

Volume 21, No. 1  June 2024

JOURNAL OF

Islam in Asia

A Refereed International Biannual Arabic – English Journal

INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA

إِنَّمَا
يُنشأ
الله
من
عبادته
العلماء



JOURNAL OF *Islam in Asia*

Volume 21, No. 1 June 2024

ISSN: 1823-0970 E-ISSN: 2289-8077

Journal of Islam in Asia

EDITOR-in-CHIEF

Abdul Salam @ Zulkifli B. Muhamad Shukri

EDITOR

Noor Azlan B. Mohd Noor

ASSOCIATE EDITOR

Homam Altabaa

COPY EDITOR

Nur Mashitah Wahidah Bt. Anuar

EDITORIAL COMMITTEE

LOCAL MEMBERS

Abdel Aziz Berghout (IIUM)
Muhammed Mumtaz Ali (IIUM)
Nadzrah Ahmad (IIUM)
Rahmah Bt. A. H. Osman (IIUM)
Saidatolakma Mohd Yunus (IIUM)
Thameem Ushama (IIUM)

INTERNATIONAL MEMBERS

Abdullah Khalil Al-Juburi (UAE)
Abu Bakr Rafique (Bangladesh)
Anis Ahmad (Pakistan)
Fikret Karcic (Bosnia)
Muhammad Al-Zuhayli (UAE)
Zafar Ishaque Ansari (Pakistan)

Articles submitted for publication in the *Journal of Islam in Asia* are subject to a process of peer review, in accordance with standard academic practice.

© 2024 by *International Islamic University Malaysia*

All rights reserved. No part of this publication may be reproduced, translated, stored in a retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without prior written permission of the publisher.



E-ISSN: 2289-8077

Exploring the History of Islamic Revivalism in Modern Sri Lanka	206
Mohamed Arkam and Fatmir Shehu	
A Comparative Analysis of Shariah Stock Screening Methodology for Securities Commission Malaysia and Major International Shariah Index Providers	230
Mohd Fuad Md Sawari, Miszairi Sitiris and Muntaha Artalim Zaim	
Rethinking the Concept of <i>Al-Saadah</i> (Happiness) in Light of the Quranic <i>Istikhlaf</i> Framework	277
Hidayah Wan Ismail and Abdelaziz Berghout	
Error Analysis of English Writing in Final Year Projects in Malaysia: The Case of IIUM	306
Homam Altabaa and Norsyazwina Zulkifli	

A Historical Exploration of the Selected Writing Trends on As-Sīrah An-Nabawiyyah (Prophetic Biography) from the First Century of Islam to the Contemporary Times

Eksplorasi Sejarah terhadap Trend Penulisan Terpilih Sīrah Nabawi dari Abad Pertama Islam sehingga Zaman Kontemporer

Ashker Aroos* and Fatmir Shehu**

Abstract

This research paper seeks to explore trends or tendencies in as-Sīrah an-Nabawiyyah (Prophetic Biography) emphasizing the historical investigation of selected writings on this subject from the first century of Islam until contemporary times. Muslims and others find exemplary qualities in every aspect of the Prophet's life that inspire them to love him, understand his sayings, and follow his deeds, and accept all his decisions. Also, Muslim scholars rely on the Prophetic Sīrah to understand and explain the Islamic Sources, al-Qur'an and as-Sunnah. Initially, most works on Sīrah focused on the composition of the Prophet's biography, and subsequently, their writers became interested in recording its events in separate books. This study aims to highlight the writing trends on the Prophetic Sīrah throughout Islamic history, and then, examine selected writings addressing the demands and concerns of their times. This work starts with an introduction, and then, continues the discussion on the literal and technical definition of the Prophetic Sīrah, the phases of its writing trends, firstly, from the first century to the third century, secondly, from the fourth century to the golden age of Orientalism, and, lastly, from nineteenth century to contemporary age. This study arrives at insightful findings that for each age, there has been

* Ph.D. Student, International Institute of Islamic Thought and Civilization, International Islamic University Malaysia. Email: ashker888@gmail.com

** Assoc. Prof. Dr., Department of Usul al-Din and Comparative Religion, AbdulHamid AbuSulayman Kulliyah of Islamic Revealed Knowledge and Human Sciences, International Islamic University Malaysia. Email: fatmir@iiu.edu.my

192

A Historical Exploration of the Selected Writing Trends on As-Sīrah An-Nabawīyyah (Prophetic Biography) from the First Century of Islam to the Contemporary Times

a trend or tendency in the writing of the Prophetic Sīrah according to the demands and concerns of the time. The researchers propose that the demands of modern-day writing trends on the Prophetic Sīrah include rhetorical (*Kalāmī*), philosophical (*Falsafī*), and social (*Ijtimā'ī*) approaches.

Keywords: Trends, Prophetic Sīrah, Writing, Historical Analysis, Muslims.

