

# *CHAPTER 1*

## ***SĪRAH*: A LITERATURE REVIEW**

*Sīrah* is a branch of early Islamic literature, which means “way of going”, “way of act” or “conduct” or we can say “way of life”. These all meanings are synonymous with the word *Sunna*, the acts or practices of Prophet Muḥammad (peace be upon him). *Sīrah* is derived from Arabic word *Sāra* which means “to travel” or “to be on journey”. The word *Siyār* is a plural term for *Sāra* that has been used for “rules of war and dealing with the non-Muslims”. Word *sīrah* occurred forty-five times in the *Qur’ān*. Earlier it was used only for the purpose of history and stories of kings and great personalities but after the advent of Islam it became a terminology that has been used for the biography of Prophet Muḥammad (peace be upon him). The *sīrah*, *Sīrat Rasūl Allah* or *al Sīrah al Nabawiyah* has become widely used term for the biographical accounts of Prophet Muḥammad (peace be upon him).<sup>1</sup>

There is a vast difference between the biography of an ordinary man, king, poet, philosopher, ascetic, and a messenger of Allah. It does not contain only material things, which are common with other mortals, but also extraordinary facts, like Divine revelations, miraculous facts and other phenomena nearly distant to ordinary people.<sup>2</sup>

The life history of Prophet Muḥammad (peace be upon him) is an essential lesson to lead the knowledge of truth, not only for Muslims but for whole humanity, which is not necessary only for religious or Islamic but also literary, moral and cultural life. We can say it is an important source for guiding us on the right path to gain better life here and hereafter.<sup>3</sup>

The word *sīrah* deals with the biographical details of the Prophet Muḥammad (peace be upon him), his actions, sayings, doing, deeds and tacit approvals. The question arises that then what is *ḥadīth*? *Ḥadīth* means narrative or talk, which is used for tradition, being an account what the Prophet Muḥammad (peace be upon him) said, did and his unstated approval of something said or done in his presence. In another words *ḥadīth* is a report of Prophet Muḥammad’s (peace be upon him) statement, act, silent approval or an incident that took place in his life.<sup>4</sup> Unlike *ḥadīth*, *sīrah* is used for the biography of Prophet Muḥammad (peace be upon him) from his birth to death and all the persons and events related to it in chronological order which

is called continuation or *tasalsul*.<sup>5</sup> The *ḥadīth* is ethical/legal content whereas the *sīrah* narrates and sketches the outward facts of his life.<sup>6</sup>

Different Muslim scholars are define *sīrah* in their own way such as, according to Rizwi Faizer, *sīrah* means “the way”, is, for the student of Islam synonymous with biography, and particularly the biography of the Prophet Muḥammad (peace be upon him). The *Kitāb Sīrat Rasūl Allah*, which tells the life of Prophet Muḥammad (peace be upon him) from birth to death, is the title given by Ibn Hishām (d. 834 C.E.) to his edition of three compilations of traditions regarding ancient legends, Muḥammad’s birth, early life and mission, and the expeditions of Prophet Muḥammad (peace be upon him) right up to the moment of his death, that had been brought together by the greatest compiler of ‘Abbasid times Muḥammad Ibn Ishāq (d. 767 C.E.) entitled, *Mubtadā’, Mab’ath, and Maghāzi*.<sup>7</sup>

The *sīrah* of Prophet Muḥammad (peace be upon him) has been one of the most prominent genres in the Islamic literary tradition from the period of the *Ṣahābah* to the present. It provides role model for the believers in the spiritual, socio-political and legal aspects. It encompasses individual/private and collective/public sphere of life. The multi-dimensional personality of the Prophet Muḥammad (peace be upon him) is a lode-star guiding as well as illuminating the ways leading to human emancipation, peace, progress and salvation. The *Qur’ān* says:

وَمَا كَانَ لَهُ عَلَيْهِمْ مِنْ سُلْطَانٍ إِلَّا لِنَعْلَمَ مَنْ يُوْمِنُ بِالْآخِرَةِ مِمَّنْ هُوَ مِنْهَا فِي شَكٍّ وَرَبُّكَ عَلَىٰ كُلِّ شَيْءٍ  
حَفِيظٌ

“Ye have indeed in the messenger of Allah a beautiful pattern (of conduct) for anyone whose hope is in Allah and the Final Day, and whose engages much in the Praise of Allah.”<sup>8</sup>

Therefore, a large number of *sīrah* works have been written by scholars from different perspectives highlighting different dimensions of it both in the past and in the present time. The trend is gaining more and more momentum in the face of changing circumstances and new challenges of contemporary global world.

## 1.1 Significance of *Sīrah*

*Sīrah* or life of Prophet Muḥammad (peace be upon him) has been a subject of immense significance of Muslim scholarship as well as for the common man. A normative source of guidance for the Muslims, *sīrah* has been the subject of a long and unending series of books and studies by the historians, traditionists, jurists and scholars interested in other branch of learning.<sup>9</sup>

The name of “Muḥammad” means worthy of all praise. For fifteen centuries or so this name has been repeated around the world so that today one in every five human beings calls down daily praising and blessings upon him, feels secure in his faith and intercession, hold him up as a model of virtue and good manners, and goes on pilgrimage to the holy sites he elected, treading the same ground he once trod.<sup>10</sup>

Prophet Muḥammad (peace be upon him) is an ideal and perfect model for whole Muslim community not only in his lifetime but for all ages to come, so the preservation of this branch of knowledge has been an interesting task among the Muslim scholars of every age. They showed their enthusiasm in accumulating minute details of Prophet Muḥammad’s (peace be upon him) life.<sup>11</sup> The importance and significance of the *sīrah* of Prophet Muḥammad (peace be upon him) is proved by *Qur’ān*:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ

“Say: if ye do love Allah, Follow me: Allah will love you”<sup>12</sup>

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِنْ أَنْفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ

“Allah did confer a great favor on the believers when He sent among them a messenger from among themselves, rehearsing unto them the Signs of Allah, sanctifying them, and instructing them in scripture and wisdom, while, before that, they had been in manifest error”<sup>13</sup>

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ

“He Who obeys the Messenger, obeys Allah”<sup>14</sup>

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا  
تَسْلِيمًا

“But no, by the Lord, they can have no faith, until they make thee judge in all disputes between them, and find in their souls no resistance against Thy decisions, but accept them with the fullest conviction.”<sup>15</sup>

وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

“We have sent down unto thee the Message; that thou you may explain clearly to men what is sent for them, and that they may give thought.”<sup>16</sup>

وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

“He that obeys Allah and His Messenger, has already attained the highest achievement.”<sup>17</sup>

All these verses prove that the commands of Allah as well as the proven commands of the Prophet Muḥammad (peace be upon him), his whole life, decisions and judgments are obligatory and ought to be followed in all spheres of life by Muslim individuals and communities as well as by Muslim states.<sup>18</sup>

Apart from above sources Europeans also accepted the significance of life of Prophet Muḥammad (peace be upon him), Von Kremer says: “The life of the Prophet, his discourses and utterances, his actions, his silent approval and even his passive conduct, constituted next to the *Qur’ān* the second most important source of law for the young Muslim empire”.<sup>19</sup>

## 1.2 Sources and Contents of *Sīrah* Literature

*Sīrah* is a particular discipline, which deals with the very heterogeneous accounts of life of Prophet Muḥammad (peace be upon him) in order to preserve each and every aspect of his life to set standards for the whole humanity. The affection of the Companions of the Prophet Muḥammad (peace be upon him) their loyalty, respect

for him involved them to take keen interest in recording his daily contacts with his family and relatives, his adherents and adversaries, which formed the material for the transmitters.<sup>20</sup>

### 1. *Qur'ānic Inspiration*

First and primary source of Prophet Muḥammad (peace be upon him) is *Qur'ān*, the collection of divine revelations dictated and compiled under the supervision of Prophet Muḥammad (peace be upon him) himself.<sup>21</sup> A considerable part of *sīrah* is comprises passages of *Qur'ān*. Many *sīrah* texts elaborate on a *Qur'ānic* passage. *Qur'ān* contains Islamic teachings, injunctions and gives valuable hints about the Prophet Muḥammad's (peace be upon him) life at Makkah and Madinah.<sup>22</sup> *Qur'ān* is most authentic source of *sīrah* it has sufficient references regarding the noble life of Prophet Muḥammad (peace be upon him).

لَا يَلَافُ قُرَيْشٌ إِيْلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ

“For the covenants by the *Quraysh*, their covenant journeys by winter and summer let them adore the Lord of this House.”<sup>23</sup>

This *sūrah* discusses about the family and political influence of Prophet Muḥammad (peace be upon him) in Arabia. *Qur'ān* also discusses about the orphan hood and noble character of Prophet Muḥammad (peace be upon him). It says:

أَلَمْ يَجِدْكَ يَتِيمًا فَآوَى

Did he not find thee an orphan and give thee shelter?<sup>24</sup>

فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ

“So believe in Allah and His Messenger, the unlettered Prophet, who believeth in Allah and His words, follow him that, ye may be guided.”<sup>25</sup>

Apart from these references a number of references related to different events of the life of Prophet Muḥammad (peace be upon him) like Prophethood, revelation, preaching, migration to Madinah, *Ṣulah Hidaybiyah* and change of *Qiblā*, have been seen in the *Qur'ān* that signifies the *sīrah* of Prophet Muḥammad

(peace be upon him). The *Qur'ān* is the most authentic and absolutely contemporary source relating to Prophet Muḥammad (peace be upon him). Therefore any glimpses of the Prophet Muḥammad's (peace be upon him) life and activities contained in the *Qur'ān* must have an unquestioned precedence over all the other sources of information. Anyone desiring to understand *sīrah* must constantly refer to it.<sup>26</sup>

## 2. *Ḥadīth*

The *Qur'ān*, however, does not elaborate every event, nor does it give the details of the Prophet Muḥammad's (peace be upon him) life and activities then we have to refer to *ḥadīth*, also turned *Sunna*. So, *ḥadīth* is the second primary source of *sīrah*. *Ḥadīth* means the report of the sayings and the doings of Prophet Muḥammad (peace be upon him). It also includes the reports, sayings, doings and approvals of his Companions and their immediate successors. The whole life of Prophet Muḥammad (peace be upon him) is an explanation and elucidation of *Qur'ān* or divine guidance. Therefore, his followers noted down his words, and remembered them carefully,<sup>27</sup> because after the demise of Prophet Muḥammad (peace be upon him) the importance of *ḥadīth* grew greater and greater.

## 3. *Genealogical Account*

Pre-Islamic Arabia has had a national history in the form of genealogical data. Ibn al Kalbi (d. 819 C.E.), and afterwards his pupil al-Balazuri (d. 892 C.E.), has not only continued this task for the Islamic period, but has also preserved these data in voluminous books. The latter, as well as those written by Mus'ab (d. 850 C.E.) and his pupil Ibn Bakkar on the same subject, has come down to us and incidentally speak of certain events not mentioned elsewhere. The works of Ibn Ḥabīb, al Dinawari, at Ṭabari, al Y'aqūbi, al Mas'ūdi and others, without being biographies of the Prophet Muḥammad (peace be upon him), contain precious details on our subject.<sup>28</sup>

## 4. *Stories of Wars and Battles (Maghāzi)*

This content of *sīrah* is a major part of *sīrah* writing known as *maghāzi*, which is an independent branch of writing even before the *sīrah* writing. *Maghāzi* is the plural form of *maghza* or *maghzāt* meaning the place of fighting or the battle itself.<sup>29</sup> The *maghāzi* writing was a genre stimulated by pre Islamic writings of "*Ayyām al Arab*". This not only concern with raids, battles, challenges, examples of bravery of

writer's ancestors, exchanges of poetry and single combats but it includes biography of Prophet Muḥammad (peace be upon him), his Prophethood also. Hartmann says, not only Ibn Ishāq but all transmitters and compilers before Ibn Hishām, who dealt with the material about the period of the Prophet Muḥammad (peace be upon him) in general regarded as material as being about *maghāzi*.<sup>30</sup>

## 5. *Written Document*

The Prophet Muḥammad (peace be upon him) sent many written orders concerning charity, *zakāt* etc, to various tribes of Arabia; and many of them are still preserved in books of *ḥadīth*. In the same way the messages addressed by the Prophet Muḥammad (peace be upon him) to various kings and chiefs of Arabia and of other countries were also in writing.<sup>31</sup> So, the document of Madinah is a category in itself. It is an agreement between the Prophet Muḥammad (peace be upon him) and the believers and Muslims of Quraysh and Yathrib (old name of Madinah) and those who follow them, join them and strive alongside them, including Jewish groups.<sup>32</sup>

