

Sulaymān bin Mūsá Al-Kalā'ī as Sīrah writer (*An introduction and research analysis*)

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ABSTRACT

Abu Al-Rabī' Sulaymān Bin Mūsá Al-Kalā'ī (565 A.H -- 634 A.H) is a great Sīrah writer. In this article, his scholarly and personal characteristics, the list of his works, tributes from scholars to his services and scholarly rank of Al-Kalā'ī are presented. After presenting his personal features, an introduction and research analysis of his book "Al-Iktifā' fi Maghāzī Al-Muṣṭafá wa Al-thalāthah Al-Khulafā' " is given. Al-Kalā'ī was a great scholar and authentic Sīrah writer. He got knowledge of Hadīth from Abul 'Atā'. He attended the lectures of various scholars of Hadīth such as Abul Qāsim bin Al-Jaysh, Abu Bakr bin Jadd, Abu Abdullāh bin Zarkūn, Abdullāh bin Fakhkhār, Abu Muhammad bin Jamhūr, Najbah bin Yahyā. Many great scholars of Hadīth such as Qāḍī Tūnas were his pupils and brought his knowledge to far off countries. Al-Kalā'ī wrote many books on Hadīth and Sīrah. Ibn Farhūn, Abul Abbās and many other scholars have praised and paid tribute to Al-Kalā'ī in their works. Main objective of the book under discussion, Al-Iktifā', is to disseminate knowledge of Sīrah and Hadīth prolifically. Al-Kalā'ī has kept in mind the caution and the principles of Sīrah writing derived from the Holy Qur'ān.

Sulaymān Bin Mūsá has a great quality of writing Sīrah books. He can be called a born scholar and a writer. His quest for knowledge took him in different cities and he gained the best of knowledge and intellect that can be seen in all of his writings. He can be called a preserver and a protector of Sīrah literature. He is considered the most honored and dignified person among the scientific and cultural tradition of Andalusiyah. This article proves his abilities, qualities and excellence of work.

Keywords: *Al-Kalā'ī, Sīrah, Hadīth, Al-Iktifā', Tribute, Dissemination of Sīrah, Sīrah writers, history of Makkah.*

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A Brief Life History of the Author:

Abu Al-Rabī' Sulaymān Bin Mūsá was a great scholar and Sīrah writer of Andalusīyah—the Muslim Spain. In his age, Sīrah writing had become very strong and diversified through its evolutionary stages. Al-Iktifā' fī Maghāzī Al- Muṣṭafá is a fine representative of that age. Introduction and analysis of this book is given as under:

His full name was Abu Al- Rabī' Sulaymān Bin Mūsá bin Sālim bin Hasān bin Sulaymān bin Ahmad bin Abd Al-Salām Al-Himyarī Al-Kalā'ī Al-Andalusī Al-Balnasī.

In Hidāya tul 'Arifīn, it is written as Sālim bin Ibrāhīm Al-Gharnāī Al-Mālikī⁽¹⁾. He was a born scholar only for compilation, preservation, achievement and dissemination of knowledge and Arts. According to Zahabī, he got knowledge of Hadīth from Abul 'Atā' bin Nazīr Abul Hajjāj bin 'Ayūb of Balansiyah. He satisfied his thirst for knowledge in various cities from Abul Qāsim bin Al-Jaysh, Abu Bakr bin Jadd, Abu Abdullāh bin Zarkūn, Abdullah bin Fakhkhār, Abu Muhammad bin Jamhūr, Najbah bin Yahyá and many other scholars. Abul Abbās bin Maza and Muhammad Abdul Haqq 'Azdī and the others gave him authority letters⁽²⁾. Muṣṭafá Abdul Wāhid, a researcher, has mentioned the names of Abu Abdullah bin Nūh and Abul Khattāb bin Wājib as his teachers and included them in the list given in the preface of the book— Al-Iktifā'⁽³⁾.

He had also a great quality of preaching and disseminating of knowledge. His pupil Qāḍī Tūnas Abul Abbās Ahmad bin Ghamāz and a large number of people got the knowledge of Hadīth from him in Balnia, Marsiyah, Granada, Seville, Malqah, Mabtah and Daanbah. His large Library proves his deep knowledge, memory and his keen interest in studies and Arts⁽⁴⁾.

He got hurt by the enemy at Anishah, nine miles away from the city of Marsiyah, and was martyred on 20 DhilHajj 634 Hijrah⁽⁵⁾. Zarkalī states that he had the emblem of Islām in his hands at the time of his martyrdom⁽⁶⁾.

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- (1) Al-Ghabrīnī, A. A. (1979). Al-Dariyyah fī man Urifa min al-Ulamā fi al-Mi'ah al-Sabi'ah. Bayrūt: Daar ul Afaaq Jadid.
 - (2) Dhahabī. (n.d.). Tadhkirah Al-Huffāz.
 - (3) Muṣṭafá, A. (1367Hijrah). Muqaddamah Al- Iktifā'. In Al- Iktifā' (pp. IV-XI). Bayrūt: Al-Hilāl.
 - (4) Dhahabī. (n.d.). In Tadhkirah Al-Huffāz (p. 963).
 - (5) Dhahabī. (n.d.). In Tadhkirah Al-Huffāz (p. 964).
 - (6) Zarkali, K. (n.d.). I'lām al-Qamūs. Bayrūt: Dār al-ilm Al-māyīn.