Abstrak

Kertas kajian ini bertujuan untuk meneroka aliran atau kecenderungan dalam as-Sīrah an-Nabawīyyah (Biografi Nabi) yang menekankan penyelidikan sejarah terhadap penulisan terpilih ini dari abad pertama Islam hingga zaman kontemporari. Umat Islam dan bukan Islam menemukan sifat-sifat teladan dalam setiap aspek kehidupan Nabi (P.B.U.H.) yang mendorong mereka untuk mencintainya, memahami perkataannya, mengikuti perbuatannya, dan menerima semua keputusannya. Di samping itu, ulama Islam bergantung kepada Sīrah Nabawi untuk memahami dan menjelaskan Sumber Islam, al-Qur'an dan as-Sunnah. Pada mulanya, kebanyakan karya tentang Sīrah tertumpu pada komposisi biografi Nabi (P.B.U.H.), dan seterusnya, para penulis mula berminat untuk merakam peristiwa dalam buku yang berasingan. Kajian ini bertujuan untuk memberikan perhatian kepada aliran penulisan tentang Sīrah Nabawi sepanjang sejarah Islam, dan kemudian, meneliti penulisan terpilih dengan mengambil kira tuntutan dan isu-isu pada zaman tersebut. Kertas kajian ini bermula dengan pengenalan, dan kemudian, meneruskan perbincangan mengenai definisi literal dan teknikal Sīrah Nabawi, fasa-fasa aliran penulisannya, pertama, dari abad pertama hingga abad ketiga, kedua, dari abad keempat hingga zaman kegemilangan Orientalisme, dan, terakhir, dari abad kesembilan belas hingga zaman kontemporari. Kajian ini mendapati penemuan bernas bahawa untuk setiap zaman, terdapat trend atau kecenderungan dalam penulisan Sīrah Nabawi mengikut tuntutan dan isu-isu pada masa tersebut. Para penyelidik mencadangkan bahawa tuntutan trend penulisan zaman moden mengenai Sīrah Nabawi termasuk pendekatan retorik (*Kalāmī*), falsafah (*Falsafī*), dan sosial (*Ijtimā'ī*).

Kata Kunci: Trend, *Sīrah Nabawi*, Penulisan, Analisis Sejarah, Umat Islam.

Introduction

The Messenger (P.B.U.H.) is a role model for the entire globe and his *Sīrah* is still written by Muslims and others. Those in the world see him as an exemplary leading Prophet (P.B.U.H.), a just human being, a social reformer, and so on. Muslims also look at him with different views. Among them are the Sufis, who see him as a Holy Prophet (P.B.U.H.), and the others, who regard him as a human Messenger. While the West questioned the Prophet (P.B.U.H.)'s Message and Prophecy, these views continued to be expressed in both the individual and the communal settings. In reality, all views have inspired all of these appearances. Whoever stares at the Messenger (P.B.U.H.) with one look ignores all other looks. For instance, people who have come to be known as the Messenger via historical accounts, such as March and battles, are concerned with the victories made during the Prophet (P.B.U.H.)'s lifetime and perceive him as either a conqueror or a soldier. Those who refer to the Messenger (P.B.U.H.) as a Prophet ignore his humanity and regard him as an angel.

As a result, the Prophet (P.B.U.H.) is widely misinterpreted. The Messenger (P.B.U.H.)'s biography and Message, particularly in our modern reality, are notorious for causing misconceptions among people for two reasons: the cause of misunderstanding and the misbehaviors of Muslims on the one hand, and the cause of worldwide Islamophobia on the other. As a result, there have been drawings, cartoons, and caricatures insulting the Prophet (P.B.U.H.) in the West in newspapers, distorting the image and character of the Messenger (P.B.U.H.).

There are many previous writings in the form of books and journal articles that have discussed the Prophetic *Sīrah* in Islamic scholarship. *Suleyman Sertkaya*, in his article,¹ explains a chronological analysis of the major *Sīrah* works written since the 7th Century. The author has given the scarcity of the *Sīrah* literature in Arabic and English

¹ Suleyman Sertkaya, "A Critical and Historical Overview of the *Sīrah* Genre from the Classical to the Modern Period", *Journal of Religions*, 13, 196, (2022), pp. 1-21.

A Historical Exploration of the Selected Writing Trends on As-Sīrah An-Nabawīyyah (Prophetic Biography) from the First Century of Islam to the Contemporary Times

194

and the general perception of Prophet Muhammed (P.B.U.H.) among Muslims and non-Muslims in history. Finally, he traces the evolvement of *Sīrah* related writings by documenting the reasons and fundamental factors affecting various approaches to *Sīrah* across the centuries. *Obaidullah Fahd*, in his work,² attempts to analyze the modern trends of contemporary scholars on the biography of the *Sīrah*, especially the portrayal of the Prophet (P.B.U.H.) as a role model for Muslim minorities. Also, he discusses the nature and scope of the pluralistic society of Makkah, the Muslim community of Abyssinia, the Hilf al-Fudul agreement, the Prophet (P.B.U.H.)'s dealing with the king of Abyssinia, and the case of the Christians of Najran. Another work on the impact of modern literature related to the Prophetic *Sīrah* on developing current *Da'wah* methods.³ It addresses some thematic analysis of the Prophetic *Sīrah* literature explaining the significant modern *Da'wah* approaches based on the Prophetic *Sīrah*. *Abdul Muhaimin*⁴ has highlighted the significance of Orientalism concerning the modern approaches and methodologies in *Sīrah* writings. He asserts that the Modern *Sīrah* writers did consider the global developments of the twentieth century, as they compiled *Sīrah* in a method connected with these rapid changes and conditions. *Abdullah Muhaimin and Anila Mustafa*⁵ attempt to explore the modern approaches and methodologies developed and evolved in *Sīrah* writings in the twentieth century highlighting the contributions of Mahmud Ahmed Ghazi. It is remarked that these works are of great contribution to this paper. However, they have not addressed trends of *Sīrah* writings from the historical point of view, which is the main focus of this research paper.