## 6. *Sermons of Prophet Muḥammad (peace be upon him)*

*Sīrah* includes some of the speeches and sermons made by Prophet Muḥammad (peace be upon him). The speech given by Prophet Muḥammad (peace be upon him) on the occasion of 'Pledges of 'Aqaba' First pledge in which six people of Madinah embraced Islam this was the eleventh year of Prophethood. The second pledge was occurred in the thirteenth year of Prophethood in which twelve people of Madinah embraced Islam.<sup>33</sup> Another event of conquest of Makkah which was taken place in the 630 AH, when Prophet Muḥammad (peace be upon him) addressed the Muslims after entering in the Makkah and first performance of *Ṣalah* in Makkah.<sup>34</sup> And the most important was Prophet Muḥammad's (peace be upon him) speech on the occasion of farewell pilgrimage known as *Ḥajjat al wida*, in which Prophet Muḥammad (peace be upon him) showed that my mission has completed and my end is not far off. This speech left glorious message for whole *Ummah*.<sup>35</sup>

## 7. *Poetry*

Poetry is one of the major sources of *sīrah* of Prophet Muḥammad (peace be upon him), which contains descriptions and hints to the life of Prophet Muḥammad (peace be upon him), constitutes a precious source of information. As the Arab

proverb goes: “poetry is the records office (or the archives) of the Arabs” (*al-shi‘r diwān al-Arab*).<sup>36</sup>

## 8. *Early Sīrah and Maghāzi Writings*

Generally, it is held that reading and writing was not common among the Arabs, and the books first came to be written in the days of the Abbasid Caliph Abu Maṣṣur, approximately in 760 C.E. Hence the sayings of the Prophet Muḥammad (peace be upon him) and the accounts of his life, such as existed, were believed to have been preserved in the *ḥafīzah* and not on paper. But such a superficial view is not warranted. Reading and writing, though limited to a few, had long been known to the Arabs.<sup>37</sup>

In early period word *sīrah* had been used only for history and stories, but later it has been used for the teachings and life of Prophet Muḥammad (peace be upon him). Jurist and historians uses the word *sīrah* for *maghāzi* and *Jihād*. Imam Muslim (d. 680 C.E.) mentions the term “*Kitāb al Siyār wa al Jihād*” in his book and Ḥafīz ibn Ḥajar Asqalani (d. 852 C.E.) mentioned “*Kitāb al Maghāzi wa al Siyar*” in his book “*Fateḥ ul Bāri*” and the book of Ibn Ishāq (d. 767 C.E.) and Waqidi (d. 822 C.E.) “*Kitāb al-Maghāzi*” is also known as “*Kitāb al-Siyar*”. So, most of the early works are based on *maghāzi*, but later it became a part of *sīrah*, like Ibn S‘ad (d. 844 C.E.) in his book “*al-Ṭabaqāt al-Kubra*” mentioned the other aspects of life of Prophet Muḥammad (peace be upon him) along with battles.<sup>38</sup>

In the first century of Islam, *sīrah* constituted an integral part of not only the law of Islam but also of the exegesis of the *Qur‘ān*, of history and other areas of Islamic intellectual enterprise. The first three centuries of Islam represented a period of collection and classification of the available material on the life, conduct, personality and statements of the Prophet of Islam (peace be upon him). This was followed by a long period during which the scholars of Islam focused their attention on the interpretation of the collected materials, expansion and consolidation of the subject as a developed and systematic discipline.<sup>39</sup>

At first there was no difference in the material of *sīrah*, *maghāzi* and *ḥadīth* literature. In fact the early transmitters narrated all *sīrah* and *maghāzi* as well as other sayings of Prophet Muḥammad (peace be upon him) as one and the same subject.<sup>40</sup>

According to Martin Hinds the writing of biographical accounts of Prophet Muḥammad (peace be upon him) or the transmission of material related to him had been started in the first century of *hijrah* exclusively under the name of *maghāzi* writings, whereas the term *sīrah* was applied only since the Ibn Hishām (d. 828 or 833 C.E.). But, as such *maghāzi* is only a part of the *sīrah* Maher Jarrar has been challenged and the biography was already called *sīrah* by Ibn Shihab al-Zuhri (d. 742 C.E.) a central figure in the transmission in the materials on Biography of Prophet Muḥammad (peace be upon him).<sup>41</sup>

By the end of the first century of *hijrah* three generations remained active in collecting this material for *sīrah*. According to Dr. Muṣṭafa Şabri Abān ibn ‘Uthmān was the first *sīrah* writer. The early *sīrah* writers can be divided in three periods according to collection, among them Abān bin ‘Uthmān, ‘Urwah bin Zubayr, Shurahbil ibn S‘ad and Wahb bin Munabbah were belong to the first period. Second period included Abu Bakr bin Ḥazm Anşari, ‘Aşim ibn Qatadah Anşari and Ibn Shahab al Zuhri.<sup>42</sup> And the third period included Mūsa bin ‘Uqba, Ma‘mar bin Rashīd, Muḥammad bin Ishāq and al Waqīdi.<sup>43</sup>

### ***First period***

‘Abān bin ‘Uthmān (642-723 C.E.) son of third Caliph Ḥaḍrat ‘Uthmān was first man who has showed his interest in *maghāzi* and *sīrah* writing, he was a distinguished jurist and governor of Madinah in the reign of Abdul Malik bin Marwan, Umayyad Caliph. He prepared first book on *maghāzi* or we can say on *sīrah*. The work is not available now, but later writers quoted it in their works, like Ḥaḍrat Mughirah bin ‘Abdul Raḥmān.<sup>44</sup> All later historians accepted this fact that Abān was the first transmitter who had collected material on the *sīrah*, and it was compiled in a book form. So, we can say that Abān was the founder of the Madinah School of *sīrah*, and the later writers must have followed his course in the compilation of their work on *sīrah* and the *maghāzi*.

‘Urwah bin Zubair (643-712 C.E.), a renowned jurist and traditionist of Madinah and the pioneer of the *sīrah* and *maghāzi*. He also prepared a book on *maghāzi*, which is now extinct, and the extracts are found in the later *sīrah* books like al Ṭabari, Ibn S‘ad, Ibn Sayyid al Nas, Ibn Kathīr. This extracts being the oldest available material on the *sīrah* of the Prophet Muḥammad (peace be upon him).

