

## Nature of Research in the Prophet's biography

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### **ABSTRACT**

Many historians wrote the events and positions that our great Prophet (peace be upon Him) passed through, and this was the blogging to preserve the legacy of all the generations that come after them. The benefits that a person can derive from his learning and reading it to the details of the Prophet's biography are endless. If we want to talk about the importance of studying the biography of the Prophet and reflect on it, we can say the following: Through it can recognize the Muslim man and the human in general a great personal biography was able to change the course of history. The prophet Mohammed (peace be upon Him) was not just a passing historical figure, but a personality possessed all methods of change and tools with his hands and was able to sit on the throne of the hearts of people to the day of resurrection. A Muslim learns the logic of the Great Prophet and the way he was perceived to be the latest events and attitudes, the way in which our Holy Prophet dealt with the subjects is truly an exceptional way of making man surprised and anxious to see this man who possesses this balanced mind, which is considered the first reason at the level of mankind. The great events that have occurred in history and the historical events in general give us a wonderful ability to predict what will happen to our future. The minerals of men and women who are confused by our noble Messenger (peace be upon Him) appeared. The Great Prophet is a man who has been blessed by God and has given him beauty, so that no one else can be able to do so. Is one of the most important paths through which we can study and assimilate to know the moments in which we can make the desired change that we aspire to. This short paper sheds the light on the nature of research in our great prophet's biography.

**Keywords:** The Prophet, Biography, Research, Nature.

Praise be to God alone, and prayers and peace be upon His messenger, the seal of the prophets and messengers, Muhammad bin Abdullah, and on his family, companions, and his followers until the Day of Judgment.

When we want to talk about the life of a person, we say the biography of the person, because the biography is what describes the history of people in terms of birth and name and events that took place in their time and highlight their achievements, as well as their deaths, and biography is usually an account of events by those concerned and close to that person.

There is no doubt that the most important man has changed the course of human history is the Prophet Muhammad (peace be upon Him), and therefore we must first Muslims to take the life of the Prophet peace be upon him, and know what came in it from events until we follow his actions, and know through them what God ordered us and what we are deprived of, and the biography that deals with the life of the Prophet peace be upon him is what is known as the Prophet's biography.

Many scholars, analysts and scholars have stood in the path of the Prophet Muhammad (peace be upon Him) when he was born in the year 570 AD, until his death, peace be upon him, on 11 AH / 632 AD. And blessing and was acceptable to everyone; because everyone did not appear to him, before his mission, Kida, or have any color of hostility, even invited him Quraish, before his mission.

Ratified by the sincerity of the Muslims, on the first day of His mission (Peace be Upon Him), starting with the mother of the faithful Khadija bint Khuwailid (May Allah be pleased with her), to Abu Bakr al-Siddiq, to Ali ibn Abi Talib (May Allah be pleased with them) and then to the rest of the companions who were they learn and practice on His hands in Mecca, when He was building faith, and he lied to him from the lies of the Quraish and the Arabs who heard him. Since the Muhammadi Mission (610 AD) began taking various methods, and since his mission to the day was not able to extinguish the light that came by the Prophet Muhammad bin Abdullah (peace be upon Him),

يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُنِيرَ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ-

*“They want to extinguish the light of Allah with their mouths, and God will only turn on His light, even if the unbelievers hate”<sup>1</sup>. And*

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُنِيرٌ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ-

*“They want to extinguish the light of Allah with their mouths, God is enlightened even if the unbelievers hate”<sup>2</sup>.*

The process of ratification continues until today, and until God wills, and the process of denial continues, accompanied, at times, by means of various methods, commensurate with the times in which it is directed to. The ratification

of the return of Muslims themselves to the right and is the continued entry of non-Muslims in Islam, at various levels of individuals, in terms of backgrounds, Sects and worldviews.

The denial is to continue questioning his biography and to challenge his private life, which was not surrounded by secrets or secrecy, in his wives the mothers of the believers<sup>3</sup> (May Allah be pleased with them) and in his administration for the affairs of the Islamic state, and in the questioning of the book, which was revealed to him and lived by God:

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلًا مِنْ حَكِيمٍ حَمِيدٍ-

*“The falsehood does not come from among his hands nor from his successor, revealed from Hakim Hamid”<sup>4</sup>.*

Then the denial is to question his Sunnah, in his words and deeds and reports, saved as memorizing the Holy Quran<sup>5</sup>. In terms of their proves, in terms of their validity, and in terms of being a source of legislation<sup>6</sup>. Then the questioning of his companions (May Allah be pleased with them all), especially the great narrators of the Hadith, such as Abu Huraira Abdul Rahman bin Sakhr, Aisha: mother of the believers, the daughter of Abu Bakr al - Siddiq, Abu Dharr al - Ghifari and Abu Dardaa (May Allah be pleased with them), then questioning the biography of the Caliphs Abu Bakr, Omar, Othman and Ali (May Allah be pleased with them), then questioning the scholars of the Muslims, who engaged in the Hadith of Mustafa (peace be upon Him) and his biography, the compilation and codification, classification and tabulation, and others like Bukhari, Muslim, Ibn Majah, Ibn Hanbal, Nasai, Abu Dawood, Malik bin Anas and other owners of the Sihah, Al-Masaanid and scholars of the science of Al-Jarah and Al-Tadeel<sup>7</sup> (may Allah have mercy on them all), this is all, in our present time, at the hands of a bunch of orientalist and Christians, then Western media, and those of the East, and influenced by some of the Muslim scholars, who wanted his biography and his Sunnah to be supportive of the intellectual trends incident on Islamic thought, or an expatriate, such as the stream of socialism, or they were impressed by the Orientalism and influenced by it<sup>8</sup>, The examples of this trend are many, and the Arabic publication is not free of criticism<sup>9</sup>.