This article adopts a qualitative methodology that involves textual analysis and library research and includes historical, descriptive,

² Obaidullah Fahd, "Tracing Pluralistic Trends in Sirah Literature: A Study of Some Contemporary Scholars", *Islamic Studies*, vol. 50, no. 2, (2011), pp. 217-243.

³ Basyūnī Nahīlat, "'Aṭar al-Mu'allafāt al-Hadīṭah Li al-Sīrah al-Nabawīyyah Fī Ṣiyāḡat Manāhiḡ al-Da'wah al-Mu'aṣirah", (Impact of modern literature related to the Prophetic *Sīrah* on developing current *Da'wah* methods), *Journal of Faculty of Sharīah and Islamic Studies*, vol. 34, no. 2, (2016), pp. 134-179

⁴ Abdul Muhaimin, "Modern Approaches in Sirah Writing Against the Writings of Orientalists", *Ma'arif Research Journal*, no. 11. (Jan-June 2016), pp. 45-56.

⁵ Abdul Muhaimin, Anila Mustafa, "The Impact of Dr. Mahmud Ahmad Ghazi on Contemporary Styles and Practices in Sirah Writing: A Research Based Study", *Seerat Studies Research Journal*, vol. 07, no. 07, (Jan-Dec 2022), pp. 1-22.

and analytical methods to explore the identification of present trends in the writing of Prophetic *Sīrah*. The data are gathered and arranged according to chronological order. The historical method is used to know how the trends of *Sīrah* writings have emerged and developed in the literature of Prophetic *Sīrah* from early history to the modern era. The descriptive and analytical methods are employed to identify the modern trends and explore how to introduce the Prophet (P.B.U.H.) in the modern context to Muslims and others. It also helps to write the Prophetic biography according to the needs of the age. The discussion in this study begins with an introduction and continues with the concept of the Prophetic *Sīrah*, the trends of the Prophetic *Sīrah* from the 1st century of Islam up to the 3rd century, the trends of the Prophetic *Sīrah* that have emerged from 3rd century to the golden age of Orientalism, and the Prophetic *Sīrah*'s trends from the 19th century to the modern age. *Finally*, the paper ends with an analytical conclusion.

Prophetic *Sīrah*: Literal and Technical Definitions

The Prophetic *Sīrah* in Islam refers to the teachings, practices, and exemplary way of life of Prophet Muhammad (P.B.U.H.). The term "*Sīrah*" in Arabic derives from the verb *Sāra*. Its literal meaning is route, behavior, approach, state, conduct, tradition, morals, character, biography, and journey. When is attributed to a person, it means his life journey.⁶ Therefore a person's *Sīrah* includes not only his life sketch but a detailed account of it from his birth to death, the events related to it, and his conduct, behavior, personal, characters, etc. The *Qur'ān* also mentions the format of the word *Sīrah* in the same meaning as 'condition' or 'form'⁷ in only one sentence in the *Surāh Tāhā*. "[Allah] said, seize it, and fear not: We shall return it at once to its former condition..." (*Tāhā* 20: 21).

In Islam, *Sīrah* specifically refers to the whole life of the Prophet (P.B.U.H.) from his birth to death and all the persons and events related to it chronologically. The Prophetic *Sīrah* encompasses various aspects of life, including religion, ethics, economics, politics, education, family,

⁶ Ibnu Manzūr, *Lisān al- 'Arab*, (Beirut: Dār al-Ṣadr, 1990), vol.4, pp. 389-390, Fakhr al-Dīn bin Muḥammad bin 'Umar al-Rāzī, *Mukthār al-Ṣiḥāh*, (Beirut: Maktabah Lubnān, 1986), p. 136.

⁷ al-Jawzī, *Zād al-masīr fī 'Ilm al-tafsīr*, (Beirut: al-Maktab al-Islāmī, 1407Hij), vol. 5, p. 280.

196

A Historical Exploration of the Selected Writing Trends on As-Sīrah An-Nabawiyyah (Prophetic Biography) from the First Century of Islam to the Contemporary Times

social relationships, and more. It serves as a comprehensive guide for Muslims on how to lead a fulfilling and righteous life. It is worth mentioning that *Sīrah*, *Sīrat Rasul Allah*, and *al-Sīrah al-Nabawiyyah* have been the most widely used names for traditional accounts of the Prophet Muhammad's (P.B.U.H.) life conduct.⁸ The *Sīrah* of the Prophet (P.B.U.H.) has been one of the most prominent genres in the Islamic literary tradition from the early period of Islam to the present. The foremost factors leading to the birth and development of *Sīrah* as a discipline were the *Qurān* and *Sunnah*. As a result, Muslims have made great efforts to know the Prophet (P.B.U.H.) and introduce him to others.

Prophetic *Sīrah* from the 1st century of Islam up to the 3rd century

It is significant to understand the trends of *Sīrah* writings that emerged throughout Muslim history to comprehend the modern trends followed by contemporary Muslim scholars. The first century of Islam is the time when the new message began to spread over the world and when sciences such as *Hadīth*, *Tafsīr*, *Fiqh*, and others went through stages of evolution and development. All of these sciences, from codification and writing to stabilization, achieved their pinnacle in the second century.⁹ As a result, the Prophetic *Sīrah* was in dire need of collection, documenting, and writing at the time. The companions of the Prophet (P.B.U.H.) were initially highly concerned with the narrative, recording, and collection of the important events of that period in order to preserve the historical record of the Prophetic era.¹⁰ Then, to preserve historical recollections, people who came after them and descended from the followers took care of the systematic writing, and confirmation of the prophetic biography so that the memories of history would not be lost. They applied the methodology of documentation and authentication in their writings of Prophetic *Sīrah*.