‘Urwah does not appear to be interesting in accumulating much details of the *maghāzi* in his narrations, some of these narrations were extracted from his aforesaid work on the *sīrah*. Another important aspect of the reports transmitted by ‘Urwah is, use of ‘authority chains’ and poetical verses which reflects the tendency and practice of his age in this regard.<sup>45</sup> ‘Urwah’s family terms with the house of Prophet Muḥammad (peace be upon him) made easy his accumulation of information on matters of *sīrah* and other subjects of historical value. In the *sīrah* of Ibn Hishām his name occurs at 44 times.<sup>46</sup>

Shurahbil bin S‘ad (d. 740 C.E.), contemporary of ‘Urwah bin Zubair also played an important role in the growth and enrichment of the material produced and preserved by the Madinah school. He is from among those historians who prepared genealogical accounts of the Companions, who participated in *ghazwāt* and who migrated to Madinah. Most of his narrations are obtained from Zaid bin Thabit, Abu Sa‘īd al-Khudri and Abu Ḥurairah.<sup>47</sup>

Wahhab bin Munabbah (654-728 C.E.) was an Iranian and from *ṭabi‘ūn*. He was an authentic narrator, who narrated from Ibn Abbas Jabir and Abu Ḥurairah. Imam Bukhari obtained *ḥadīth* from him.<sup>48</sup>

### ***Second period***

‘Abdullah bin Abi Bakr bin Ḥazm (d. 752 C.E.) was one of the great *ḥadīth* scholar and jurist of his time, he was born in Madinah. He was also a *maghāzi* writer along with traditionist. He collected material on early life of Prophet Muḥammad (peace be upon him) and provided material of written documents or letters issued by Prophet Muḥammad (peace be upon him) to the governors and kings of other places to welcome in Islam. He also collected material about *ghazwāt* in chronological order that we came to know by the work of Ibn Ishāq.<sup>49</sup>

‘Aṣim bin ‘Umar bin Qatadah was a famous *maghāzi* or *sīrah* writer, and one of those to whom Ibn Ishāq and Waqidi has taken important material, he also mentioned by Ibn S‘ad related to his genealogical work. ‘Aṣim mainly functioned as transmitter between his father, ‘Umar and his son.<sup>50</sup>

Muḥammad bin Muslim ‘Ubaidullah bin Shahab al-Zuhrī (670-741 C.E.) was belongs to a tribe of Makkah, Bnu Zuhra. He was one of the eminent scholars of the

Madinah School of historiography of Umayyad period and considered the first scholar to compile historical works in a systematic way. Although none of his compilations are available now, but we find some abstracts of his work in the compilations of later *sīrah* writers like Waqidi, Ṭabari and Balazuri. Ibn Shahab al-Zuhri obtained his knowledge of the *sīrah* and the *maghāzi* from well informed sources like ‘Urwah bin Zubair. He prepared a consolidated framework of the *sīrah* and *maghāzi*. The credit goes to him for working out a general pattern of the biography of the Prophet Muḥammad (peace be upon him) and introducing the term *sīrah* for the same. He started a pattern that *sīrah* begins with an outline of the pre Islamic history as a socio-political and religio-cultural background of Prophet Muḥammad (peace be upon him). Then he discussed the significant events of Makkah and Madinah. He also mentions the other social and political activities of Prophet Muḥammad (peace be upon him). He ends his *sīrah* at the description of illness and finally death of Prophet Muḥammad(peace be upon him), the last rites, assembly of the followers in the *Saqifah bani sa‘ada* and election of Ḥaḍrat Abu Bakr as first Caliph.<sup>51</sup>

Al-Zuhri has generally observed the chronological sequence of events and in many cases he refers to the date and time of important historical anecdotes. Another main feature of *sīrah* material provided by al Zuhri that he obtained it from the transmitters of *ḥadīth* literature. Another characteristic of al Zuhri’s material is that we find his interest in the history of Prophets (*Qiṣāṣ al-Ambia*) and some legendary material is also found in his narrations showing him comparatively liberal in matters of authentication and transmission rules. Ibn Shahab al-Zuhri was a central figure in *sīrah* literature. Who collected both *Aḥadīth* and *Akhbar*, also contains chain of *isnād*, he prepared a book on the genealogy of the Quraysh to which he belonged. This work of al-Zuhri is quoted in the book entitled “*Kitāb Nasab Quraysh*” by Mus‘ab al Zubairi.<sup>52</sup>

### ***Third Period***

Mūsa bin ‘Uqba (d. 758 C.E.) an eminent scholar and student of al Zuhri, and undoubtedly, obtained knowledge of the *maghāzi* from al Zuhri or through his compilations. According to Sakhawi, who was the first scholar to have compiled a book on the subject of *maghāzi*, he reckoned in the class of *ṭabi‘ūn*. He is regarded the most trustworthy and erudite scholar in the subject of *maghāzi*. Malik bin Anas is

often quoted to have said about him: “obtain the knowledge of the *maghāzi* from Mūsa bin ‘Uqba because he is trustworthy”. Al-Waqidi mentioned him five times in his book “*Kitāb al-Maghāzi*”. Mūsa bin ‘Uqba prepared a list of those who had participated in the *maghāzi*, he is quit particular about giving full authority of chains; transmissions from him are fully authenticated. His reports have been transmitted by his nephew Isma‘īl bin Ibrahīm (d. 774 C.E.).<sup>53</sup>

Abu ‘Urwa Ma‘mar bin Rashīd (714-770 C.E.), usually known as M‘amar bin Rashīd, is another disciple of Zuhri, who was from Basra. Ma‘mar’s main discipline was the *ḥadīth* literature, but he did also rendered great service to the subjects of the *maghāzi* and the *sīrah*. According to some early sources, he had also compiled a treatise on *maghāzi* of the Prophet Muḥammad (peace be upon him). The book is not available, but the reports of Ma‘mar are found in the early works transmitted through his pupil ‘Abd al-Razzāq. Ma‘mar bin Rashīd has mainly transmitted the reports he received from al Zuhri and preserved his answers to those questions. The material collected by Ma‘mar includes the pre Islamic background of *sīrah*, the stories of the Prophets, life of Prophet Muḥammad (peace be upon him) at Makkah, the *hijrah* and the *maghāzi*. Some of his reports deal with the events of the age of Caliphate also.<sup>54</sup>

Muḥammad bin Ishāq ibn Yasar (704-767 C.E.) was an Arab Muslim historian and hagiographer. He collected oral traditions that formed the basis of most important extant biography of the Prophet Muḥammad (peace be upon him).<sup>55</sup> The most ancient works which still exist, mention can be made of the fragment of Ibn Ishāq’s work at the libraries in Fez and Damascus. His book “*al-Maghāzi*” is the first collection on the subject of Prophetic *sīrah*.<sup>56</sup> Ibn Ishāq was born in Madinah and his grandfather was Christian. He had two brothers and they thrice were transmitters of *Akhbar*. Ibn Ishāq was follower of Ibn Shihab al-Zuhri.<sup>57</sup> Ibn Ishāq was the man who started the trend writing in the beginning of second century. He started his book of *sīrah* (*Sīrat al-Rasūl Allah*) at the end of Umayyad period and completed it before his departure. The *sīrah* of Ibn Ishāq is not available now; it has lost, but it came to us mainly through two sources:

- An edited copy of his work by his student al Bakkai, which was further edited by another student Ibn Hishām al Bakkai’s work, has perished and only Ibn Hishām’s work has survived in copies.