Author's Interest in writing, research and work:

He brought research to light through his literary insight and deep interest in studies. His command of Islamic studies, creative and research oriented disposition and suitable and ideal academic environment of Andalusiyah urged him to writing and thus he continued to write books throughout his life. His command on religious knowledge is evident from his works. A few of his books are as under

1. Al-Iktifā' fi Maghāzī Rasūl Allah (S.A.W) wa Al-Khulafā' Al-thalāthah (4 Volumes).
2. Kitāb fi Akhbār al Bukhārī wa Sīrah.
3. Kitāb Al Arba'in⁽¹⁾.
4. Diwān Rasā'il Al-Hadīth.
5. Diwān Al-Shi'r.
6. Al-Musalsalāt wa al-Inshādāt.
7. Nukta Al-Amthāl Wa Nafshata Al-Sahr Al-Hilāl⁽²⁾.
8. Jani Al-Ratab fi Sani Al-Khatāb (30 sermons of Juma wa Eidain).
9. Jehd ul Nāsīh fi Ma'arizah Al-Ma'arrī fi Khutbah Al-Taqsīh
10. Mafawaḍah tul Qalb ul Alil wa Manahiza tul Aml Al-Tawīl⁽³⁾. In Hadya tul Arifeen, this book is mentioned as "fi Manahiza tul Aml"⁽⁴⁾.

A Tribute to the Author by the Scholars:

Al-Kalā'ī can verily be called the preserver and protector of Sīrah literature of Andalusiyah. Historians think him authority on various disciplines such as Hadīth, Sīrah, Papers of the Arabs, phenomena and Tradition. He had a keen interest in Arabic literature. He earned a great fame in different disciplines of Arts and Sciences. He was the most honoured and dignified person among the scientific and cultural tradition of Andalusiyah. Various scholars paid much tribute to him. Some of them are as follows:

- Ibn Farhūn (799 AH) has mentioned him as adroit Tradition writer and critic. He recognized him as a literary figure, orator, writer and

(1) Fawāt Al-Wafiyāt. (n.d.), Al-Nabahi, A. B. (n.d.). In Tārīkh Quḍāt Al- Andulus (p. 119).

(2) Baghdādī, Isma'īl Pāshā. Hayāt Al- 'Ārifīn (p.399).

(3) Al-Muqrī, S. A. (n.d.). Nafaḥ Al-Tīb min Ghuṣn Al-Andalus Al-Ratīb. Bayrūt: Dar al-Kutab Al-'Arabī.

(4) Al-Baghdādī. (n.d.). Hadiyat Al-'Ārifīn.

an expert controller of commandments with tradition. He also relates that Allah had bestowed him with justice and dignity⁽¹⁾.

- Abul Abbās has recalled him, as jurist, writer and expert of Hadīth and a scholar. He was famous for cognition of Rijāl, knowledge of Tradition and perfect discipline and as well as an expert critic and reviewer. The scholarly and research oriented environment of Andalusiyah kindled his taste for literature and knowledge. consequently his personality reached the standard of an encyclopedia⁽²⁾.
- Muhammad Shākir Al-Katbī has praised him, that he had great patience in the field of Tradition and other disciplines. Muhammad Shākir introduced him as Imām Hāfiz and ‘Arif bi Al-Jarh wa Al-Ta’dīl. He had a great fame for literature and rhetoric. He talked to the kings in meetings and became adoration of the forums. He was also the author of very useful books⁽³⁾.
- Abdul Mālik Al-Marākishī has mentioned him as an orator for his supremacy in knowledge, and had a great command of literature⁴.
- Jalāl Al-Dīn Al-Suyūtī called him Muhaddith of Andalusiyah, Imām Hāfiz and a pious scholar⁽⁵⁾.
- Ibn ul Hammād has recognized him as Al-Hāfiz ul Kabīr, Al-Thiqah and Sahib Al-Tasanīf. According to Ibn ul Hammād, he was unparalleled in literature, rhetoric and perfection of knowledge⁽⁶⁾. He was matchless in essay writing and he had been appointed justice for some time⁽⁷⁾.
- Kahālah has mentioned him as historian, author and an orator⁽⁸⁾.
- Imām Zahabī has recognized him as hāfiz of Hadīth, a perfect scholar and eloquent Muhaddith. He was very fond of knowledge of Tradition and learning. He was expert analyst and had a great

(1) Ibn Farhūn. (n.d.). In Al-Dībaj Al Muzhhab (p. 200).

(2) Al-Ghabrīnī. (n.d.). In Unwan Al-Dariyah (pp. 279-280).

(3) Al-Katībī. (n.d.). In Fawāt Al-Wafyāt (pp. 80-81).

(4) Al-Marākishī, A. (n.d.). In Al-Zayl wa Al-Takmilah (p. 81).

(5) Al-Suyūtī, J. (n.d.). In Ṭabqāt Al-Huffāz (p. 500). Bayrūt: Dar ul Kutab Al-‘Ilmiyah.

(6) Hanbli, I., & Abdul Haii, A. (n.d.). In Shazrart ul Zahab fi Akhbaar min zahab. Bayrūt: Daar ul Afaaq Jadeed.

(7) Zarkalī. (n.d.). In Al-A‘alām (Vol. 3, p. 199).

