

## Ibn Hazam,s Methodology and Resources in the Compendiums of the Prophet,s Biography

**Nudaa Eadnan Eabd<sup>1</sup>, Wadad Kurdi Thalj<sup>2</sup>**

<sup>1,2</sup>Tikirit University, college of Education for Girls. Email: Nada.Adnan23@st.tu.edu.iq. Wadad.th@tu.edu.iq

### KEYWORDS

Methodology, Ibn Hazm, Biography of The Prophet, Resources, Comprehensive Biography

### ABSTRACT

Ibn Hazm of Córdoba (d. 1064 CE) was a seminal figure in Islamic scholarship, particularly renowned for his contributions to the study of the Prophet Muhammad's biography (Sira). His approach to compiling and analyzing biographical accounts of the Prophet was characterized by a rigorous methodology and an extensive use of diverse resources. Ibn Hazm's methodology in the study of the Prophet's life involved a critical examination of sources, emphasizing the importance of authenticity and consistency. He meticulously scrutinized the chains of narration (isnad) and the content (matn) of various reports to assess their reliability. In his compendiums, Ibn Hazm drew upon a variety of resources, including earlier works by prominent scholars, oral traditions, and written texts. He employed a comparative approach, cross-referencing multiple accounts to reconcile discrepancies and establish a coherent narrative. His work also reflected his broader intellectual stance on the integration of historical and legal perspectives, providing a comprehensive view of the Prophet's life and its implications for Islamic jurisprudence and theology. Ibn Hazm's contributions remain influential in the study of Islamic historiography, offering valuable insights into early Islamic scholarship and the methodologies used to preserve and interpret the life of the Prophet Muhammad.

### 1. Introduction

Our master Muhammad (may God bless him and grant him peace), and upon his good and pure family and companions, and those who follow them in righteousness until the Day of Judgment, and after. The best thing for students of knowledge, and what researchers are interested in after the Holy Qur'an and the Noble Hadith, is the study of the Prophet's biography. Because of the lessons, treasures of wisdom, and good effects it contains; It is the practical model of what a Muslim should be in his behavior and actions. Biography books are considered a source of reference for other books, especially books of interpretations that documented the events of the Prophet's biography, when interpreting Qur'anic verses that mention an event, a battle, or a situation in the biography. These situations and events are considered fertile ground for interpreters with the knowledge they provide of the reasons for the revelation of the verses and situations. In which it was revealed, and the country of Andalusia - may God return it to the country of Islam - was famous for many scholars who wrote about the biography of the Prophet, including the Imam, Abu Muhammad Ali bin Ahmed bin Saeed bin Hazm Al-Andalusi Al-Qurtubi Al-Zahiri (d. 456 AH), compiler of the book "Jami' Al-Birah". Prophetic; so I studied his method and resources. First: The importance of the topic: The importance of the study appears in examining the approaches to the Prophet's biography among the Andalusians, and knowing their agreement and disagreement with other people who walk. Second: The approach followed: As for the approach I followed during the study, it can be summarized in the following points: The inductive approach: which is an extensive reading of the books "The Compilations of the Prophet's Biography" and "Al-Durar fi Akhtasar Al-Maghazi wal-Siyar" and determining the vocabulary relevant to the study. For the purpose of taking advantage of it.

The historical approach: This is the approach in which I discussed information and historical events related to the lives of Ibn Hazm and Ibn Abd al-Barr, as well as what concerns the dates of the Prophet's biography. Third: Research plan: It included two sections. The first section: Imam Ibn Hazm's approach in his book, The Complete Biography of the Prophet The second section: Imam Ibn Hazm's resources in his book "The Complete Biography of the Prophet." May God's blessings and peace be upon our master Muhammad and his family. The first section: Imam Ibn Hazm's approach in his book, The Complete Biography of the Prophet. It is necessary to explain the author's methodology in his book. Because it is one of the necessities of solid scientific research, and one of its basic components; Because the methodology may differ from one author to another, and it also

differs from one era to another, and the book (Completes of the Prophet's Biography by Imam Ibn Hazm, may God have mercy on him) is one of the respected biography books, and whoever reads this book and follows the biography narrations in it will notice the following: Ibn Hazm (may God have mercy on him) wrote this book in a manner similar to what his sheikh Ibn Abd al-Barr wrote, with some disagreement. Ibn Hazm's approach in his book: "Completes of the Prophet's Biography" is similar in some narrations to what his sheikh Ibn Abd al-Barr wrote in his book "Al-Durar fi Ikhtasar al-Maghazi wa al-Siyar." His agreement with him is clear in the battles, and the names of the Muslims who participated and were martyred in them, and the polytheists who were killed or captured, and he used to quote from his sheikh in the text or with a slight change.