- An edited copy prepared by his student Salamah Ibn Faḍl al-Anṣari the work is surviving only in the copious extracts to be found in the voluminous “*History of the Prophets and Kings*”.
- Ibn Ishāq made several other works none of which survive apart from “*al-Sīrah al-Nabawiyah*” he is credited with “*Kitāb al Khulafa*”.

Ibn Ishāq is held by the majority of the learned as a sure authority in the traditions and no one can ignore of the high character bear by his work “*al-Maghāzī*”. Ibn Shihab al-Zuhri praised him for his knowledge, Bukhari cited him in his stories and Imam Shāfi said: whoever wishes to obtain a complete acquaintance with the Muslim conquests must borrow his information from Ibn Ishāq.

He says again, that Yaḥya ibn Ma‘īn, Aḥmad ibn Hanbal and Yaḥya ibn S‘ad al-Kattān considered Ibn Ishāq as trustworthy and used him for their legal doctrines. Sufiyan Ibn ‘Uyaynah is reported to have said about Ibn Ishāq: I studied Ibn Ishāq for over seventeen years, and not a single one of the man of Madinah accused him of anything or criticized him.<sup>58</sup>

Abu Muḥammad ‘Abdul Malik (Ibn Hishām) is best known for his work on the biography of Prophet Muḥammad (peace be upon him). His knowledge of genealogy and grammar was outstanding. He is chiefly famous however for his edition for the *sīrah* (Life of Muḥammad (peace be upon him) of Ibn Ishāq, which became the basic work on this subject. The *sīrah* of Ibn Ishāq is not preserved as a single work, but passages from it, which have been omitted by Ibn Hishām are preserved in the writings of historians like al Ṭabari and al Azraki. Ibn Hishām has preserved two pieces of work of Ibn Ishāq by rearranging them, however, into a single book, the *Sīrat al-Rasūl Allah*, edited several times. Comparison shows that what Ibn Hishām has omitted was not directly relevant to the career of Prophet Muḥammad (peace be upon him). He also gave more accurate versions of some of the poems in the *sīrah*, and expressed difficult words and phrases. This accounts for the great popularity of Ibn Hishām’s edition. He derived his knowledge of Ibn Ishāq’s work from Ziyad al Bakkai. The chief transmitter of Ibn Ishāq’s work was a pupil of his called Ibn al Bakkai.<sup>59</sup>

Ibn Hishām’s *sīrah* is considered as most prominent among all *sīrah*. The latter, by means of his *mubtadā* section, had placed Prophet Muḥammad (peace be

upon him) in the tradition of the earlier Prophets, and had indeed made him the pivot of world history by adding a history of Caliphs. Ibn Hishām however narrows the perspective down to Ancient Arabia. The numerous later *sīrah* works are mainly commentaries and compilations of previous works, although they contain important material from early sources. Of the late authors, the most interesting are al Suhayli (d. 1185 C.E.), who wrote a commentary on Ibn Hishām’s *sīrah*. Other compilers are Ibn Sayyid al Nas (d. 1333 C.E.); Ibn Kathīr (d. 1372 C.E.); Muḥammad bin Yusuf al Ṣahili (d. 1535 C.E.); and Nūr al Dīn al Harabi (1567-1635 C.E.).<sup>60</sup>

Muḥammad bin ‘Umar al-Waqidi (747-822 C.E.) was belonged to Madinah. He was a prominent *sīrah* and *maghāzi* writer, but his writings not only confine to these two disciplines but he also wrote on the other topics. There were twenty eight names of al-Waqidi’s books have mentioned in *al Fahrist*, but his work survive only in the “*Kitāb al-Maghāzi*”,<sup>61</sup> it is a detailed account of battles of Prophet Muḥammad (peace be upon him) due to that Ibn al Nadim entitled this book as “*Kitāb al-Tarīkh al-Maghāzi*”, but Imam Shāfi do not consider his book as authentic source. This book is an early source for *Fiqh*, which also concentrates on the life and times of the Prophet Muḥammad (peace be upon him) only and displays a great interest in the chronology. Al-Waqidi also includes *Qur’ānic* verses in his work where he needed to referring particular events; he tried to rely only on facts far from any exaggeration with the help of his research and reason. Al-Waqidi mentioned twenty five transmitters’ names from them he received knowledge.<sup>62</sup>

Ibn S‘ad (784-845 C.E.) was a disciple of al Waqidi, he produced complete and detailed book on the lives of Prophet Muḥammad (peace be upon him) and his Companions that it stands unrivalled even today.<sup>63</sup> Ibn S‘ad’s fame rests on his book “*Kitāb al-Ṭabqāt*” in eight volumes, which based on the study of traditions by giving information on some 4250 persons who, from the beginning of Islam down to the author’s time, had played a role as transmitters of *Aḥādīth*. Ibn S‘ad compiled it from the works of his predecessors al-Waqidi his teacher and Ibn al-Kalbi. Ibn S‘ad begin his work with a biography of the Prophet Muḥammad (peace be upon him) into two volumes, than follow the classes, arranged them geographically within each region in chronological order, and sometimes only geographically, and then he discussed the life of Companions. As the lives of the Companions contain numerous references to the Prophet Muḥammad (peace be upon him), which is also important source for the

biography of Prophet Muḥammad (peace be upon him). The biographers of Ibn S‘ad mentions his interest in other disciplines like *Fiqh*. Besides his “*Kitāb al-Tabqāt*” Ibn al Nadim mentions another book “*Kitāb al-Hiyāl*”. Here, the third period of early development of *sīrah* literature is ended.<sup>64</sup>

After this division of al-Faruqi of early *sīrah* literature many prominent writers of *sīrah* has been devoted themselves to enlarge this circle of scholars or to update to this discipline according to every period. Muḥammad ibn Isma‘īl al-Bukhari (810-870 C.E.) commonly known as Imam Bukhari was an expert in *ḥadīth*. Muslims considered his work *al-Jāmi al-Ṣaḥih*, or more commonly, Ṣaḥih al-Bukhari, to be foremost collection of the accounts of the words, deeds and opinions of the Prophet Muḥammad (peace be upon him).<sup>65</sup> Al-Bukhari’s books “*Tarīkh al-Kabīr*” and “*Tarīkh al-Ṣaghīr*” are authentic, but unfortunately both are brief. *Tarīkh al-Ṣaghīr* has now been published; it discusses the life of Prophet Muḥammad (peace be upon him) in near about fifteen pages.<sup>66</sup> Al Bukhari’s another work “*Ansab al-Ashrāf*”, is an outline of Prophet Muḥammad’s (peace be upon him) ancient Arabians origins.