⁸ W. Raven, *Encyclopedia of Islam*, 'Sira', Ed. C.E. Bosworth et al., (Leiden, Brill, 1997), vol. 9, pp. 660-663.

⁹ Suleyman Sertkaya, "A Critical and Historical Overview of the *Sīrah* Genre from the Classical to the Modern Period", *Journal of Religions*, 13, 196 (2022). pp. 1-21.

¹⁰ Yāsir Ahmad Nūr, "Riwāyāt al-Sīrah al-Nabawiyyah Min al-Mushāfahā wa al-Ta'rīkh al-Naqdī", *Arab Impact Factor for Arabic Scientific Journal*, vol. 13, no. 43, (March 2019), p. 175.

Through learning and teaching, the Prophetic *Sīrah* started to recount the events from the time of the Prophecy. *First*, the companions taught their children the prophetic *Sīrah* and its events orally, just as they taught them the *Qur'ān* and the *Hadīth*. Simultaneously, there are accounts of some of the sons of the companions that they found their fathers' manuscripts when they narrated the prophetic biography.¹¹ The events of the Prophetic *Sīrah* were part of the Prophetic *Sunnah* at the time, and most of them were recorded as well as the recorded *Hadīth*. This indicates that the events of the Prophet (P.B.U.H.) in Islamic history started to be recorded orally and in writing during the Prophet's lifetime. As a result, the Prophetic *Sīrah*, which entered the codification in the late first century, was simple for those who followed them.¹²

As a result, it can be confirmed that *the first trend* in Islamic history in the writing of the Prophetic biography was that of preserving and collecting the facts of the Prophetic biography, the authors of which gathered its events from the first layers of the companions¹³ and followers¹⁴ so that the biography and history could be preserved. *The second trend* in the production of Prophetic biography has evolved, that of recording and certifying its facts in the manner of *Isnād*, because it was then believed to be one of the most significant things, particularly after the events of the Great Sediton¹⁵ that erupted in the Islamic world. These are the earliest and first trends that appeared in the writing of

¹¹ Yāsir Ahmad Nūr, "Riwāyāt al-Sīrah al-Nabawiyah Min al-Mushāfahā wa al-Ta'rīkh al-Naqdī", *Arab Impact Factor for Arabic Scientific Journal*, vol. 13, no. 43, (March 2019), p. 176.

¹² Adnān Alī Karmūsh al-Firājī, Ruwwād 'Ilm al-Sīrah al-Nabwīyah fī al-Madīnah wa Manāhijuhum, *Majallah al-Madīna al-Munawwarah*, Issue: 7 (Februaray 2004). pp. 39-75.

¹³ 'Ā'ishah (p.678), 'Abdullah ibn 'Abbās (687), Anas ibn Mālik (p.712), Abu Musā al-Asharī (p.665), Sa'īd ibn Sa'd ibn 'Ubāda (p.635), al-Barā ibn Mālik (p.641), Sahl ibn Abī Hathmah al-ansārī (p.?), Mahdī Rizqullāh Aḥmad, *al-Sīrah al-Nabawīyah fī d Daw' al-Maṣādir al-Aṣliyah*, (Riyād: Maktabah Rushd, 2019), p. 22.

¹⁴ Urwah ibn Zubair (d.713), Abān ibn Usmān ibn Affān (p.723), Shurahbīl ibn Sa'd (d.740), 'Āsim ibn 'Umar bin Khattāb (d.737), Abdullah ibn Abu Bakr ibn Hazm (d.752), Zuhri (d.721), Musā ibn 'Uqbah (d.758), Ibn Ishāq (d.768), Ma'mar ibn Rāshid (d.770), Wāqidī (d.823), Ibn Sa'd (d.845), Yūnus Ibn Bukayr (d.814), Ibn Hishām (d.833). Adnān Alī Karmūsh al-Firājī, "Ruwwād 'Ilm al-Sīrah al-Nabwīyah fī al-Madīnah wa Manāhijuhum," *Majallah al-Madīna al-Munawwarah*, (February 2004), Issue: 7. pp. 39-75.

¹⁵ This is the most important event of the Fitnah that led up to the murder of the third Khalīfah Uthmān in 656, and their consequences, such as the Battle of Camel, and the Battle *Siffin*, etc.

A Historical Exploration of the Selected Writing Trends on As-Sīrah An-Nabawīyah (Prophetic Biography) from the First Century of Islam to the Contemporary Times

198

Prophetic biographies over the first two centuries.¹⁶ At the same time, Muslims ruled the globe, demonstrating their strength and pride by composing the Prophetic *Sīrah* under the names *al-Ghazawāt*- conquests, *al-Maghazi wa al-Siyar* - war and battle, which could be regarded as another approach.¹⁷

