

### Role of Ibn Ishāq in the Development of the “Sīrah” Studies

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#### ABSTRACT

*This article tells about Ibn Ishāq, who was engaged in the autobiography of the Prophet Muḥammad (p.b.u.h), and his sīrah “Sīrah Rasūl Allah” (biography of the Prophet).*

As-Sīrah an- Nabawiyyah (The ways of life of the Prophet (p.b.u.h) is a genre of Arabic literature, which occupied a leading position among the genres of Arabic literature in the Middle Ages. According to the scholars, the study of the history and Sunnah of the Prophet Muḥammad (p.b.u.h) is described as the third source after the Holy Qur’ān and the Ḥadīth. The sīrah genre has been studied as a religious source covering the history of Islam and the life of the Prophet Muḥammad (p.b.u.h), but less studied as a rare literary source in Arabic. The formation of the Sīrah genre was the study of the Sunnah and histories of Muḥammad (p.b.u.h), and later, as a result of the development of ḥadīth schools, ḥadīths related to jurisprudence, prophethood, and military campaigns began to be collected. At first, a genre related to Maghāzī (military campaigns) appeared, and later, sīrah, which included the history of the birth, prophethood, military campaigns and death of Rasūlullah (p.b.u.h), was formed as a complete genre.

The contents of the Sīrah include historical events, hagiographical legends, verses of the Holy Qur’ān, information on tafsir and the reasons for the revelation of the verses, ḥadīths and poetic passages.

Abū Bakr Muḥammad ibn Ishāq (704-767) was one of the founders of the early history of Islam and the literature genre of sīrah. After the death of Muḥammad (p.b.u.h) he compiled all the writings and narrations about the life of the Prophet (p.b.u.h) and wrote historical work "Sīrah Rasūl Allah" ("The Way of Life of the Messenger of God").

His work "al-mubtada' wa 'l-mab'ath wa 'l-maghāzī" (Genesis, Prophethood and Wars) is considered the most important among lovers of genre sīrah (syranavis- who learns sīrah studies). At the end of this work, there are chapters on the period of the caliphate of Abū Bakr, al-Riddah and al-Khulafā' al-Rāshidūn. He also gave detailed information about the Caliphate period in another book called "History al-Khulafā'". Among the books written in this genre, Ibn Ishāq's

work can be called a masterpiece. His work and information about him have reached us through the work of Ibn Hishām. Ibn Ishāq's book on the life of Rasūlullah (p.b.u.h) is one of the first and most influential works in the genre of poetry. However, his works have not reached us. But some of the information in these books can be found in the works of other historians.

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Academician Alexander Borisovich Kudelin believes that Ibn Hishām omitted some passages in the arrangement of Ibn Ishāq's work and instead skillfully added additions and commentaries [4, 43 p.] Ibn Hishām's omission of some information from Ibn Ishāq's work does not indicate a lack of confidence in the information or his identity.

Ibn Ishāq was born in Medina in 85/704. His father and two of his uncles were among the bearers of "khabar" (bearers of news about an event or event from the old style of Islamic historiography). At first, Ibn Ishāq also transmitted news and hadiths. He soon gained fame as a disciple of al-Zuhrī<sup>1</sup>. He soon gained fame as a student of al-Zuhrī. Historian ibn Khallikān (1211-1282), a collection of biographical information about medieval authors, "Wafayat al-A'yan wa Anba' Abna az-Zaman", collected information about Ibn Ishāq, a scholar of the science of Ḥadīth and the military campaigns of Muḥammad (p.b.u.h). is covered as the first historian [2. 275 pp.]. Muḥammad Ismā'īl Bukhārī said in his work " al-Tārīkh al-kabīr" (The Great History) that "Whoever wants to know everything about the maghāzīs (wars in which the Prophet (p.b.u.h) participated) should turn to Ibn Ishāq" [1. 40 pp.].

Muḥaddith Sufyān ibn 'Uyaynah (107/725-196/811 years) of Ḥijāz says that "I have not met a person who doubted the inaccuracy of the Ḥadīth narrated by Ibn Ishāq." Also, according to his information, when al-Zuhrī was asked about Ibn Ishāq's maghāzīs, he replied, "He knows more about this than anyone else." [3. 36 pp.]. Shu'ba bin al-Ḥajjāj muḥaddith scholar from Basra (d. 160/776) says, "Muḥammad ibn Ishāq is the leader of the believers in terms of ḥadīths " [2. pp. 276-277].

Ibn Ishāq went to Egypt in 733, studied in Alexandria in 737 under the scholar Yazid ibn Abi Habib, and returned to Medina and was forced to leave his homeland for two persons who were hostile to him. One of them was - muḥaddith Hishām ibn 'Urwahh (680-763) and other - Mālik ibn Anas (d. 179/796), "Imam of Medina", the founder of the Mālikī school.

The point of disagreement was Ibn Ishāq's narration of a Ḥadīth from Hishām bin 'Urwah's wife Fāṭimah bint al-Mundhir. In the sources was preserved Hishām ibn 'Urwah, who was angry at this, said: "Why did he go to my wife?" [5. p. XIII].

However, disagreements with Mālik ibn Anas must have acquired a purely professional significance. It can be said that the hadiths collected in Ibn Ishāq's work "Sunan", which has not reached us, were caused by anger or disagreements. In this regard, the following information was preserved in ibn Khallikān: "Hearing that Mālik ibn Anas Ibn Ishāq said, "Give me the hadiths collected by Mālik, I will correct the defects in them", he fought him and said, "Who is Ibn Ishāq? Indeed, he was one of those who claimed to be a "scholar", and we drove him out of Medina " [2. 277 p.p.].

It can be said that Ibn Ishāq's departure from Medina caused his name to remain forever in

<sup>1</sup> Abū Bakr Muḥammad ibn Muslim al-Zuhrī. Known as Ibn Shihab al-Zuhrī (671-741 years). He lived and died in Medina. He was the first to write down ḥadīths and sunnahs. Among the great khafiz, faqih and subordinates. There are 2200 ḥadīths from his musnad.

history. Because, after leaving Medina, he lived in many cities. When he met with the second Abbasid caliph Abū Ja'far al-Mansur (136/754-158/775) in the city of Hira, he promised and wrote "Maghāzī" for him [2. 277 p.].

Ibn Ishāq wrote "Kitāb al-Maghāzī wa as-siyar" along with "Kitab al-Khulafā' " and "Sunan". Ibn Ishāq's " Kitāb al-Maghāzī wa al-Siyar" consists of three parts, " al-Mubtada" (The Beginning), "al-Mab'ath" (Prophethood) and "al-Maghāzī" (Wars). Most of the work "Kitab al-Maghāzī" is preserved in "Maghāzī" of Yunus ibn Bukair ibn Wāsil ash-Shaybānī [6. 289 pp.]. Unfortunately, these works of Ibn Ishāq have not reached us. Abū Ja'far al- Ṭabarī (224/839-310/923) made good use of some parts of Ibn Hishām's work that were not included in his work.

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