Ibn Jarīr al-Ṭabari’s (838-922 C.E.) “*Tarīkh al-Rasūl wa al-Mulūk*” puts Prophet Muḥammad (peace be upon him) once again in the perspective of the history of the Prophets and even the kings of the Persia.<sup>67</sup> This book begins with a general discussion of the early Prophets and kings and follows with the history of the Sassanid dynasty in Iran. The next section covers the period of the Prophet Muḥammad (peace be upon him) and the first four Caliphs followed by detailed discussions of the Umayyad and the Abbasid dynasties, ending in 915 C.E. This book is one of the most important primary sources for the study of the early Islamic period. Al Bukhari, Ibn Jarīr al-Ṭabari, al Mas‘ūdi, Muḥammad b. Ḥazm, Ibn Athīr, Yaqūbi, Ibnul Qayyum and Ibn Kathīr have contributed considerably in the field of *sīrah* literature and made a bridge between the medieval and modern period’s *sīrah* writings.<sup>68</sup>

Although, there are hundreds of books have been written on *sīrah*, but all works based for their material, more or less, from four original books by Ibn Ishāq, Waqidi, Ibn S‘ad and Ṭabari.<sup>69</sup>

### 1.3 *Sīrah* in Modern Period

The Muslim writers who contributed in this field are Shibli Nu‘mani and Qaḍi Muḥammad Sulayman Maṣūrpuri are the brighten personalities who have prepared their works in the first half of the twentieth century, Dr. Muḥammad Ḥamidullah is who represent the last half of this century through his book on *sīrah*. Most of the *sīrah* works of twentieth century, more or less are responses of Orientalists’ works on the biography of Prophet Muḥammad (peace be upon him).<sup>70</sup>

Shibli Nu‘mani(1857-1914 C.E.) an Islamic scholar, who was born in Bindawal Azamgarh, founded ‘*Dar ul Muṣannefīn*’ in Azamgarh is known for his “*Sīrat al Nabī*” biography of Prophet Muḥammad(peace be upon him) which hardly stands of any introduction. The work has entailed vast extensive and intensive, research and collection of material and its linking with *Qur’ānic* precepts.<sup>71</sup> Shibli Nu‘mani has indeed earned great fame for this work. This biography was originally written in Urdu but later was translated in Arabic by Muḥammad Isma‘īl Madrasi and in English by M. Ṭayyib Bakhsh Badayuni.<sup>72</sup> This voluminous book was originally divided into eight parts. The first part deal with the biography of Prophet Muḥammad (peace be upon him), the second part discusses various aspects of personality and character of Prophet Muḥammad (peace be upon him) and his teachings. It also includes various injunctions that were being introduced into Muslim community with the *Qur’ānic* revelations.<sup>73</sup> It is a most authentic and popular contribution of *Darul Muṣannefīn* Shibli Academy, Azamgarh.<sup>74</sup> Although this work had started by Shibli Nu‘mani, who wrote first two volumes of this *sīrah* but the rest volumes were completed by his disciple Syed Sulayman Nadwi (1884-1953 C.E.), who completed this work into six volumes.<sup>75</sup>

Muḥammad Ḥusayn Haykal (1888-1956 C.E.), one of the first western-educated Egyptians, a prolific writer and journalist is well known to the Arabic reader. He produced a modern biography named “*Ḥayat-i-Muḥammad Sallallahu Alaih Wa Sallam*” in Arabic in 1933. This book translated in Urdu with the same title “*Ḥayat-i-Muḥammad Sallallahu Alaih Wa Salam*” in 1955 by Abu Yaḥya Imam Khan Naushahrawi and in 1976 it has been translated in English by Isma‘īl Ragi A. al-Faruqi entitled “*Life of Muḥammad*”. This book has written as per requirement of the modern time and its circumstances. By this work Muḥammad Ḥusayn Haykal

renewed the historical truth of the details of the Prophet Muḥammad’s (peace be upon him) life in accordance with these rules, as well as to refute, by the same means, the false charges against Islam and Prophet Muḥammad(peace be upon him). Haykal intended his book for young educated Muslims who had turned away from Muslim religious authors to read Western works believing them to be more scientific.<sup>76</sup>

Syed Amīr ‘Alī (1849-1928 C.E.), a multi-faceted personality, whose contributions on Islam and Prophet Muḥammad (peace be upon him) popularized him not only in Islamic but also in Western world.<sup>77</sup> His first book “*A Critical Examination of the Life and Teachings of Mohammed*” was completed when he was in England in 1873.<sup>78</sup> This book objected to embody the fundamental features of the life and teachings of the Prophet Muḥammad (peace be upon him) in a popular shape to disabuse the minds of reader’s false impression and false prejudice; to try and prove that Islam has been a real blessing to mankind; that it also had helped to promote humanity, as Christianity partially did before; that, in fact, it is one of those manifestations of Divine Wisdom by which the universal law leads us towards the final object of our existence. This work is mainly depended on Ibn Hishām and Ibn al-Athīr’s writings. After many revisions and editions in 1922 this work got a final form and published in the name of “*The Spirit of Islam*”.<sup>79</sup>

Mawlana Idris Kandhalwi (1899-1974 C.E.) was a Deobandi Islamic scholar and an expert of *ḥadīth* and *tafsīr*. He was appointed as *Shaikh al-tafsīr* at Daral-‘Ulūm Deoband in India and later migrated to Pakistan where he served as *Shaikh al-ḥadīth tafsīr* at Jamia Ashrafia Lahore.<sup>80</sup> “*Sīrat al-Muṣṭafa*” in four volumes is the masterpiece of all the literary works of Mawlana Idris Kandhalwi. No work on the blessed *sīrah* in the Urdu language surpasses *Sīrat al-Muṣṭafa* in depth of research and the usage of original sources as its foundation. Kandhalwi makes clear what belief and aspirations a true believer should have with regards to the messenger of Allah. He left no space for the Orientalists’ objections by using authentic narrations. This highly regarded work of Mawlana Kandhalwi is also translated into English language by Mufti Muḥammad Kadwa and Mawlana Mahomed Aḥmedy of South Africa.<sup>81</sup>