Ibn Hazm independently follows Ibn al-Barr in some narrations, and sometimes he differs from him in approach, including his mention of his miracles (may God bless him and grant him peace) in a sequential manner. )As well as his conquests (may God bless him and grant him peace) )The same applies to his umrahs, his envoys, his princes, his scribes, his guards, his muezzins, his preachers, his poets, his messengers to kings, and so on. He mentions the Qur'anic verses related to the Prophet's biography, including what was revealed from the Qur'an regarding those fleeing the Battle of Uhud, which is the Almighty's saying: Yes Yes ( ). He mentioned the revelation of the Almighty's saying: On the shooting of the Messenger of God (may God bless him and grant him peace) at the polytheists with a handful of pebbles in his hand, on the Day of Hunayn ( )There is not one of them without being struck by it. Ibn Hazm does not mention the hadith in his book unless the hadith relates to the narration of the Prophet's biography, and among that is what he reported in the Conquest of Mecca: "And peace and blessings be upon him entered Mecca from its upper part, on the Sunday of the fourth of the month of Dhul-Hijjah in the year ten, and on his way he commanded whomever he wished to perform the crescent moon." With Hajj, let him do so, and whoever wants to perform the ihram with Umrah, let him do so, and whoever wants to combine the two, let him do so. When he approached Mecca, he ordered whoever had a sacrifice with him to combine Umrah and Hajj, and he ordered everyone who did not have the sacrifice to combine the Hajj with an Umrah, and he was asked about their enjoyment of that. Is this for them or forever? He (may God's prayers and peace be upon him) said: (Rather, forever. Umrah is included in Hajj until the Day of Resurrection.

His ability to give weight, Ibn Hazm (may God have mercy on him) may sometimes give weight between his narrations in the biography, including his saying: "After the conquest of Banu Qurayza, the Messenger of God (may God bless him and grant him peace) stayed for the remainder of Dhul-Hijjah, Muharram, Safar, Rabi' al-Awwal, and Rabi' al-Akhir. And Jumada al-Ula, then he left - which was the sixth month of the conquest of Banu Qurayza, in the third month of the sixth year of the Hijra, as they said, and the correct view is that it was the fifth year - heading to Banu Lahyan -" He mentions solitudeSo in the biography, mentioning his reason, including his saying: "He was resurrected."(May God bless him and grant him peace)Ubaida bin Al-Harith bin Al-Muttalib at the bottom of Thaniyat Al-Murra, and Hamza bin Abdul Muttalib was sent( )To the sea coast on the side of Al-Eis( )These two missions were very close or together, so there is a difference in which of them was before, and they were his first mission and the first banner he raised.". He mentions the narration from the biography and mentions with it the reason for the revelation, if any, including his saying: "And it was said that Abu Quhafa said: O my son, I see you freeing weak slaves. If you free a people, they will flog you; so Abu Bakr said to him: O father, I want what I want." )It was said: In it, God Almighty revealed. Ibn Hazm (may God have mercy on him) sometimes explains the locations of the countries, such as when he says: "The migration to the land of Abyssinia, which is to the west of Mecca, and between the two countries are the deserts of Sudan, and the sea leading from Yemen to Al-Qalzam". And he said: "Then he continued his journey until he descended on Gharan, which is a valley between the mountains." )And Asfan) )These are the homes of Banu Lahyan." Ibn Hazm (may God have mercy on him) narrates most of the stories and narrations he mentions in his clear style and sober expressions, such as his statement regarding the Prophet (may God's prayers and peace be upon him): "He trims his sandals, patches his garment, serves in his family's profession, and cuts the meat with them. He is the most shameful of people. He does not fix his gaze on anyone's face. He

responds to the calls of the slave and the free man, and accepts gifts even if they are a mouthful of milk or a leg of a rabbit, and he rewards them and eats them. He does not accept charity or eat them. The female slave and the poor follow him, and he follows them wherever they call.” Ibn Hazm (may God have mercy on him) supports his narrations from the biography with the noble Prophet’s hadith, including his saying: “Then the Messenger of God (may God’s prayers and peace be upon him) departed from Taif’ )To Al-Jarana ( )A delegation of Hawazin Muslims came to him there, wanting to do so. The Messenger of God (may God’s prayers and peace be upon him) gave them a choice between their children and their children and their wealth, so they chose their children and their children. So the Messenger of God (may God’s prayers and peace be upon him) ordered them to speak to the Muslims about that, so they did. He (may God’s prayers and peace be upon him) said (Whatever belongs to me and Banu Abd al-Muttalib is yours) ( )”( ).