(8) Kahālah, U. R. (n.d.). In Mo‘jam Al-Mu’allifin (p. 277).

knowledge of date of birth and death of the narrators of Hadīth. He superseded his contemporaries in the art of Rijāl. He was forceful in literature, famous for rhetoric and unique in writing and journals. Zahabī says that he had never seen such a gentle, stately, dignified and superior person as Abu Al-Rabī‘ Sulaymān. He was the embodiment of virtues. He consummated memorization of Hadīth⁽¹⁾.

- Abu Al-Hassān Bin Abdullāh states that Abu Al-Rabī‘ Sulaymān was ostensible and finest morally. Nabahī has appreciated him for his discipline, literature, oratory and rhetoric with reference to the author of “Takmilah”. He considers him as the author of many useful books⁽²⁾.
- Muqrī has praised him, in his book “Nafah Al-Tayyab”, for his expertise and literary capabilities and his writing “Ahkām Ma’ Al-Asnād⁽³⁾.
- The author of “Takmilah” has acknowledged his scholarly insight, dignified personality and the finest resonating⁽⁴⁾.
- Al-Iktifā was published as a result of the research work of Muṣṭafá Al-Wāhid. The author of Al-Iktifa’ portrayed him as a unique literary personality. He calls him Hāfīz, Muhaddith, writer, poet and a warrior. He fought not only with pen and oratory but with the sword also. In events of Sīrah, he opined just to resolve differences⁽⁵⁾. Shiblī has called the book “Al-Iktifa’ as multi reference book⁽⁶⁾.

From the consensus and unanimous evidence by the authorities of knowledge and learning, it is clear that achievement and dissemination of knowledge was the real provision of Al-Kalā‘ī. His mission was preaching the Sīrah of the Holy Prophet (S.A.W). His book “Al-Iktifa’ reflects his scholarly insight. It shows that the honourable writer believes that the personality of the Holy Prophet (S.A.W) is the center of devotion and love and a source of Faith and Belief.

(1) Dhahabī. (n.d.). In Tadhkirah Al- Huffāz (p. 964).

(2) Al-Nabahī. (n.d.). Tārīkh Quzāt Al-Andalus (p.119).

(3) Muqrī. (n.d.). In Nafah Al-Ṭīb (Vol. 6, p. 218).

(4) Al- Marākishī, A. (n.d.). In Al-Zail wal Takmilah (p. 88).

(5) Muṣṭafá, A. (1367Hijrah). Muqadama tul Iktifa’. In Al-Iktifa’ (pp. IV-XI). Bayrūt: Al-Hilal.

(6) Nu‘mānī, S. (1986). In Seerah tul Nabi (SAW) (Vol. 1, p. 37). Lahore: National Book Foundation. Muqadama tul Iktifa’. (n.d.).

Introduction to the Book Al-Iktifa’:

Historians and biography writers have mentioned various names of this book. These names are as follows:

1. Kitāb Al-Iktifā’ fi Maghāzī Rasūlillāh (S.A.W) wa Maghāzī al thalāthah Al-khulafā’,
2. Al-Iktifā fi Maghāzī Al- Muṣṭafā wa Thalatha Al-Khulafā’,
3. Kitāb Al-Iktifā’ bimā Taḍammanahū min Maghāzī Al-Rasūl (S.A.W) wa Maghāzī Al-thalatha Al-Khulafā’ (4 vol),
4. Al-Iktifā fi Sīrah Al- Muṣṭafā (S.A.W) wa min Bād Al-Thalathah tul Khulafā⁽¹⁾
5. The first part of this book is published and the remaining is in manuscript form⁽²⁾.
6. According to Dr Nisār Ahmed, this book with correction and notes was published by Henri Masse (Professor at the Algerian College, Algeria, Ustāz Al-Kulliyah Aljazā’iriyah, Aljazair) in 1931 in Paris⁽³⁾. Al-Iktifā fi Mazghāzi Al- Muṣṭafā wa Thalatha tul Khulafā’ is the representative book of Qāḍī Hāfiz Sulemān Bin Mūsā Al-Kala’i. There are many manuscripts of this book in the libraries throughout the world. It has also been published at Cairo in 1992⁽⁴⁾.

Objectives of the Book:

The author has mentioned a few objectives of the book in its preface. These are as follows:

1. A prolific dissemination of the Sīrah of the Holy Prophet (S.A.W).
2. To compile chronologically through research the holy ancestry, place of birth, ideal attributes, great characteristics, miracles and *Maghāzī* of the Holy Prophet (S.A.W).
3. To describe, with brevity, important events of the life of the Holy Prophet (S.A.W) with cohesion of tradition.
4. To attract people unto study of the Sīrah of the Holy Prophet (S.A.W) for their benefit and guidance.

(1) Al-Nabahī. (n.d.). Tārīkh Quzāt Al Andalus (p.119).

(2) Al- Marākishī, A. (n.d.). In Al-Zail wal Takmilah (p. 81).

(3) Ahmad, Dr Nisar. Islami Undlus Mein Seerat Nigari ka Irtaq, Undlus Ki Islami Meraas (p.154).

(4) Quarterly Taḥqīqāt e Islāmī (Vols. January-March 1992). (1992). Ali Garh, India.

5. To anticipate reward and salvation from Allah Almighty on dissemination and propagation of the Sīrah of the Prophet (S.A.W)⁽¹⁾.