Manazir Aḥsan Gilani (b. 1892 C.E.) was an Islamic scholar from the Deobandi school of thought. He is also known as ‘*Muḥaqqiq-i-Islam*’, ‘*Sultan al-Qalam*’ and ‘*Mutakallim-i-Millat*’.<sup>82</sup> His book “*An Nabi al-Khatim*” biography of

Prophet Muḥammad (peace be upon him) bears his testimony of his knowledge in Urdu. It was divided into two parts first is ‘Makki life’ and second is ‘Madani life’.<sup>83</sup>

Mawlana Sayyid Sulayman Nadvi (1884-1953 C.E.) a well-known scholar of twentieth century also contributed in the field of biography of Prophet Muḥammad (peace be upon him) apart from “*Sīrat al-Nabī*”. He wrote “*Raḥmat-i-‘Alam*”, a concise biography of Prophet Muḥammad (peace be upon him) for the students of *madāris* and schools. This book discusses the basic teachings of Islam along with the life of Prophet Muḥammad (peace be upon him).<sup>84</sup> Another book is “*Khutbāt-i-Madrās*” a collection of eight lectures, which were delivered in Madras. These lectures rationalized the advent and ascendancy of the Prophets for the purification electrifying and guidance of the entire humanity of their times with special reference to the Prophet Muḥammad (peace be upon him). This book has unique position in the history of *sīrah* writing.

Sayyid Ḥossein Naṣr (b. 1933 C.E.), an Iranian, a Professor of Islamic Studies at George Washington University is one of the most prominent and foremost scholar of Islam, comparative religion and an author of over fifty books and five hundred articles, which has been translated into several major Islamic, European and Asian languages.<sup>85</sup> Sayyid Ḥossein Naṣr’s *Muhammad man of Allah* is a short biography in English which had been published in 1982. The consideration of this book is to show the known historical facts and their spiritual significance while preserving the traditional Islamic point of view and explaining certain elements of this exemplary life to remove the doubts from modernized skeptical minds. This book addresses to the young Muslim readers who has no access to the traditional sources and is yet in need of a traditional and at the same time to present the life of the Prophet Muḥammad (peace be upon him) in the contemporary time.<sup>86</sup>

The contemporary scholar Dr. Majid ‘Alī Khan was a lecturer of Islamic Studies in Jamia Millia Islamia, New Delhi. He wrote “*Muhammad the Final Messenger*” in 1980, it is an internationally acclaimed, comprehensive and authoritative account of the life of the Prophet Muḥammad (peace be upon him). It has the unique distinction of winning second of the five awards in a world competition instituted by the Rabitat-al-‘Alam-al-Islami of Mecca (Saudi Arabia). This book is not a historical survey of the events of the life of Prophet Muḥammad

(peace be upon him), but it also mentions the socio-economic problems of the society of Medina and the role of Prophet Muḥammad (peace be upon him) to solve them. It included the complete coverage of Prophet Muḥammad's (peace be upon him) life and detailed analysis of pre-Islamic Arabia, the situational context of revelation and a comparative study of the basics of Islam. It also included early life, mission at Makkah, *hijrah*, morals, character, personality, miracles, and finality of the Prophethood, children<sup>87</sup> and the reason of so many marriages of Prophet Muḥammad (peace be upon him). It criticizes the misgivings created by Europeans against Prophet Muḥammad (peace be upon him) and also replied to Salman Rushdie's portrait of the Prophet Muḥammad (peace be upon him).<sup>88</sup> In this book Majid 'Alī also discussed *ghazawāt* in detail and discard that Islam is aggressive and Prophet Muḥammad (peace be upon him) had distinct qualities to his mission was purely depended on Allah's guidance.<sup>89</sup>

Dr. Muḥammad Ḥamidullah (1908-2000 C.E.) is one of the most extensively read and known living scholars of Islam in the modern Muslim world. He has introduced a host of new avenues in the study of *sīrah* and has produced fairly a sizeable volume of literature on this subject, characterized by the novelty of its approach, extensive nature of its treatment and the originality of its content. Dr. Ḥamidullah produced many writings on different aspects of *sīrah*. His four books on *sīrah* of Prophet Muḥammad(peace be upon him) are: *Muḥammad Rasulullah: A Concise Survey of the life and Work of the Founder of Islam*(1979); *The Prophet's Establishing a State and his Succession*(1988); *The Prophet of Islam: Prophet of Migration*(1989); *Battlefields of the Prophet Muḥammad*(1992). However his magnum opus is his French book: *Le Prophete de I; Islam: Son Vie et Son Oovre*. This book is an evident of his findings on the subject of *sīrah*. This book has gone into several editions in French and Turkish. Second important book on *sīrah* of Dr. Ḥamidullah is "*The Life and Work of the Prophet of Islam*" in two volumes based on very authentic sources, originally this work was published in French language, this book has many editions in French and English, it was also translated in Urdu by Nazir Haq in 2003, in 2004.<sup>90</sup>

Qaḍi Sulayman Salman Mansūrpuri's "*Raḥmatal-lil-'Alamīn*" in 3 volumes, was first published in 1912 and quickly joined the ranks of existing classical biographies of Prophet Muḥammad(peace be upon him), which was translated in

Arabic and in English entitled “*Muhammad, Mercy for the World*”. Apart from the life of Prophet Muḥammad (peace be upon him) also showed his interest to check the validity of allegations charged by other religions on Prophet Muḥammad (peace be upon him) and criticized them with the help of comparative study of *Qur’ān* and previous revealed books of Jews and Christians, because he was well verse of the Torah and the Bible, due to that his book is a source of the knowledge of previous revealed faiths before Islam.<sup>91</sup> Volume two and three dealt with the depth account of the Prophet Muḥammad(peace be upon him), his wives and other key figures in addition to containing the biography of Prophet Muḥammad(peace be upon him) as based on purely *Qur’ānic* sources. Furthermore and the first time in print, there appears a full genealogy spanning twenty one generations, and comprising, in addition, the maternal name of Prophet Muḥammad (peace be upon him) forebears. Also includes is a historical discourse “Was Islam spread by the sword?” which, in making use of authentic historical records, examines the common charges against Prophet Muḥammad(peace be upon him) and his Companions.<sup>92</sup>

