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NEW METHODOLOGY OF ALLAMA IBN-E-KATHIR IN SEERAT WRITING

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Abstract

Seerat-un-nabvi (Biography of Prophet Muhammad peace be upon him) collectively faced different eras. In every era there came number of contributors who spend their whole life in this regard. In 1st Hijra the only thing which remained in focus is seerat-un-nabvi. Tabeen (Muslims who saw and met companions of Prophet Muhammad peace be upon him) like Urwa Bin Zubair and Imam Zubri continued to collect ahadith (Sayings of Prophet Muhammad peace be upon him) related to seerat-un-nabvi then came Ibn Ishaq which remarkably contributed in field of seerat-un-nabvi and magaabzi (Events of the battles fought by Prophet Muhammad peace be upon him).

Seerat (Biography of Prophet Muhammad peace be upon him written by someone) of Ibn Ishaq and Waqdi stepwise gave birth to new ideas and new topics came into focus. In these new topics the most wonderful contribution is to highlight the evidence of Prophethood, and Hafiz-Al-Mashriqi Abu Bakar- Al- Bahiqi is the pioneer this regard, who wrote the Dalail-Al-Naboowa-Wa-Maharif Ahwal-Al-Shareeyah. This book not only consist of evidence of prophet hood but it also covers all the topics about maghazi and seerah. In fifth and sixth Hijra there came a group of people with Imam Bahiqi, which took different dimensions of the ahadith as their topic, like Abu Naeem Asphaani, Imam Baghawi and Ibn Jozi. Likewise there came number of books from ulamas in Andalusia (Spain). In these books the seerat was written in the light of history or a part of history was made a topic e.g Jawam-E-Seerah of Ibn Hazam and Al-Durar of Ibn Abdul Bar and Al-Shifa of Qazi Aayaz.

Keywords: Seerah, Shariya, Fiqa, Tafseer, Muhaditheen, Ahadith, Makkah, Quraish.

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In fifth and sixth Hijra there came books of eastern ulamas like Imam Bahiqi ,Imam Baghawi and Imam Jozi and western ulamas like Qazi Ayaz and Ibn-Al-Maqri also contributed in this regard .In eight Hijra team of ulamas and researchers appeared who had written seerah in form of encyclopedia,these people made themselves unique with their remarkable knowledge.Their love with hadith distinguished them among their peers.

To write,to understand and to see ahadith from different angles and remarkable memory, all these facts insisted him to not only collect but t sucrutinize ahadith and different narrations to make a right collection of seerah.In stories which Allama Ibn Kathir narrated and mentioned in his book a research definetly sees his hardwork in that,we see that he has taken ahadith from their original sources and then he sacrutinize their sanads and such hardworked as the combined work of all the ulamas.

Allama Ibn Kathir was nither unknown jurist (Qazi) and nor an unknown historian and not a man of weak determination,but he appeared before us as such a scholar who has awide range of knowledge in different subjects.Alot of his books are famous in which Tafseer Ibn Kathir "تفسير ابن كثير" and a book of history Al Badaya-Wan-Nihaya "البدایه والنہایه "are still famous.Alot of historian used to write about his life and that is the thing which insist us to write about him today.

INTRODUCTION OF ALLAMA IBN KATHIR

His name is Ismail,nickname Abu Fida and Ibn Kathir and surname Imad-Ud-Deen. His faimly tree is described in this manner:

”اسماعيل بن عمر بن كثير بن ضوء بن ضوء بن درع ،الحافظ عماد الدين ابو الفداء ابن الخطيب شهاب الدين ابي حفص القرشي البصرى الدمشقى الشافعى“-[1]

Ismail Bin Umar Bin Kathir Bin Zau Bin Kathir Bin Zau Bin Darh, Al Hafiz Imad Ud Din Abu Fida Ibn Al Khateeb Shahab Ud Deen Abi Hifz Al Qarshi Al Basarvi Al Damishqi Al Shafi. Ibn Kathir was Qurashi his faimly belongs to the tribe of Banu Khasla,this faimly was famous for knowledge and prosperity.His family has a prestigious place among the other tribes.Khateeb Shahab-Ud-Din father of Allama Ibn Kathir was born in 640 Hijra,in village Sharkoeen.Father of Allam Ibn Kathir was regarded as one of the remarable scholars and khateeb of his time with unique place in faith religion and knowledge.[2]He has a remarkable memory having remembered several poems of poets.

”كان خطيبا فصيحاً يقول الشعر ويعرف فنونه وكان الناس يستمعون اليه ويلتفون حوله“-[3]

Translation: He was a facinating kahteeb utters poems and know his arts well and people used to listen and gather around him.