Verity of the Manuscript:

The researcher Abdul Wāhid published the final manuscript after comparing the four earlier manuscripts of Al-Iktifā.

1. Manuscript of Dār Al-Kutub, Egypt Acc.No. 2074, Pages: 224, written in 826 A.H.
2. Manuscript of Maktabah Taymuriyah, Egypt. Vol.1.Acc. No.1557, Pages: 380, written in 1089.
3. Manuscript of Dār Al-Kutub, Egypt Acc.No. 2653, Pages: 308, written in 1171 A.H.
4. Manuscript of Dār Al-Kutub, Egypt Acc.No.5036.

Al-Iktifā is a unique book in its style and subject. In art of transcript writing of the Sīrah and Maghazi, Al-Kalā'ī is considered as a pioneer of the modern style of writing. Muṣṭafá Abdul Wahid has anticipated in the preface of the book that the remaining parts of this book will be published through another research in the future⁽²⁾.

Sources of the Book and its Features:

Al-Kalā'ī kept in mind the following books:

- Al-Mughazi by Mūsá bin Uqba (141 A.H).
- Al-Mub'is by Waqdi (207A.H).
- Al-Mughazi Al-Ansaab Quraysh by Zubair bin Abi Bakr (156A.H).
- Sīrah by Ibn e Hashaam (218 A.H).

Al-Kalā'ī used the formulation of Wāqidī's Al-Muba'is³. Al-Iktifā is bejeweled with the gems of events from Sīrah of the Prophet (S.A.W) and it is also a unique achievement in the field of research. In the book under study, the principles of examination and rejection/acceptance of the tradition are followed promptly. The author has acted upon the rules that nothing will be left that has descended from the Holy Prophet (S.A.W) and nothing will be accepted that is contrary to the Sunnah. Allah Almighty has said in the Holy Qur'ān as:

(1) Muṣṭafá, A. (1367Hijrah). Muqadama tul Iktifa' (p.7).

(2) Muṣṭafá, A. (1367Hijrah). Muqadama tul Iktifa' (p.15).

(3) Muṣṭafá, A. (1367Hijrah). Muqadama tul Iktifa' (p.2-4).

﴿وَمَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾⁽¹⁾

And whatever the Messenger gives you, take it, and whatever he forbids you from, abstain (from it)

Hence, just the above mentioned verse from the Holy Qur'ān is enough for obligation of great caution in Sīrah writing. Thus in this book, all the measures of prudence and caution are taken promptly. The phrases are timely and information are very useful. The events are described with brevity and conciseness. The chapters are in a logical order.

Unique Literary Style:

The book is short and its one volume has been accessed. Its literary style and its brevity and comprehensiveness compensate the shortness. This book is the essence of the deep study of the author and indicates his adeptness and maturity of thought and vision. The author is very cautious and his writing is free from redundancy and deflation. The field of Sīrah writing is such a literary voyage that the traveler has to keep in mind, very cautiously, the dissemination of knowledge and its difficulties. He should keep balance between dissemination of and concealing of knowledge.⁽²⁾

﴿مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا﴾⁽³⁾

The person who personally attribute of lie to me

﴿بَلِّغُوا عَنِّي وَلَوْ آيَةً﴾⁽⁴⁾

Convey to everyone from me if it is only verse.

He must be cognizant of the warning of and advice of (Daari) He is the addressee of the warning

﴿فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ بِالْحَقِّ إِذْ جَاءَ﴾⁽⁵⁾

Then, who does more wrong than one who utters a lie against Allah and denies the truth, when it comes to him .

and the promise of

﴿نَضَّرَ اللَّهُ عَبْدًا سَمِعَ مَقَالِي فَحَفِظَهَا وَوَعَاَهَا﴾⁽⁶⁾

(1) Al-Quran 59:7.

(2) Dārī, I. H. (n.d.). Bayrūt: Dar ul Kitab.

(3) Ali Al-dīn, Imām, Muhammad bin Abdullah, Mishkāt, kitāb Al-'ilm (vol 1, p 132), Maktabah Rahmaniyyah, Lahore.

(4) Dārmī, Imam Hafiz Abdullah bin Abdur rehmān (255 Hijrah), Sunan Dārmī (vol 1, p25) daar ul kitab ul arabi Bayrūt

(5) Al Quran (39:34)

(6) Holy Qur'an, 24:32.

“May God bless him, who listened to my saying, preserved it, and learned it.”

at the same time. He cannot pass through this path safe and sound without recognition and support of Allah Almighty. This fact is cause of honour for the author that he fulfilled his task successfully and covers all the important events⁽¹⁾.

In this book, the section about conquests by the Caliphs is better than that of Holy wars of the Prophet (S.A.W) because the Maghāzī are described briefly and the chapters about conquests are given in detail. Allāmah Rāghib Al-Tabbākh says that the part of this book was published in Algeria and a manuscript of this book is present in the library of Halb. Its accession number is 252 and it is mentioned in the catalogue of the library⁽²⁾.