Prophetic *Sīrah* from the 4th Century of Islam to the Golden Age of Orientalism

Along with all the above-mentioned trends, the writing of the Prophet (P.B.U.H.)’s biography started adhering to a historical pattern¹⁸ in the early third century of Islam. The primary cause of this is the shifting socio-political atmosphere. It was the Muslims’ duty to disseminate the Message of Islam across the world, as the people of that era were in dire need of understanding the teachings of Islam as conveyed and practiced by the Prophet (P.B.U.H.). This was also made possible by the rulers and the Muslim authorities. Thus, the scholars started to compile the prophetic biography meticulously. Because of this context, the Prophetic *Sīrah* took on a historical direction, with the Prophetic biography being written in the chronology of events. Among them were the writings of human history, starting from the creation of Adam (A.S.) and ending with the Final Messenger. Some other scholars confined their attention only to the history of the Prophet Muhammad (P.B.U.H.). Among them, some penned the Prophetic *Sīrah* in a brief and others in comprehensive, while others provided it together with commentary.¹⁹

In history, another significant tendency has evolved as a result of Muslim conflict with the West and vice versa. Since the inception of Islam in Arabia, the West, particularly the Romans, has viewed Islam and its

¹⁶ Suleyman Sertkaya, “A Critical and Historical Overview of the *Sīrah* Genre from the Classical to the Modern Period”, *Journal of Religions*, 13, 196 (2022). p. 4.

¹⁷ Javid Ahmad Bhat, “Introduction of Early Prominent *Sīrah* Writings,” *Al-AFKAR: Journal for Islamic Studies*, Vol. 6, No. 2, (2023), pp. 24-30, Wan Kamal Mujani, “Review of Traditional *Sīrah* Literature: Early Sources of *Sīrah*,” *Journal Usuluddin*, Vol. 25, (2007), pp. 45-49.

¹⁸ The few most important works written during that period that exist today are *Tārikh al-Umam wa al-Mulūk of al-Tabarī* (d.922) and *Futūhāt al-Buldān of al-Balādūri* (d.892).

¹⁹ ‘Abd al-Hamīd Ibn ‘Alī al-Faqīhī, *Juhūd al-Ulamā fī Tasnīf al-Sīrah al-Nabawīyah fī al-Qarnayn al-Thāmin wa al-Tāsi’ – ‘Ard Tarīkhī-*, (Maḍīnah: Majma’ Malik Fahd, N.d), pp. 16-28.

Prophet (P.B.U.H.) with distrust and skepticism. Because they saw Islam as a fraudulent religion and accused the Prophet (P.B.U.H.) of inappropriate allegations against him.²⁰ Thus, there are two historical phenomena: the first is that the Christian West had nothing to do with the knowledge of Islam and the Messenger and condemned them for being baseless. The second event occurred after the Muslims established contact with the West and the Rum, following the triumph of Andalusia. The West studied Islam from Islamic sources and accused it of having an obstinate and archaic flag.²¹ As a result, Muslims felt an urgent need to write the Prophetic biography in the pattern of establishing prophecy and confirming the message of Islam, not only for the sake of protecting religion from the enemy but also for the affirmation and confirmation of the Muslim faith.

Throughout this long period, until the time of Orientalism, the authors of the Prophetic *Sīrah* implied many trends in their writings, including those writing under the names²² '*Dalāil al-Nubuwwah*', and '*Khasāis al-Nubuwwah*' -signs and characteristics of Prophecy- and '*al-Shamāil al-Nabawiyah*'²³, as well as those writing under the Prophet (P.B.U.H.)'s names and virtues.²⁴ A different idea has evolved that

²⁰ Fahd Mohammed Taleb al-Olaqi, "Western Polemic Writings about Muhammad's Prophethood," *Advances in Social Sciences Research Journal*, Vol. 3, No. 5, (May 2016), pp.138-156.

²¹ 'Ubaid al-Rahmān Tayyib, "Rad al-Ulamā al-Hnūd 'Ala Kitābat al-Mustashriqīn Hawla al-Sīrah al-Nabawiyah," *Thaqāfat al-Hind*, (2014), vol. 65, no. 4, p. 68.

²² For instance, Abū Nu'aym Aḥmad al-Iṣfahānī (d. 1038) and Abū Bakr al-Bayhaqī (d. 1066) have written specialized work on the matter entitled 'Dalāil al-Nubuwwah.' Qādī 'Iyād (d. 1149) has discussed the holy character of the prophet in his book: 'al-Shifah fī Ta'rīf al-Huqūq al-Mustafā.' Fahd Aḥmad al-Baḥri, "*al-Ta'sīl fī 'Ilm al-Sīrah*," <https://www.noor-book.com> كتاب-التأصيل-لعلم-السيرة-النبوية-pdf.10.12.2023.

²³ The Scholar Imām al-Tirmizī (d. 892) is considered the first to use this term in his work 'Kitāb al-Shamāil.' Khālid Ibn Qāsim al-Raddādī, "al-Madkhal ilā 'Ilm al-Shamāil" (Introduction to The Science of Prophetic Merits), *Journal of Arab and Islamic Studies-Iskandariyah*, (2020), vol. 36, no. 2, p. 445.

²⁴ 'Abd al-Hamīd Ibn 'Alī al-Faqīhī, *Juhūd al-Ulamā fī Tasnīf al-Sīrah al-Nabawīyah fī al-Qarnayn al-Thāmin wa al-Tāsi'* – '*Ard Tarīkhī*', (Madīnah: Majma' Malik Fahd, N.d), pp. 29-46.

200

A Historical Exploration of the Selected Writing Trends on As-Sīrah An-Nabawiyah (Prophetic Biography) from the First Century of Islam to the Contemporary Times

discusses Prophetic miracles²⁵ and Prophetic medicine²⁶ to prove the Messenger (P.B.U.H.) and the Message with unambiguous arguments. It is impossible to restrict the immense Islamic tradition of writing to the topic of Prophetic *Sīrah*. These writings have been extremely helpful in answering the changing demands of the times.