Mawlana Sayyidd Abul ‘Ala Maududi (1903-1979 C.E.), a genius of twentieth century, scholar, religious thinker and leader of *Jama‘t-i-Islami* movement and writer of most popular Urdu *Qur’ānic* exegesis “*Tafhīm-al-Qur’ān*” in six volumes<sup>93</sup> also collected material on the life of prophet Muḥammad(peace be upon him) which later published by his friends Na‘īm Siddiqi and ‘Abdul Wakīl ‘Alvi in two volumes in Urdu that is known as “*Sīrat Sarwar-i-‘Alam*”.<sup>94</sup> Its first volume is an introductory work that is not directly deals with the life of Prophet Muḥammad(peace be upon him) it deals particularly with the Prophethood, its time, place, condition, environment and the culture of Arabs. Second volume is a representation of research and study of Mawlana Maududi. It starts with the birth of Prophet Muḥammad (peace be upon him) and ends at the migration to Madinah that has been discussed in eight hundred pages. Mawlana Maududi was also thinking about the writing of the life of Prophet Muḥammad after migration but his life could not be supported him. But we find scattered material on the Madinah period in Mawlana Maududi’s other works such as “*Tafhīm-al-Qur’ān*”.<sup>95</sup>

Mawlana Sayyid Abul Ḥasan ‘Alī Nadwi (1914-1999 C.E.) an indisputably one of the greatest exponents of Islam in the second half of the twentieth century commonly known as ‘Alī Miyan also wrote a biography of Prophet Muḥammad

(peace be upon him) “*Nabiye Raḥmat*” in Arabic which has many editions in Urdu and English. Mawlana wrote this book in Saudi Arabia, where it gained popularity soon after its publication. The translation of Urdu was made by Maulwi Sayyid Muḥammad al-Ḥusni which elaborates life of Prophet Muḥammad (peace be upon him) from the ignorance period to *Ṣulah Ḥudaybiyah*.<sup>96</sup>

Na‘īm Siddiqui (1916-2002 C.E.) was an Islamic Scholar and writer from Pakistan. He was among the founder members of the ‘*Jama‘t-i-Islami*’ and a close associate of Mawlana Maududi. He wrote biography of Prophet Muḥammad (peace be upon him) entitled “*Moh̄sin-i-Insaniyat*” in 1974. This book has also translated in English by Raḥm ‘Alī Hashmi in 1978. This work is a humble attempt to remove the dust of prejudice and fallacies and to present the Prophet Muḥammad(peace be upon him)’s life in a manner that will appeal to a wider circle of humanity and to bring out clearly the universal aspects of the Prophet Muḥammad(peace be upon him)’s call and his concern for the entire humanity and for the whole world of the East and the West and of black and white human races, for the classes and the masses, for labors and their employers and for men and women of all walks of life and all religions and political persuasions, for the rulers and the king, for the learned people and ignorant people and for every man in every field of activity.<sup>97</sup>

Aṭḥar Ḥusain (b. 1920 C.E.) a prolific writer of contemporary world, produced work on the biography of Prophet Muḥammad (peace be upon him) entitled “*Prophet Muhammad and His Mission*”. Aṭḥar Ḥusain has rendered a great service by making a detailed study of the Prophet Muḥammad (peace be upon him) and his achievements in various fields. He has drawn widely on previous authorities and interpreted them in the light of his own intellect. His attempt gives a concise but a fairly comprehensive account of the life of Prophet Muḥammad (peace be upon him). It tries to cover almost every facet of life of the Prophet Muḥammad (peace be upon him), his work, his role as a member of society, as a Divine messenger and a great worker in the cause of human welfare. This book describes the fundamental principles of his mission, to achieve which, he had so dauntlessly struggled for twenty-three eventful years. Aṭḥar Ḥusain purpose is not to enter into theological discussion or to give details of the rites and religious practices of Islam. His only aim at presenting, within a limited compass, a comprehensive view of the personality of the Prophet Muḥammad (peace be upon

him). He also clarifies the depiction of Prophet Muḥammad (peace be upon him) distorted by European writers.<sup>98</sup>

Mawlana Ṣafiur Raḥmān Mubarakpuri (1942-2006 C.E.) of *Jamia Salafiyah*, Banaras, India, wrote a book on *sīrah* “*al Raḥīq al Makhtūm*” in Arabic, which was awarded first prize by competing with 170 other entries by the Muslim World League, at the first Islamic Conference of *sīrah* following an open competition for a book on the life of Prophet Muḥammad (peace be upon him) in 1979 in Pakistan. Moreover, the book published by the Muslim World League and then many other organizations published this manuscript and gain the honor.<sup>99</sup> This book has undergone extensive revision from ‘The *Qur’ān* Publishing and Printing’, Riyadh. The book has translated in various languages, like English, Urdu, Tamil, Bengali and Sindhi. Its translation in English is known as “*The Sealed Nectar*”.<sup>100</sup>

Apart from all these works of great *sīrah* writers who devoted their lives for the preservation of Prophetic tradition and his biographical details, there have been appeared a number of scholars in the contemporary world who worked on this subject from different places. It is difficult to discuss all but some important names are Mawlana ‘Abdul Ra‘uf Abu al-Barkat Danapuri, who wrote a biography in Urdu named “*Asah al-Siyar*” in two volumes. From the *maghāzi* point of view no work is better than this work in Urdu. Muḥammad Izzat Darozāh, an Arab writer who has written two works on this subject titled “*Athār-al-Nabi*” and “*Sīrat-i-Rasūl*”. ‘Allama ‘Abdul ‘Aziz ‘Urfī wrote “*Jamal-i-Muṣṭafa*” this *sīrah* has been written according to the sequence of the verses in the *Qur’ān*. Gulzar Aḥmad Ḥarabi, a brigadier in Pakistan army, wrote a detailed biography of Prophet Muḥammad(peace be upon him) “*Ghazwāt e Nabawi*” in ten volumes. Another great book on the life of Prophet Muḥammad (peace be upon him) is the last book of Shaikh Muḥammad Abu Zuhra, an Egyptian Jurist who wrote “*Khatim-al-Nabbiyeen*” in three volumes.<sup>101</sup> One of the main purposes of this huge number of writings in the field of biographies of Prophet Muḥammad (peace be upon him) was to clarify calumnies and uncultivated charges made by Western scholars on the life of Prophet Muḥammad (peace be upon him).

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