fi Asma' al-Rijal, vol. 23, p. 508

⁷⁸ Al-Sawayan, Sahaif al-Sahabah, p. 139

⁷⁹ Ahmadi Miyaniji, Makan al-Rasoul, vol. 1, pp. 436-436

⁸⁰ Mizzi, Tahdib al-Kamal fi Asma' al-Rijal, vol. 23, p. 508. For this reason, it is widely believed that whenever Abu Sufyan narrates from Jabir, the book of Sulayman Shukri is meant, see Hakim Neyshaburi, Ma'rifah 'Ulum al-Hadith, p. 104. It is clear that according to the mentioned article, Sulayman's book is also a copy of Jabir's book.

⁸¹ Tirmidhi, Sunan al-Tirmidhi, vol. 2, p. 388; Hakim Neyshaburi, ibid., p. 110; Khaṭīb al-Baghdadi, al-Kifayah fi 'Ilm al-Riwayah, p. 392; Ahmadi Miyaniji, Makatib al-Rasoul, vol. 1, p

⁸² Of course, it should not be expected that what was written about the Prophet's life in Jabir's book was in the form of biography writers of the later periods. This is an improper expectation, and it is obvious that every science has stages and development and its first period should not be compared with the middle and final periods of that science.

⁸³ Ibn Hisham Himyari, al-Sirah al-Nabawiyah, vol. 3, p. 309; Waqidi, Al-Maghazi, vol. 1, p. 426; Tabari, Tarikh Tabari, vol. 2, p. 611

⁸⁴ Tabari, ibid., vol. 3, pp. 44-48

⁸⁵ Ibn Sa'd, al-Tabaqat al-Kubari, vol. 1, p. 132; Tabari, ibid., vol. 2, p. 36

⁸⁶ Ibn Ishaq, Sirah Ibn Ishaq, vol. 4, p. 201

⁸⁷ Ibn Sa'd, al-Tabaqat al-Kubari, vol. 1, pp. 213-214; Biladhuri, Ansab al-Ashraf, vol.1, p.300.

⁸⁸ Waqidi, Al-Maghazi, Vol. 1, p. 71

⁸⁹ Ibn Hisham, al-Sirah al-Tuwbah, vol. 2, pp. 291-292; Waqidi, al-Maghazi, vol. 1, pp. 130-131; Tabari, Tarikh al-Tabari,

vol. 2, p. 256; Ibn Sa'd, *al-Tabaqat al-Kubra*, vol. 8, p. 25

⁹⁰ The biography of 'Urwa and Zubayrian's source section, pp. 41-44 and 128-140

⁹¹ Mufid, *Al-Irshad*, Vol. 1, pp. 101-104

⁹² Ibn Hajar 'Asqalani, *Fath al-Bari* in *Sahih al-Bukhari*, p. 111.

⁹³ Ibn Abi 'Asim, *al-Ahad val-Mathani*, Vol. 4, p. 79; Al-Suyuti, *Is'af Al-Mabta fi Rijal Al-Muvata*, pp. 145-146

⁹⁴ Abu Na'im al-'Isbaha'i, *Ma'rifah al-Sahabah*, vol. 2, pp. 531-533; Ibn Athir, *Usdul Ghabah*, vol. 1, p. 484; Dhahabi, *Siyar al-'Alam al-Nubla*, vol. 3, pp. 10-189. see list of narrators from Jabir, Wathiqi, Jabir ibn 'Abdullah al-Ansari's life and documentation, pp. 81-8

⁹⁵ Ibn Sa'd, *al-Tabaqat al-Kubra*, Vol. 1, p. 24

⁹⁶ Ibn Sa'd, *"Tabaqat al-Kubra"*, vol.5:90. Another narration is that he was born two years before 'Umar's death, see *ibid*.

⁹⁷ Mughira's enmity with Imam 'Ali is well-known, about Masruq bin Ajda' Hamdani Kufi, who was one of the jurists, commentators of the 'Uthmani sect and one of the enemies of 'Ali, see Hedayat Panah, "reflection of 'Uthmani

thinking in the incident of Karbala", in 218.

⁹⁸ Ibn Nadim attributes the authorship of a book titled "al-Mubtada'" to him. And he points out that there is a similarity between this book and the first part of the biography written by Ibn Ishaq. Only a very small amount of the Prophet's news has come down to us by Wahab ibn Munabbih, recently a small part of these materials written on old Egyptian papers has been found in Scott Reinhardt's collection that the pledge of allegiance is recorded in it. In the first part of his biography, Ibn Ishaq uses material from Wahab ibn Munabbih, see Waqidi, *History of the Prophet's Wars*.