Prophetic *Sīrah* from the 19th Century to the Modern Age

With the rise of Orientalism in the Arab and Muslim worlds, a new tendency evolved among Muslim authors in the writing of the Prophetic *Sīrah* from the nineteenth century to the first quarter of the twentieth century, which is considered a golden age of Orientalism.²⁷ On the other hand, the Muslim world was separated into small countries that were politically and economically dominated by the West until their influence in the globe rose. As a result, the Prophetic *Sīrah* was one of the most prominent topics that Orientalists utilized for evil purposes, casting doubt on and slandering its happenings, the history of its codification, and so on. There was a trend raised in the Muslim community during the time to write Prophetic biographies to respond explicitly to these suspicions and accusations, and they made clear the allegations of the preachers, their extremists, and their enemies against Islam and the Prophet (P.B.U.H.) and revealed the mask of their lies.²⁸

In the modern period, which began in the first part of the twentieth century, most oppressed Muslim nations had achieved freedom from Western colonialism. Despite this, Orientalists continue to trace their forefathers' defamation and allegations against Islam, the Holy Prophet (P.B.U.H.), and Islamic Shariah. At the same time, individuals who have graduated from Western universities as proponents of the West continue on the same path as the Orientalists,

²⁵ For Instance, Ibn Kathīr (d.1373) has compiled a book entitled 'The Miracles of the Prophet', (al-Mansūrah: Dār al-Manārah, 2002). This book is extracted from his famous book 'al-Bidāyah wa al-Nihāyah.'

²⁶ For instance, Imām 'Alī Rida (d. 811), 'Abdullah Bin Habīb al-Andalūsī (d. 846), Abū Bakr Ahmad Ibn Muhammad al-Dīnārī (d. 972), Abū Nu'aym Aḥmad al-Iṣfahānī (d. 1038) have discussed the Prophetic medicine under the topic of 'al-Tib al-Nabawī.' Qasim 'Umar Hāj Muhammad, "Prophetic Medicine and the Rules of Dealing with Traditions on Medical Issues," *al-Tajdīd*, (2015), vol. 19, no. 38, pp. 84-86.

²⁷ 'Ubaid al-Rahmān Tayyib, "Rad al-Ulamā al-Hnūd 'Ala Kitābat al-Mustashriqīn Hawla al-Sīrah al-Nabawiyah," *Thaqāfat al-Hind*, (2014), vol. 65, no.4, p. 72.

²⁸ Abdul Muhaimin, "Modern Approaches in *Sīrah* Writing Against the Writings of Orientalists," *Ma'arif Research Journal*, no. 11, (Jan-June 2016), pp. 45-56.

echoing the same claims.²⁹ Meanwhile, modern times are experiencing a diverse intellectual crisis with a wide range of views that clash between atheism, philosophical thought, and multiculturalism. Atheism adopts the method of rejecting religious teaching and emphasizing the importance of rational thinking and science in the interpretation of human and human occurrences. Yet, in this period, philosophical concepts developed that aim to explain the fundamental facts of existence and living, as well as to ponder carefully on concerns of ethics, politics, and knowledge. Simultaneously, humans inhabit a tiny planet experiencing rapid cultural and technical change, yet having access to all the amenities they need. They require a model that exemplifies the human spirit in all aspects of his life—psychological, scientific, religious, moral, economic, social, and political.

Following the brief historical context of the modern age³⁰, three new trends in the writing of Prophetic *Sīrah* in the contemporary world may be identified: the rhetorical (*Kalāmī*), philosophical (*Falsafī*), and social (*Ijtimā'ī*) approaches. *First*, the writing of the Prophet's biography follows a rhetorical trend that emphasizes a precise and comprehensive record of events. This approach is used by scholars to support Islamic beliefs and provide compelling evidence to address the question of what will happen to humans after they die, thus strengthening understanding of Islamic beliefs among Muslims and others. Significant changes have occurred in Muslim rhetorical trends in the last few centuries. Islamic historian Shibli (d.1914) is considered to have attempted to link *Kalām* with *Sīrah*. According to him, it is not correct to perceive religion as

²⁹ Muhammad Surūr Nayf Zain al-‘Āabdin, *Dirāsāt fi al-Sīrah al-Nabawīyah*, (Birmingham: Dār al-Arqam, 1986), pp. 150-258.

³⁰ Mubasher Hussain, “Re-evaluating the classical *Sīrah*-Sources: New Approaches to *Sīrah* writing with reference to the Contributions of Shibli Nu‘manī and Akram Diyā al-Umarī,” *Journal of Hdīth and Sīrah Studies*, vol. 2, no. 1, (2016), pp. 93-109, “Impact of Rationalistic Critical Methods on Modern Muslim *Sīrah* Writers,” *Al-Qalam*, vol. 24, no. 1, (June 2009), pp. 11-32, Obaidullah Fahd, “Tracing Pluralistic Trends in *Sīrah* Literature: A Study of Some Contemporary Scholars,” *Islamic Studies*, vol. 50, no. 2, (2011), pp. 217-243, İlhami Orucoglu, “Modern *Sīrah* Literature: An Overview,” *International Journal of Business and Social Science*, vol. 3, no. 20, (October 2012), pp. 241-246, Dicky Sofjan, “Contemporary Reading of the *Sīrah*: Textuality and Contextuality,” *Al-Ilm*, vol. 4, no. 2, (July-December 2020), pp. 1-11, Muhammad Shahbaz Manaj, “A study of *Sīrah* in the West in the 21st century,” *Research*, vol. 8, no.2, pp. 152-165.

