



## IBNE SHAHAB ZUHRI'S "AL-MAGHAZI" ITS METHODOLOGY AND CRITICAL ANALYSIS

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### ABSTRACT

*Ibn-e-Shahab Zuhri was the first person who compiled and composed the events pertaining to the life of Holy Prophet (SAW) and Ghazawat. According to his nephew, Muhammad bin Abdullah bin Muslim, Ibn-e-Shahab Zuhri thought the art of 'Seerat-Writing' to be the most important and valuable knowledge both for this world and hereafter. He was a prominent narrator of 'Hadith' as well as a capable Jurist. He learnt the knowledge of 'Hadith' from the renowned scholars of his age. He launched a vast research campaign for the collection of 'Ahadith' being transmitted by the inhabitants of the city of Madina. Although he possessed a very strong and sound memory, yet he used to write down all that he heard and realized. He, for the first time, named his writings about ghazawat as 'Seerat'. He gave a specific mode to the art of 'Seerat-writing' and his unique style was followed by his successors.*

### Key Words:

1. **Seerat, Seera or sear.** The life of the Holy Prophet Muhammad (PBUH)
2. **Maghazi.** Jihad. 3. **Ghazwat.** Jihad
4. **Hadith.** Anything (saying and practices) referred to the Holy Prophet.

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## INTRODUCTION

### **Ibne Shahab Zuhri**

He was Muhammad bin Shahab Al-Zuhri (H 124). He got education from the famous scholars of his age, like Abban bin Usman (H 155), Urwa bin Zubair (H 94) Saeed bin Musaib (H 105) and Abdullah bin Umar (H 73) on Fiqa and Tafsir besides Maghazi and sear. <sup>(1,2)</sup>

Muhammad bin Abdullah bin Muslim, a nephew of Ibne Shahab Zuhri said:

“He had heard his uncle saying, that the knowledge of Maghazi, is of use in this world and hereafter”<sup>(3)</sup>

For compilation of Hadith in an authentic narrative form, he was the first man, who tried to compare and to find out the interconnection between the different origins of Ahadths. Following him some of the historians too, adopted his standard to check the correctness of narrative. Later on the same method due to use by un-scrupulous users, helped opened a door for forgery.<sup>(4)</sup> Perusal of Seerat and historical books reveals that on these subjects, as compared to Urwa bin Zubair, the information collected by Ibne Shahab Zuhri are in more detail.

In the formation of history, it is a record of his stirring deeds, as he expedited, when felt that it being necessary for historical events to be certified one and to bring harmony among that he tried for balancing various historical narrations about an event with those Ahadiths, that were relevant to the said occurrence.

Among the various disciples of Ibne Shahab Zuhri who narrated, his book “Almaghazi”, Musa bin Uqba is distinguished, about him Yahya bin Mueen (H233) said: “Musa bin Uqba’s book is more authentic in all the books of Maghazi, narrated from Zuhri”<sup>(5)</sup>

Imam Bukhari, in his maghazi, had variously mentioned to those narratives of Ibne Shahab Zuhri which were mostly certified by his pupil Musa bin Uqba, though Almaghazi of Zuhri is contained of narratives of Muamer bin Rashid Al-Basari and Al-Suna’ani (154 or 152) his pupil Abdur Razaque bin Haman Sunaini (H 211) who had preserved the contents of his master Muamer bin Rashid’s book Almaghazi, are told to be the one taken from the book of Almaghazi of Ibne Shahab Zuhri.<sup>(6)</sup>

As, with exception of some different parts of the book by Ibne Shahab, which are found in Seerat and history books and where the main book is not available in complete form, therefore to grasp a better understanding of the events connected with Sirat, a historical sketch prepared by Dr. Abdul Aziz Al-Duri is briefly discussed in the following lines.

1. **Primitive period of age:** The description takes its initiative from a Friday of a week, wherein Hazrat Adam (AS) was created. His entrance in the heaven and expulsion, covering the events of Hazrat Noah and his descendants, the reign where Hazrat Ibrahim (AS) was thrown into the fire, and touching the incident of Aamul-Feel, (Year of attack on

ka'aba) enlightening the life of the Prophet Muhammad (PBUH) before his prophecy, like his preliminary contact with Hazrat Khadija for trade, then matrimony etc and at last this description ends at Hijrat (migration from Macca to Madina).

2. **Period of Macca:** This period starts with the event of wahee, to console him the Holy Prophet Muhammad (PBUH) was taken by his wife Khadija to her relative Warqa bin Nofal, a scholar of Bible. After the Holy Prophet carrying the message of Islam to non believers, inviting them to profess the same, and annexed with all other events of note which occurred in repercussion of preaching Islam, like outraging the Qurish tribe, which resulted in the migration (hijrat) of some believers to Habsha, and the role of Qurish to create differences between Banu Hashim and Banu Abdul Mutlib, Bay'at of Uqba and the beginning of Islam at Madina (city), are said to be the selected events of the period of Macca.
3. **Madani Period:** The events of this period are the background of migration from Macca and the arrival of the Holy Prophet at Madina, constructing there a mosque (Masjid Quba), delivering his first sermon on piety and leading a congregational prayer of Friday, construction of another mosque (Masjid-e-Nabvi), position of affairs of the holy spouses, fraternity among the Muslims, number of Ghazwat, detail of time to time deputing delegations carrying message of Islam towards the heads of various countries, Haja-tul-Wada. (The Last Address of the Holy Prophet at Hajj).

The incident of the demise of the Holy Prophet (PBUH) and other details of his funeral rites etc. It may be recalled that taking the day of hijrat into account and measure all the above mentioned events had been properly dated.<sup>(7)</sup>

Besides, the expertness and maturity of Ibne Shahab Zuhri, which is apparent from his above form of writing, it is also evident that he used to prepare first the complete sketch of the Sirat. Then he pleasantly phrased and logically connected these all, prominenting the various aspects of Sirat final year, produced for the facility of the readers.<sup>(8)</sup>

## CONCLUSION

1. He described historical events in the mode of "Hadiith".
2. He always kept in view the authentication of the sources of narratives and the "chain of narrators".
3. He tried his best for the realization of compatibility between "Hidith" and other historical traditions, etc.
4. He played a leading role in developing the art of biography and historiography in the city of Madina.
5. He was the first biographer of the Holy Prophet (SAW) who gave a specific mode and a distinct sphere of action to the art of "Seerat-writing".

## REFERENCE

1. **Tahzib-ul-Tahzib** 287/5
2. **Ibid.**
3. **Tadween Sear-o-Maghazi**, Page 185.
4. **Maqala Muwarid** Tarikh Al-Tabari, Urdu translation by Dr. Jawad Ali, Dost Associates, Urdu Bazar Lahore, 1998, Page 21.
5. **Tahzib-ul-Tahzib** 574/5
6. **Al-Musanaf, Abd-ur-Razaque**, Page 313 – 492/5
7. **A.A. Duri**, A study on the beginnings of history written in Islam. The Bulletin of the school of oriental & African studies, University of London, 1995 vol. 19 pages 1 to 12.
8. **Ibid**, page 9

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