Ibn Hazm (may God have mercy on him) uses the word narrated, as in his saying, “It was narrated that the first one to pray facing the Kaaba was Abu Saeed bin Al-Mu’alla (the Ansari)”. The second section: Imam Ibn Hazm’s resources in his book “The Complete Biography of the Prophet.” In light of my study of the book “Jami’ al-Birah al-Nabawiyah” by Ibn Hazm, I found that he did not mention his sources from which he took except a few of the books on which he relied. This book was devoid of mentioning the chains of transmission, and this means that he deleted his oral sources, so the study will be in the books from which he took, He mentioned it in his book: The biography of Ibn Ishaq “The Book of Sirs and Conquests”, Muhammad bin Ishaq bin Yasar al-Muttalabi with loyalty, Al-Madani (d. 151 AH - 768 AD), a book printed by Dar Al-Fikr - Beirut, 1398 AH / 1978 AD. Ibn Hazm stated clearly about quoting him in one place, which is his saying: “Ibn Ishaq mentioned on the authority of Al-Zuhri, on the authority of Ubayd Allah ibn Abdullah and others: that the contractor for Saad ibn Ubadah was Usayd ibn Al-Hudayr”. Al-Maghazi, By Muhammad bin Omar bin Waqid al-Sahmi al-Aslami bi al-Wala’, al-Madani, Abu Abdullah, al-Waqidi (d. 207 AH-823 AD), and it is a book printed in several editions, including the Dar al-Alami edition - Beirut 1409-1989.

Ibn Hazm stated the quotation from him in three places, including his saying: “Then the Messenger of God, may God bless him and grant him peace, married Juwayriyah bint Al-Harith bin Abi Dirar, whose name is Habib, bin Al-Harith bin Abid bin Malik bin Judhaymah, who is the divorced one, from Khuza’ah, and before him she was with a man. One of her paternal uncle’s sons, his name is Abdullah bin Jahsh Al-Asadi, and she died in the year fifty-six in Rabi’ Al-Awwal, and Marwan prayed over her, Al-Waqidi said. Layers of Khalifa bin Khayyat Abu Amr Khalifa bin Khayyat bin Khalifa Al-Shaybani Al-Asfari Al-Basri (d. 240 AH - 854 AD), a book printed by Dar Al-Fikr for Printing, Publishing and Distribution, 1414 AH - 1993 AD. Ibn Hazm stated that he was quoted in one place, which is his saying: “The Messenger of God, may God’s prayers and peace be upon him, had Umm Kulthum, who was the youngest of his daughters. She was in the kingdom of Utbah ibn Abi Lahab, but he did not enter into it, so he divorced her, and Uthman ibn Affan married her, and she died with him during the lifetime of the Messenger of God, may God’s prayers and peace be upon him.” May God bless him and grant him peace, in the ninth year of the Hijra, said by Khalifa bin Khayyat. The history of Abu Hassan Al-Zayadi Al-Hasan bin Othman bin Hammad bin Hassan bin Abdul Rahman Yazid, Abu Hassan Al-Zayadi (d. 242 AH - 857 AD), and I did not come across his book. Ibn Hazm stated that it was narrated from him in three cases.

## 2. Conclusion

Praise be to God, thanks to whom good deeds are accomplished, and prayers and peace be upon our Master Muhammad master of beings, And on His family and companions, and after this study I reached several results, the most important of which are: Ibn Hazm traced the details of the Prophet’s biography and its events, whether related to the Meccan era represented by the revelation, the conversion of the first companions to Islam, their migration to Abyssinia and then the migration to Medina, his marriage (may God bless him and grant him peace), and the position of the people of Quraysh regarding the call of the Prophet (may God bless him and grant him peace). As well as what concerns the civil era and the construction of the mosque, the invasions, and the spread of Islam

throughout the Arabian Peninsula. Ibn Hazm mentions the narrations and events of the Prophet's biography, taking into account the chronology of the events of the biography, as the historical approach and chronology are the basis for presenting facts and events. Ibn Hazm mentions some of the events of the Prophet's biography in a brief manner, and both of them choose what is authentic from the narration. Our last supplication is: Praise be to God, Lord of the Worlds, and may God's blessings and peace be upon our Master Muhammad and his family and companions.