The efforts of the orientalist and the proponents in their position of the Messenger of Allah (peace be upon Him), need attention to monitoring first, then the responses to the suspicions (in a scientific language is solid, and then delivery of these responses to the centers of scientific research in the West and

take care of the translation of these replies to the languages deployed). The twenty-first symposium arranged by the Kingdom of Saudi Arabia about the Prophet's Sunnah and biography, which was held in the King Fahd Complex for printing the Holy Quran in Madinah in the period from 15 to 17/3/1425 H corresponding to 4-6 / 5/2004, and participated more than seventy-nine researchers, including researchers in Orientalism, and the Prophet peace be upon him And his bibliography have been cited in each of these reviews.

#### **Nature of research in the Prophet's biography:**

With the continuation of deceitful and suspicious for Mustafa (peace be upon Him) over the years and centuries remain his biography, full of words and governance and examples, which exemplify the role model:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا.

*“In the Messenger of Allah, you had a good example of those who sought Allah and the Last Day, and mentioned Allah very much”<sup>10</sup>.*

It is still the subject of research and study, at the level of scientific studies in universities, colleges and higher institutes, and at the level of cultural and intellectual studies, and at the level of individuals who contribute to the cultural renaissance that Muslims are living today thanks to God Almighty.

His biography remains a testament to follow the example of the Prophet (peace be upon Him), It is not taught as it studies the conduct of greats and heroes and men of history, but that the study interferes in the cause of the causes of worship, which makes the year peace be upon him and his biography example to be followed, The Prophet (peace be upon Him) did not say anything about passion, but he used to say something inspired by revelation:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ \* إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ-

*“And what is said about passion, It is only inspired revelation”<sup>11</sup>, therefore unique to this biography of fragrant as more than just events that pass on individuals, and record the manifestation of their greatness in history, and overlook some of their privacy, but a comprehensive biography in public and private matters, even to say: that the Prophet (peace be upon Him) in such a position does so , And in that position does so, to do Muslims as he did peace be upon him in matters of religion and their world, no matter how many different methods and methods, and varied methods, required by time and place<sup>12</sup>.*

Therefore, this biography is preserved in the codification of Narrations of Urwa bin Zubair ibn al-Awam from the mother of the believers Aisha bint Abi Bakr, and then codified Ibn Ishaque, Ibn Hisham, and then continue codifications

about the biography of Mustafa (Peace be Upon Him) to this day, which requires the establishment of a database restricting Including the codes, the printed and the manuscript, in different languages. This is what was called for in the 18th recommendation of the symposium of Saudi Arabia's attention to the Sunnah and the Prophet's biography, mentioned above.

No matter how Muslims stand with the biography of the Messenger of Allah, Muhammad bin Abdullah (peace be upon Him), they will not satisfy him with research, study, judgment, and good deeds, while the non-Muslims are fair to them, and they admire him, whether they admit him as a prophet or apostate, If the name of the Prophet and the Prophet of Islam appears in some writings, but the Muslim waits for others not to offend a Prophet (peace be upon Him), he may not be a Muslim. From the prophets of Allah and His messengers all, not to mention that this abuse to the prophet Mohammed bin Abdullah, peace be upon him.

The Muslim does not wait for the actions of the followers of the Messenger of Allah, Muhammad bin Abdullah (Peace be upon Him), to fall on him. And what he has said about him is the guidance of the Prophet (peace be upon Him) who is the one who falls on the actions of his followers. Followed him, and the contrary was out of him; the Messenger of Allah (peace be upon Him) said:

من عمل عملاً ليس عليه أمرنا، فهو رد-

“He who does an act that is not from our Sunnah, it is rejected”<sup>13</sup>.

The Messenger of Allah (peace be upon Him) said:

من أحدث في أمرنا هذا ما ليس فيه، فهو رد-

“Who creates new to us, this is what is not in it and it is rejected”<sup>14</sup>.

What Muslims do throughout Islamic history is not an argument against Islam and the Prophet of Islam, but Islam and the Prophet of Islam (peace be upon Him) are proof of what the Muslims are doing. Therefore, the accusation of our prophet Muhammad bin Abdullah (peace be upon Him) of what some of his followers are accused of, over the centuries, is not based on a logical premise accepted by the mind and endorsed by civilized practices.