202

A Historical Exploration of the Selected Writing Trends on As-Sīrah An-Nabawīyah (Prophetic Biography) from the First Century of Islam to the Contemporary Times

merely a belief in God. Prophethood is an important part of religion. As a result, the questions and criticisms raised concerning the Prophet (P.B.U.H.) should be focused on *Sīrah*'s writings.

Second, the philosophical trend in the writing of the Prophet (P.B.U.H.)'s biography is to interpret the events and facts of the Prophet (P.B.U.H.)'s life in terms of the connection between God and man, as well as the cosmos. The aim of the authors³¹ of this trend was to take lessons and teachings from the Prophet (P.B.U.H.)'s life, focusing on the prophet's particular qualities. As a result, the Prophet's biography has evolved into a unique, sophisticated, and independent genre of Islamic scholarship in the modern era. *Third*, in the drafting of the Prophet (P.B.U.H.)'s biography, the societal trend is for the Prophet (P.B.U.H.) to be known as a successful guide and for his life as an integrated person to provide an example for this world and hereafter in general. This trend is especially noticeable in diverse societies and Muslim minorities, which are more practical and pragmatic. This is accomplished by the establishment of his superior morals, distinct guidance, and life models in all aspects of personal, familial, social, economic, and political life.³²

Conclusion

In conclusion, exploring various aspects and trends of Prophetic *Sīrah* has revealed its deep and multifaceted significance. The importance of studying that in the modern context is crucial for fostering peace among multicultural and ethnic societies and dispelling misconceptions about Islam. It helps in building a nuanced perspective of the socio-cultural dynamics that led to the formation of the Muslim community and continues to influence it. Also, the Prophetic *Sīrah* is the practical implementation of the Islamic Message in the era of prophecy, and it encompasses individual and communal drawings from the pre and post-Prophetic Era. There was a trend or various tendencies that emerged in each era, according to his necessities, to pen the writings of

³¹ For instance: Muhammad al-Ghazzālī, *Fiqh al-Sīrah; Understanding the Life of Prophet Muhammad*, (Riyāḍ: International Islamic Publishing House, 1999), Muhammad Sa'īd Ramalān al-Būti, *Fiqh al-Sīrah*, (Beirūt: Dār al-Fikr al-Mu'āsir, 1991), Muṣṭafā al-Sibā'ī, *al-Sīrah al-Nabawīyah Durūs Wa 'Ibar*, (Beirūt: al-Maktabah al-Islāmi, 1985).

³² For instance: Muhammad Yāsin Mazhar Siddiqi, *The Prophet Muhammad: A Role Model for Muslim Minorities*, (Leicestershire: The Islamic Foundation, 2006). Tariq Ramadan, *In the Footsteps of the Prophet: Lessons from the Life of Muhammad*, (New York: Oxford University Press, 2007).

the Prophet's biography, which led to the extinguishment of the grain in his own time. The earliest Prophetic *Sīrah's* writing trend in Islamic history was the preservation and compilation of the Prophet's facts, which is followed by the documentation of those facts in a reference format during the first two centuries of the *Hijri*. Muslims ruled the world at the same time, and they proudly displayed their power and pride by writing the prophetic *Sīrah* in the names of marches, conquests, and gases. A historical trend in the writing of the Prophet (P.B.U.H.)'s biography has formed at the author's point of writing the Prophetic *Sīrah* in chronological sequence, including those who have written in detail, briefness, and commentary. The authors wrote in the names of the signs of prophecy and their features, as well as in the names of the Prophet (P.B.U.H.), his statutes, and his virtues. There was another trend that had been talking about prophetic miracles and medicine, which is both for rational verification of prophecy and the message of Islam. Following the strategy of reacting to suspicions and allegations because of the arrival of Orientalism in history while drafting the Prophetic *Sīrah*. The nineteenth century to the first part of the twentieth century was a prosperous time for orientalists. *Finally*, recent developments in the writing of the Prophet (P.B.U.H.)'s biography, which are rhetorical, philosophical, and social trends in structure, have evolved in response to the necessities of modern circumstances.

BIBLIOGRAPHY

Abdul Muhaimin, "Modern Approaches in *Sīrah* Writing Against the Writings of Orientalists," *Ma'arif Research Journal*, no.: 11 (2016). pp. 45-56.

Aḥmad, Maḥdī Rizqullāh. (2019) *al-Sīrah al-Nabawīyah fī d Ḍaw' al-Maṣādir al-Aṣliyah*. Riyād: Maktabah Rushd.

al-Āabdin, Muhammad Surūr Nayf Zain. (1986) *Dirāsāt fī al-Sīrah al-Nabawīyyah*. Birmingham: Dār al-Arqam.

al-Baḥri, Fahd Aḥmad. (2023). "*al-Ta'sīl fī 'Ilm al-Sīrah*,". Retrieved on Dec 10, 2023. <https://www.noor-book.com> كتاب-التأصيل-لعلم-السيرة-النبوية

A Historical Exploration of the Selected Writing Trends on As-Sīrah An-Nabawīyah (Prophetic Biography) from the First Century of Islam to the Contemporary Times