ARTICLES ON SĪRAH IN AL-IKTIFĀ’:

Ancestry of the Holy Prophet (S.A.W):

Ancestry of the Holy Prophet (S.A.W) is mentioned in the book at pages 9 to 24. It is described in detail that Allah Almighty Himself arranged for the protection of the holy and modest ancestry of the Prophet (S.A.W). Allah chose the clan of Quraysh for the birth of the Prophet (S.A.W). The descent of the Prophet (S.A.W) from holy loins to modest womb was by Allah Almighty and the descent of the Prophet (S.A.W) up to ‘Adnān is agreed by all. The ancestry from ‘Adnān to Ismā‘īl (A.S) is different. There is complete description of the descendants from ‘Adnān to ‘Abdullāh and their life history. In the book, the dialogue between Allah and the Prophet Moses (A.S) to mention the grace of the Prophet (S.A.W) has been beautifully depicted. There is complete introduction to the ancestry of the Holy Prophet (S.A.W) up to the page 34. There is brief introduction to the esteemed Syyidah ‘Aaminah (Mother of the Prophet) upto page 43.

History of Makkah, The Holy Ka‘bah and reverence of Haram:

Description of population of Makkah, construction of Ka‘bah is given at pages 45 to 87. In the beginning, verses 96-97 from Surah ‘Aal Imrān have been given and it has been mentioned that The Holy Prophet (S.A.W) said, “The Holy Ka‘bah was constructed before all”.

Then, construction of The Holy Ka‘bah by The Prophet Ibrahim (A.S) and settlement of His family in Makkah has been described with reference to the Holy Qur’ān 14:37-38. The events of youth of The Prophet

(1) Mishkāt, Bāb Ul Ilm (Vol. 1). (n.d.).

(2) Khalid, A. M. (1994). Urdu nasr mein Seerat e Rasool (SAW). Lahore: Iqbal Academy.

Ismā‘īl (A.S), his marriage, divorce and the second marriage, settlement of clan of Jurham, respect and service of the wife of The Prophet Ismā‘īl (A.S) to The Prophet Ibrahim (A.S) have been described up to the page 58.

At page 63, there is description of offering of Hajj by The Prophet Mūsá and Harūn (A. S). There are descriptions of death of the Prophet Ibrāhīm (A.S), transfer of guardianship of Ka‘bah to the Prophet Ismā‘īl (A.S) battles between clan of Jurham and Qatura and guardianship of The Holy Ka‘bah to clans of Kinana and Khuza‘ah upto page 66.

Custody of Ka‘bah to Clan of Abd Al-Dār, Death of Qusayy, Description of Pledge:

From page 87 to 91, custody of Ka‘bah to clan of Abd Al-Dār, Qusayy’s advice to Quraysh for hospitality, service of Quraysh to the pilgrims, death of Qusayy and regaining of custody of Ka‘bah by the clan of Abd Munāf from the clan of Abd Al-Dār has been described in detail. There is also description of commitment of mutual help, their reconciliation with the clan of Abd Al-Dār and significance of truce in Islam and the whole event of Hilf Al-fazūl has been completely described in detail.

Days of Ignorance, Arab Lands, the Jews and the Christians:

The author states certain characteristics of Quraysh at page 91-104 and tells that with the passage of time, innovations and customs such as “Bahīrah”, “Saa’ibah”, “Ṣeelah” and “Hām” (بحيرة، ساييه، وصيله، حام) became in vogue. They brought from Syria the idol of Hubble and installed it in Haram. He further states about arrival of the Jews from Yemen to Madīnah, invasion of king ‘Amr bin Talhā on Haram. The beginning of the cover of Ka‘bah (غلاف كعبه) has also been stated up to the page 104.

Najrān, in Arab, was the center of Christianity. Abdullāh bin Shām was the chief of Christians. About Fymun’s miracle, worship and the event of “Owners of the Grooves” (اصحاب الاخدود) .

The event of opening of graves of the martyrs of ‘Uhud, during the caliphate of Hazrat ‘Umar, and their bodies being fresh are described briefly. It has been stated that the palace of Caesar cracked and the fire in Zoroastrian temple extinguished on the birth of the Holy Prophet (S.A.W) described in detail upto page 122.

Occupation of Abyssinia on Yemen and the Owners of Elephants

Invasion of Abrah on the Holy Ka‘bah (اصحاب الفيل) has been describe in detail at page 134. Poetry about this invasion and sending of commission

by the people of Yemen to the Caesar of Rome and its results are described up to the page 145.

Descendants of Qusayy:

Visit of Nadwah Hijabah to Abd Munāf son of Qusayy and his stay with clan of Abd Al-Dār, rivalry of clan of Abd Shams with clan of Hāshim, marriage of Hāshim with Salmá bint 'Amr, birth of Abdul MutTālib and the nomenclature of word "Abdul MutTālib", all such events have been given up to page 154.

Excellence of Abdul MutTālib and Abdullah:

From page 155 to 166, exodus of clan of Jurham from Makkah, plugging of the well of Zamzam, the commandment to Abdul MutTālib to dig it up, beauty, grace and modesty of Hazrat Abdullah, marriage of Abdullah with Hazrat 'Aaminah, posthumous birth of the Holy Prophet (S.A.W)-all these events have been stated up to page 166.

Holy Birth and Events of Early Childhood:

At page 167 different events such as the holy birth of the Prophet (S.A.W), awareness of the Jews about the birth of the Prophet (S.A.W), crying of Satan, Abdul MutTālib being informed about the birth of the Prophet (S.A.W), the dream of Abdul MutTālib that a golden chain emerged from his back, naming of the Holy Prophet (S.A.W) as Muhammad (S.A.W), many people also named their boys as Muhammad. Nursing of the Prophet (S.A.W) in clan of Sa'd (سعد بنو), incision of chest (شق صدر), at Halimah Sa'diyah's (God be pleased with her) home. Miraculous growth of the Prophet (S.A.W), Calling the Prophet himself as prayer of the Prophet Ibrāhīm (A.S) and promise of the Messiah, presumption of clan of Hawāzin to kill the Prophet (S.A.W) in childhood, Protection of the Prophet (S.A.W), death of his respected mother, sponsoring by his grandfather and un natural events of the life of the Holy prophet have been described up to page 187.