## Reference

- [1] Ibn Hazm, Abu Muhammad Ali bin Ahmed bin Saeed Al-Andalusi Al-Dhahiri (d. 456 AH/1046 AD), *Jami' al-Birah al-Nabawiyyah*, (Dar al-Kutub al-Ilmiyyah - Beirut).
- [2] Abu Naim, Ahmed bin Abdulla bin Ahmed bin Ishaq bin Musa bin Mahran Al-Asbahani (d. 430 AH - 1039 AD), *Knowledge of the Companions*, ed.: Adel bin Yusuf Al-Azzazi, 1st edition, Dar Al-Watan Publishing, (Riyadh, 1419 AH - 1998 AD).
- [3] Al-Bukhari, Muhammad bin Ismail Abu Abdullah Al-Bukhari Al-Jaafī (256 AH - 870 AD), *Sahih Al-Bukhari*, ed.: Muhammad Zuhair bin Nasser Al-Nasser, 1st edition, (Dar Touq Al-Najat, 1422 AH - 2002 AD).
- [4] Al-Bakri, Abu Ubaid Abdullah bin Abdul Aziz bin Muhammad Al-Bakri Al-Andalusi (d. 487 AH - 1094 AD), *Dictionary of the Names of Countries and Places*, 3rd edition, Alam Al-Kutub, (Beirut, 1403 AH - 1983 AD).
- [5] Revising the investigation into the hadiths of commentary, Shams al-Din Muhammad bin Ahmad bin Abdul Hadi al-Hanbali (d. 744 AH - 1344 AD), edited by: Sami bin Muhammad bin Jadallah and Abdul Aziz bin Nasser al-Khabani, 1st edition, *Adwa' al-Salaf* (Riyadh, 1428 AH - 2007 AD). ).
- [6] Al-Hakim, Muhammad bin Abdullah bin Muhammad bin Hamdawayh bin Nu'aym bin Al-Hakam Al-Dhabī (d. 405 AH - 1015 AD), *Al-Mustadrak on the Two Sahihs*, edited by: Mustafa Abdul Qadir Atta, 1st edition, (Dar Al-Kutub Al-Ilmiyya - Beirut, 1411 AH - 1990 AD).
- [7] Al-Hamawi, Shihab al-Din Abu Abdullah Yaqut bin Abdullah al-Rumi (d. 626 AH - 1229 AD), *Dictionary of Countries*, 2nd edition, Dar Sader, (Beirut, 1416 AH - 1995 AD).
- [8] Abd al-Barr, Abu Omar Yusuf bin Abdullah bin Muhammad bin Abd al-Barr bin Asim al-Nimri al-Qurtubi (d. 463 AH - 1070 AD), *Al-Durar fi Ikhtires Al-Maghazi wal-Sir*, edited by: Dr. Shawqi Deif, Dar Al-Maaref, 2nd edition, (Cairo, 1403 AH - 1982 AD). ).
- [9] Al-Kalabadhi, Ahmad bin Muhammad bin Al-Hussein bin Al-Hassan, Abu Nasr Al-Bukhari (d. 398 AH - 1008 AD), *Guidance and Guidance in Knowing Trustworthy and Trustworthy People*, ed.: Abdullah Al-Laithi, 1st edition, Dar Al-Ma'rifa (Beirut, 1407 AH - 1987 AD).
- [10] Muslim, Muslim bin Al-Hajjaj Abu Al-Hasan Al-Qushayri Al-Naysaburi (d. 261 AH - 875 AD), *Sahih Muslim*, ed.: Muhammad Fouad Abdul Baqi, Dar Ihya' al-Turath al-Arabi (Beirut, d. t.).
- [11] Al-Nasa'i, Abu Abdul Rahman Ahmad bin Shuaib bin Ali Al-Khorasani, Al-Nasa'i (d. 303 AH - 916 AD), *Al-Sunan Al-Kubra*, authenticated and its hadiths produced by: Hassan Abdul Moneim Shalabi, 1st edition, (Al-Risala Foundation - Beirut, 1421 AH - 2001 AD).