204

al-Būti, Muhammad Sa'īd Ramalān. (1991) *Fiqh al-Sīrah*. Beirut: Dār al-Fikr al-Mu'āsir.

al-Faqīhī, 'Abd al-Hamīd Ibn 'Alī. (N.d) al-Faqīhī, *Juhūd al-Ulamā fī Tasnīf al-Sīrah al-Nabawīyah fī al-Qarnayn al-Thāmin wa al-Tāsi'*-*'Ard Tarīkhī*. Madīnah- Majma' Malik Fahd.

al-Firājī, Adnān Alī Karmūsh. "Ruwwād 'Ilm al-Sīrah al-Nabwīyah fī al-Madīnah wa Manāhijuhum," *Majallah al-Madīna al-Munawwarah*, Issue: 7. (2004). pp. 39-75.

al-Ghazzālī, Muhammad. (1999) *Fiqh al-Sīrah; Understanding the Life of Prophet Muhammad*. Riyāḍ: International Islamic Publishing House.

al-Jawzī, Ibnu al-Qayyum. (1407Hijri) *Zād al-masīr fī 'Ilm al-tafsīr*. Beirut: al-Maktab al-Islāmī.

al-Olaqi, Fahd Mohammed Taleb. "Western Polemic Writings about Muhammad's Prophethood", *Advances in Social Sciences Research Journal*, vol. 3, no.: 5 (May 2016). pp.138-156.

al-Raddādī, Khālīd Ibn Qāsim. al-Madkhal ilā Ilm al-Shamāil (Introduction to The Science of Prophetic Merits). *Journal of Arab and Islamic Studies- Iskandariyah*, vol. 36, no.: 2, (2020). pp. 445.

al-Rāzī, Fakhr al-Dīn bin Muḥammad bin 'Umar. (1986) *Mukthār al-Ṣiḥāh*. Beirut: Maktabah Lubnān.

al-Sibā'ī, Muṣṭafá. (1985) *al-Sīrah al-Nabawīyah Durūs Wa 'Ibar*. Beirut: al-Maktabah al-Islāmī.

Bhat, Javid Ahmad. Introduction of Early Prominent Sīrah Writings. *Al-AFKAR: Journal for Islamic Studies*, Vol. 6, no.: 2 (2023). pp. 24-30.

Hussain, Mubasher, Obaidullah Fahd. Tracing Pluralistic Trends in Sīrah Literature: A Study of Some Contemporary Scholars. *Islamic Studies*, vol. 50, no.: 2 (2011). pp. 217-243.

Hussain, Mubasher. "Impact of Rationalistic Critical Methods on Modern Muslim Sīrah Writers," *Al-Qalam*, vol. 24, no.: 1 (2009). pp. 11-32.

Hussain, Mubasher. Re-evaluating the classical Sīrah-Sources: New Approaches to Sīrah writing with reference to the Contributions of Shibli

Nu'manī and Akram Diyā al-Umarī. *Journal of Hdīth and Sīrah Studies*, vol. 2, no.: 1 (2016). pp. 93-109.

Ibn Kathīr. (2002) *The miracles of the Prophet*. al-Mansūrah: Dār al-Manārah.

Ibnu Manzūr, (1990) *Lisān al-'Arab*. Beirut: Dār al-Şadr.

Manaj, Muhammad Shahbaz. A study of Sīrah in the West in the 21st century. *Research*, vol. 8, no.: 2 (2023). pp. 152-165.

Muhammad, Qasim 'Umar Hāj. Prophetic Medicine and the Rules of Dealing with Traditions on Medical Issues. *al-Tajdīd*, vol. 19, no.: 38 (2015). pp. 84-86.

Mujani, Wan Kamal. Review of Traditional Sīrah Literature: Early Sources of Sīrah. *Journal Usuluddin*, Vol. 25. (2007). pp. 45-49.

Nūr, Yāsir Ahmad. Riwayāt al-Sīrah al-Nabawiyah Min al-Mushāfahā wa al-Ta'rīkh al-Naqdī. *Arab Impact Factor for Arabic Scientific Journal*, vol. 13, no.: 43 (2019). pp. 175.

Orucoglu, Ilhami. Modern Sīrah Literature: An Overview. *International Journal of Business and Social Science*, vol. 3, no.: 20 (2012). pp. 241-246.

Ramadan, Tariq. (2007) *In The Footsteps of The Prophet: Lessons from the Life of Muhammad*. New York: Oxford University Press.

Raven, W. (1997) *Encyclopedia of Islam*, 'Sira', Ed. C.E. Bosworth et al., Leiden: Brill.

Sertkaya, Suleyman. A Critical and Historical Overview of the Sīrah Genre from the Classical to the Modern Period. *Journal of Religions*, 13, 196 (2022). pp. 1-21.

Siddiqi, Muhammad Yāsin Mazhar. (2006) *The Prophet Muhammad: A Role Model for Muslim Minorities*. Leicestershire: The Islamic Foundation.

Sofjan, Dicky. (2020) "Contemporary Reading of the Sīrah: Textuality and Contextuality," *Al-Ilm*, vol. 4. no.: 2 (2020). pp. 1-11.

Tayyib, 'Ubaid al-Rahmān. "Rad al-Ulamā al-Hnūd 'Ala Kitābat al-Mustashriqīn Hawla al-Sīrah al-Nabawiyah," *Thaqāfat al-Hind*, vol. 65, no.: 4 (2014).