Prophecy of Sayf bin Zī Yazn:

The author has stated, at pages 178-180, a long dialogue between Sayf bin Zī Yazn and Abdul MutTālib with reference to Dalā'il Al-Nubuwwah Abi Na'im (دلال النبوة ابي نعيم) which tells a prophecy about the birth of the Prophet (S.A.W). The service of water carrying (سقاياه) after the death of Abdul MutTālib transferred to Hazrat Abbās (R.A). is given at page 179.

Support of Abi Tālib:

At pages 189-204, it is stated that The Holy Prophet (S.A.W) was brought to Abu Tālib's house after the demise of his grandfather. His first journey to Syria and second journey escorted with Hazrat Maysarah, the marriage of the Holy Prophet (S.A.W) with Hazrat Khadijah, children, then death of all male children, supplementary description of Hazrat Māriyah Qibtiyyah, prediction of Warqah bin Nawfil about Prophecy are given at page 204.

Reconstruction of the Holy Ka'bah and Innovations in Hajj

At pages 205-212, poor condition of the Ka'bah, reconstruction of the Ka'bah, Quraysh's fear from demolishing the old building of the Ka'bah, conflict of installing the Black Stone (حجر اسود), suggestion from Umayyah bin Mughīrah that one who entered the Haram first in the morning would be the mediator, the foremost cover of the Ka'bah by Hajjāj bin Yūsuf, Quraysh's conceit of ignorance. Abandoning of stay at Arafah (ترك وقوف عرفه), their correction by the Prophet (S.A.W) and the Holy Qur'ān is described in detail.

About Priesthood and Guardian Angels:

It is stated by the author at pages 213, that close to the time of advent of Prophethood, there was strict security guard on the Heavens by the guardian angels. There are references of سورة جن that the Jinn came to the Holy Prophet (S.A.W). There has been a long Hadīth, without any reference, about priesthood at page 215-216.

The author describes that Lahīb bin Mālik had heard an unseen voice endorsing the truth about the Holy Prophet (S.A.W). He narrates that one named Mu'ādh heard an unseen prophecy. The poetic references are also given, at page 233. Most of the stories are written with reference to Ibn Is'hāq.

The Jews waiting for the advent of the Holy Prophet:

It is stated at pages 233-236 that the Jews had been waiting for the advent of the Holy Prophet. Regarding this, the story of clan of Abdul Ash'hal Ibn Lahibaan that he emphasized the Jews to believe in Muhammad (S.A.W) but the Jews did not accept it prejudicially.

Praise of the Holy Prophet in the Bible:

Many travels of Abu Sufyān and Umayyah bin Abi Ṣalt to Syria, Yemen and Abyssinia, their meeting with Christian priests and their explicit predictions about the Holy Prophet (S.A.W), the qualities of the Prophet

(S.A.W) and monotheistic poetic verses from Warqah Bin Nawfil, Zayd's poetic verses about the Holy Prophet (S.A.W) and the Prophet's Syriac name to be Moheemnaa and mentioning of characteristics of the Holy Prophet in Bible are all described at pages 261-264.

Raising to Prophethood:

The author has stated at the pages 262 -279, that the age of the Holy Prophet was 40 at the time when Allah bestowed him with Prophethood. He further describes the Prophet's being at home in solitude, trees and stones offering salām to the Prophet (S.A.W), His meditations in the cave of Hirā', first revelation in Hirā', seeing the angel Gabriel for the first time, descent of Qur'ān from the Protected Register (لوح محفوظ) to the earthly heavens, Hazrat Khadījah's embracing Islam, halt of Revelation for a while, revelation of Surah Wadduhá (والضحى), obligation of Namāz, teaching of Ablution (وضو) by Gabriel (A.S) to The Holy Prophet (S.A.W), Hazrat 'Alī's (R.A) embracing Islam, Abu Tālib's bequest to Hazrat 'Alī, on seeing him saying prayer, to support the Prophet (S.A.W), The Prophet's adopting Zaid, Abu Bakr's conversion to Islam, names of people converting to Islam on Abu Bakr's call, names of the first and foremost people converting to Islam (السابقون الاولون).

Declarative Call for Islam, Delegation of the Quraysh, Open Violence:

At pages 301-302, Hazrat Hamzah's acceptance of Islam, 'Utbah's arrival as well-wisher of The Holy Prophet (S.A.W). The Holy Prophet recited to him the verses from حم السجده and he was taken aback. The Infidels offered the Holy Prophet wealth, women, power and pelf in return of leaving the call for Islam. The Prophet (S.A.W) did not accept their offer. At pages 306-312, pointless and unsubstantial questions and objections from the Infidels, demand of sensory miracle are described in detail. The unbelievers accused that a person named Rehman of Yemen taught the Holy Prophet (S.A.W) Qur'ān. Abu Jahl tried to attack the Holy Prophet and then he became much terrified. Quraysh's contact with the Jews, three questions about soul, Zul-Qarnayn and the story of Khizar (A.S) that they had got from the people of the Book. The prophet (S.A.W) did not say "In sha Allah" that resulted in halt of Revelation. Then, Sura Al-Kahaf descended and the questions from the Quraysh were answered. The Quraysh became desperate and they used to make noise in recitation of the Qur'ān. Mocking at the verse عليها تسعة عشر (Al-Mudassir) from the unbelievers and the commandment from Allah to recite the Qur'ān in moderate voice.