This was the position around the Master of the Prophets (peace be upon Him), because the influential clerics in the other religions attacked on the Prophet (peace and blessings of Allah be upon him), and they are counted among their people, who are expected to know history and judge him with some measure of fairness. , especially as they go out weekly on satellite channels, especially each morning, except for the preaching positions, where people gather in sports fields

and public places, which accommodate tens of thousands, stand Before them, they call for virtue, and forgiveness, and to adopt the teachings of Christ Jesus son of Mary - upon him and his mother the prayer of God and peace - who predicted by Muhammad bin Abdullah (peace be upon Him).

**Concluding Remarks:** After this quick tour with the research of the Prophet's biography, we reached the following results:

- 1- The biography describes the history of people in terms of birth and name and events that took place in their time and highlight their achievements, as well as their deaths.
- 2- Many scholars, analysts and scholars have stood in the path of the Prophet Muhammad (peace be upon Him) when he was born in the year 5708 AD, until his death, peace be upon him, on 11 AH / 632 AD. And blessing and was acceptable to everyone; because everyone did not appear to him, before his mission, Kida, or have any color of hostility, even invited him Quraish, before his mission.
- 3- The events and positions that our great Prophet, passed through, were to preserve the legacy of all the generations that come after them.
- 4- It can recognize the Muslim man and the human in general a great personal biography was able to change the course of history.
- 5- The process of ratification continues until today, and until God wills, and the process of denial continues, accompanied, at times, by means of various methods, commensurate with the times in which it is directed to.
- 6- The denial is to continue questioning his biography and to challenge his private life, which was not surrounded by secrets or secrecy, In his wives and in his administration for the affairs of the Islamic state, and in the questioning of the book, which was revealed to him and lived by God.
- 7- Then the denial is to question his Sunnah, in his words and deeds and reports, saved as memorizing the Holy Quran. In terms of their proves, in terms of their validity, and in terms of being a source of legislation.
- 8- Then the questioning of his companions, especially the great narrators of the Hadith, such as Abu Huraira, Aisha, Abu Dharr al – Ghifari and Abu Dardaa, then questioning the biography of the Caliphs Abu Bakr, Omar, Othman and Ali.
- 9- then questioning the scholars of the Muslims, who engaged in the Hadith of Mustafa and his biography, the compilation like Bukhari, Muslim, Ibn Majah, Ibn Hanbal, Nasai, Abu Dawood, Malik bin Anas and other

owners of the Sihah, Al-Masaanid and scholars of the science of Al-Jarah and Al-Tadeel.

- 10- This is all, in our present time, at the hands of a bunch of orientalist and Christians, then Western media, and those of the East, and influenced by some of the Muslim scholars, who wanted his biography and his Sunnah to be supportive of the intellectual trend's incident on Islamic thought.
- 11- The efforts of the orientalist and the proponents in their position of the Messenger of Allah, need attention to monitoring first, then the responses to the suspicions in a scientific language is solid, and then delivery of these responses to the centers of scientific research in the West and take care of the translation of these replies to the languages deployed.

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- <sup>2</sup> - Al-Saff: 8.
- <sup>3</sup> - Mehmud Mahdi and Mustafa Shalbi: "Nisa Haila Al-Rasool Wal Rad ala Muftayatul Mustashriqeen", 2<sup>nd</sup> Edition, Jeddah, Maktaba Al-Sawadi, P: 386.
- <sup>4</sup> - Al-Fussilat: 42.
- <sup>5</sup> - Abu Lubana Bin Tahir: "Al-Sunna Al- Nabawia Wahi mina Allah Mahfoozah Kal Qur'an Al-Kareem", from "The twenty-first symposium of the Kingdom of Saudi Arabia about the Prophet's Sunnah and biography", Al-Madina, 2004, P: 58.
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- <sup>9</sup> - Taqi Ul Din Al-Nadvi: "Al-Sunnah Ma Al Mustashriqeen Wal Mustagribeen", Al-Maktaba Al-Imdadia, Mecca, 1982, P: 27.
- <sup>10</sup> - Al-Ahzaab: 21.
- <sup>11</sup> - Al- Najm: 3-4.
- <sup>12</sup> - Al-Hussain Bin M. Ayat Saeed: "Al-Sunna Al- Nabawia Wahi mina Allah Mahfoozah Kal Qur'an Al-Kareem" from "The twenty-first symposium of the Kingdom of Saudi Arabia about the Prophet's Sunnah and biography", Al-Madina, 2004, P: 75.
- <sup>13</sup> - Muslam: "Kaitab Ul Aqzia", Chapter "Naqzul Al-Ahkaam Al-Batila Wa Radul Muhdasaat", Hadith No: 3342.

<sup>14</sup> - Bukhari: "Kaitab Ul Sulah", Chapter "Eza Estalahu Ala Sulhin Jaurin Fal Sulh Mardoodun", Hadith No: 2499. Muslam: "Kaitab Ul Aqzia", Chapter "Naqzul Al-Ahkaam Al-Batila Wa Radul Muhdasaat", Hadith No: 3343.