At pages 313-316, there is description of violence on Abdullah Bin Mas'ūd, from the Infidels, Secret listening of Akhnas bin Sharīq and Abu Jahl to the recitation by The Holy Prophet, impressed but not converted to Islam. They met each other and felt ashamed and decided not to listen to the Qur'ān again and then came again to listen to the Qur'ān. This happened three times. Extreme violence on the Muslims from the unbelievers, liberating of many of the Muslim slaves and maid servants by Hazrat Abu Bakr are also described.

Migration to Abyssinia:

Complete narration of migration to Abyssinia is given at pages 320-333. Both the migrations are discussed together. The author has given only ten names of the first migrators. The migration of other 83 persons is given in just one line. Poetic verse of Abdullāh bin Hārith and Uthmān bin Maz'ūn by the name of Umme Salmá, with reference to Ibn Hishām is described by the author. The Holy Prophet praying Najāshī's funeral in his absense. (غانبانه (نماز جنازه

Conversion of Hazrat 'Umar (R.A) and Sha'b Abi Tālib:

At pages 334-363, the author has described two incidents of conversion of Hazrat 'Umar (R.A) to Islam. One that is present in all books, Allāmah Kalā'ī calls it tradition from the people of Madina but it has no reference. The other incident is that Hazrat 'Umar once heard The Holy Prophet (S.A.W) reciting Surah Al-Hāqqah (سورة الحاقه) at night in Ka'bah; impressed and embraced Islam; The Prophet (S.A.W) prayed for him and in the morning, Hazrat 'Umar declared his conversion to Islam before the Unbelievers. They fought with him and Hazrat 'Umar combated them. The author has mentioned the reason of Revelation of certain Qura'nic injunctions about Sha'b e Abi Tālib. Kalā'ī has called beleaguering of the Muslims in Sha'b e Abi Tālib as reaction of migration to Abyssinia, conversion of Hamza and 'Umar (R.A).

The Infidels called The Holy Prophet (S.A.W) *muzamum* (we seek the refuge of Allah) instead of Muhammad. In this concern, the author has described the events of Revelation of certain Qura'nic verses الغرانيق العلى (Sura Najm) to denounce enemies of Islam such as Umayyah bin Khalf (Abu Lahb), Umme Jamīl, Naḍr bin Hārith and Walīd bin Mughīrah. In the end, the incident of successful struggles of Hashām bin 'Amr, Ṣaheer bin Umayyah Mo'otim bin Udayy, Abu Al-Bakhtarī and Zam'ah bin Aswad for the nullification of testament of Sha'b e Abi Tālib is described at page 363.

Conversion of Tufail Bin Umro to Islam, Story of Rakkana, and Revelation of certain Verses:

The story of refraining of Tufayl Bin 'Amr from embracing Islam, the determination of the period of prohibition of wine, Aa'shi's praise of the Holy Prophet in verse , refusal of paying to many people after purchase of goods, The Holy Prophet received payment from him and gave it to the deserving. Najāshī embraced Islam and Revelation in his glory, objections to The Holy Prophet (S.A.W) by the enemies of Islam and revelations concerning these objections are described up to the page 376.

Al-Isrā', Mi'rāj and Death of Abu Tālib and Khadījah (R.A):

Different traditions about Al-Isrā' and Mi'rāj are given with citation. The whole incident is described as in the other books on Sīrah but two facts are additional. The one that a few newly converted became apostate and the other that Hazrat Abu Bakr demanded him of signs of Bayt Al-lahm. The verse from Sūrah Banī Isrā'īl was revealed to renounce these apostates. Witness of seeing the Prophets in the Heavens and of Eden and Hell. The qualities of the Prophet (S.A.W) told by Hazrat 'Alī are also described. Obligation of Salah (صلاة), reduction of 50 prayers to 5 are given at pages 387-388. The death of Hazrat Abu Tālib and Hazrat Khadījah, and the cruelties of the unbelievers increased after this incident and Abu Tālib's bequest to Quraysh at his time of death is mentioned without any reference at page 349.

At pages 395-399, the most difficult day of Sīrah of the Prophet—the day at Tā'if is described with reference to Ibn Is'hāq, Mūsá bin Uqbah, Bukhārī and Muslim.

Da'wah to clans of Arabia:

Various incidents of Da'wah to clans of Arabia in the season of Hajj and the bazaar of Ukkaz and their reactions are described at page 400-412. Abu Lahb followed the Holy Prophet (S.A.W) and opposed the preaching of Islam. The clans of Abdullah, Aais and Hanifa refused, Maysrah bin Masrooq, Iyaas bin Ma'az and the clan of Shebaan gave encouraging reply. Sometimes, Hazrat Ali and Hazrat Abu Bakr escorted the Holy Prophet (S.A.W). At page 410, The Prophet (S.A.W) addressed Hazrat Ali as Abul Hassan. These incidents are given with reference to Waqdi and ibn e Is'haq up to page 413

Islam in Madina, Pledge of Uqbah I and II (بيعت عقبى اولى و ثانيه)

With reference to Ibn Is'hāq, it is stated that during the season of Hajj, The Holy Prophet (S.A.W) preached Islam to the clan of Khizraj from Madīnah. This clan had heard the good news about the last Prophet from the Jews. Firstly the names of six persons and then of 12 persons who embraced

Islam are given at page 414. The Holy Prophet appointed Mus'ab bin Umayr (R.A) as their teacher.

At pages 419-429, the whole incident of Pledge of Uqbah the second is given in detail. 73 men and 2 women were included in them. At pages 419-421, Barā' bin Ma'arūr of Madinah, saying prayer facing Ka'bah is given. According to the research of AL-Kalā'ī, the verses 39-40 of Sur Hajj were revealed for the permission of first Jihad. Then migration was permitted. This ends at page 429.

Migration of the Holy Prophet and the Companions from Makkah to Medina:

It is stated at page 429 -460, that the unbelievers separated Abu Salamah bin Asad from his family and children; Abu Salamah migrated to Medina; His wife was worried about him and their reunion after one year. The unbelievers occupied the houses of the migrators. The incident of migration of Hazrat 'Umar and then continuation of migration of the believers to Medina are present at page 438.

Then, the decisive meeting of the Quraysh against the Holy Prophet (S.A.W), arrival of Satan in guise of Sheikh of Najad and suggesting to them to make a group from all the clans and attack the Holy Prophet (S.A.W) unitedly, then their besiege of Daar ul Nadwah, making Hazrat 'Alī sleep on the Prophet's bed, and leaving of the Prophet (S.A.W) reciting Surah Yaaseen towards the Abu Bakr's house are described at page 441.

AT pages 442-461, there is description of the Prophet (S.A.W) reaching Hazrat Abu Bakr's (R.A.) house. Companionship of Hazrat Abu Bakr (R.A) during migration, stay at the Cave of Thawr (غار ثور), spinning of web by the spider, laying of eggs by the pigeons, and the growth of a tree, service of 'Āmir bin Fuhayrah and Abdullah bin Arayqaṭ, Abu Bakr being afraid and The Prophet (S.A.W) consoling him, complete story of Sarāqah bin Ja'sham, Sarāqah embracing Islam on the eve of the conquest of Makkah, poetice verses of Sarāqah in glory of The Prophet (S.A.W), arrival of the Prophet (S.A.W) at Medina on Friday, 12 of Rabī' Al-Awwal, Ansār waiting for Him anxiously, reunion with Hazrat 'Alī at Qubā', leading the Jum'ah prayer at colony of the clan of Sulaym, Ansār's excitement for hospitality, stopping of the dromedary of the Prophet (S.A.W) near the house of Hazrat Abū Ayyūb Ansāri and stay of The Prophet (S.A.W) at Ayyūb Ansūri's house.

Abominable attitude of the Hypocrites:

Construction of the Masjid Nabvī, hospitality of Hazrat Abu Ayyūb, the Holy Prophet (S.A.W) avoiding garlic and onion, the first addresses of the Prophet (S.A.W), teaching of Azān to Zayd and ‘Umar (R.A) in dream, brief description of Medina Pact and Brotherhood, the incident of Abdullah bin Salām’s conversion to Islam, extreme ill will and jealousy of the Jews, their conspiracy to revive the enmity with Islam, The Holy Prophet’s (S.A.W) preventing it in time,

The hateful activities of Aws and the other clans and Revelations to renounce them are given briefly upto page 485.

Story of the Delegation of Najraan and the Blessings of the Holy Prophet (S.A.W)

Arrival of a delegation of 70 Christians from Najrān under the leadership of Abdul Masīḥ came to the Holy Prophet (S.A.W) in Masjid e Nabvī, their questions to The Holy Prophet (S.A.W) about disposal of the Christ, and the Revelations of the concerning verses of the Surah Āl Imrān in answer, The call for *Mubāhlah* from The Holy Prophet (S.A.W) to them and their flight are given at the pages 485-493.

At the last two pages 493-494, there is description of outbreak of epidemics in Medina before the arrival of The Holy Prophet, the companions getting ill and with the blessings of the prayer of The Holy Prophet Medina became a healthy resort with moderate climate. With this the first volume of the book comes to an end at page 494.

Summary:

The detailed introduction to the book “Al-Iktifā’ fi Maghāzī Al-Muṣṭafā” by Allāmah Al-Kalā‘ī gives the following points of view:

1. When Allāmah was born, it was the ideal and rise time of compilation of Sīrah of The Holy Prophet (S.A.W) in Andalusiyah.
2. Allāmah was Hāfiz of Hadīth, expert of Sīrah, critique of the Traditions, Scholarly narrator and adept in recitation of the Qur’ān. It means that he was a gifted scholar. He wrote this book on Sīrah in the light of his knowledge and grace.
3. All the important events, places concerning Sīrah of The Holy Prophet are described comprehensively.
4. The narration reflects perfection of Tradition, transfer of knowledge, literary grace and supreme Arabic style of writing in Andalusiyah

5. The book is a unique, authentic, concise and informative piece of work on the subject of Sirah of The Holy Prophet (S.A.W). It is still famous and popular.