Allama Ibn Kathir was born in the beginning of 8th century,there is controversy about his date of birth some historian narrated his date of birth in 700 Hijra .[4] Allama Shams Ud Din stated that: “he was born after or during 700 Hijra”[5]

Allama Ibn Kathir married to the daughter of Jamal- Ud-Din Abu-Al-Hujaj Abdur Rehman-Al-Mazi who was highly educated due to his family background, and was hafizaa of Quran,[6] Allam Ibn Kathir narrated the death incident of his father in law from his wife in his book al badaya wan Nihaya "البدایه والنہای" [7]

Allama Ibn Kathir paid a lot of attention towards the fiqh, hadith, and the knowledge of sunna, during the period of Imam most of the attentions was towards these sciences, his teachers are lot in number in this field. Imam got knowledge of fiqh from Shiekh Burhan-Ud-Din Ibrahim Bin Abdur Rehman Al Khazari whose nick name is Ibn Farkah and whose death was reported in 729 Hijra. In Dimascus he learnt hadith from following teachers, Esa Bin Matham, Ahmad Bin Abi Talib Al Muhamar who is famous as Ibn Shakhna, Qasim Ibn Asaakar, Ibn Sharaazi, Ishaq Bin Aamdi, Muhammad Bin Zardad and Shiekh Jamaal Yousaf Bin Al Mazki al Maazi. Ibn Kathir spend a long time along with these ulamas, Imam Ibn Kathir got a lot of knowledge and knowledge of derivation of ahadith from Imam Maazi who is the writer of Tahzeeb- Al- Kamal, and also married to the daughter of Imam Maazi.[8]

IMAM IBN KATHIR AS SEERAH WRITER

Allam Ibn Kathir has a superior place in arabic knowledge, arabic literature and arabic civilization but the way of writing and methodology is contemporary to his time e.g according to contemporary methodology of writing he prefers assonanced phrases as compare to non assonanced phrases some time he comes with such phrase which are not according to his worth.

Allama is not among the writers who emphasize on rhyming the phrases and crosses the limit by decorating the phrase in methodology of writing and explanation style despite the fact that the explanation style of allama Ibn Kathir is energetic and stunning and appropriate for current situation in case of tafseer. Infact Imam Ibn Kathir possess an unusual personality, and have a good position in arabic, shariya, fiqa and tafseer. Imam is not among the authors who waste their energy in narrating a topic in different way and in the form of general knowledge. have less understanding of literature, theologians try to make sure that their writing are loaded with definite expressions, and try to make the pages black by changing the same thing in different ways, their ambition is not to benefit the reader but to take appreciation from reader. [9]

If we deeply see Seerah Al Nabwiya of Iman Ibn Kathir and discuss its qualities, in this book the methodology of Allama Ibn Kathir and his art of writing shows the following aspects.

EMPHASIZING ON SANAD(CERTIFICATES)

In his book Allama Ibn Kathir took outline and followed the way of Ibn Ishaq, Ibn Hasham, Saheli and Tibri the famous seerat writers and most of the narrations are taken from Moosa Bin Uqba, Abu Naeem Al Asphahani and Iman Bahiqi but he not only relied on the narrations of seerat writers but he collected all the context which was explained by muhaditheen, he was too much impressed by Iman Bukhari, Imam Muslim and Imam Ahmad Bin Hamble in this regard. He himself was muhadith and therefore this aspect looks prominent in his seerah. He emphasized on sequential certification other than narrations by following the principles of muhaditheen in writing seerah.

CRITISIZM AND AUTHENTICATION

Allama Ibn Kathir took care of, sequence of sanad(Certification), critical explanation and research of sanad, authenticity and weakness of narrations, as well as described the merit of sanad and its reliness e.g[10] on returning from last hajj Hazrat Muhammad (PBUH) gave cermon at the place of Ghadir Kham which is located between Makkah and Madina, in order to varify the narration of Imam Ibn Hambal Allam Ibn Kathir quoted a narration of Imam Ibn Nassai saying:

“وهذا اسناد جيد قوى رجاله كلهم ثقات[11]”

The sanad(certification) of this ahadith is strong and all the narrations are authentic. Similarly after quoting the narration of Allama Ibn Jarir Al Tabri , Allama Ibn Kathir says:

”وهذا حديث غريب، بل منكر واسناده ضعيف قال البخارى فى جميل بن عماره هذا فيه نظر“ [12]

This hadith is not only poor but also denyable and its sanad(certification) is weak. Bukhari said about Jameel Bin Ummara that he is not authentic. Similarly Imam Ibn Kathir criticises matan of hadith when needed for instance after narrating in chapter “Fee tajdeed binaa al kaba kabal al mabhas b khamasa seeneen”

"فى تجديد قريش بناء الكعبة قبل المبعث بخمس سنين"

Allama says:

"كان خطيبا فصيحاً يقول الشعر ويعرف فنونه وكان الناس يستمعون اليه ويتلقون حول"

He is a fascinating speaker utters poems and know his art and the people used to listen and gather around him.

"وَقَالَ الْبَيْهَقِيُّ: أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحَافِظُ، حَدَّثَنَا أَبُو عَبْدِ اللَّهِ الصَّفَارِ، حَدَّثَنَا أَحْمَدُ بْنُ مِهْرَانَ، حَدَّثَنَا عُبَيْدُ اللَّهِ، حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي يَحْيَى، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو. قَالَ: كَانَ النَّبِيُّ قَبْلَ الْأَرْضِ بِالْقِي سَنَةً، " وَإِذَا الْأَرْضُ مَدَّتْ "

قَالَ: مِنْ تَحْتَهُ مَدَّتْ. قَالَ: وَقَدْ تَابِعَهُ مَنْصُورٌ عَنْ مُجَاهِدٍ [13]

Hafiz Behiqi narrates from Abu Abdullah alHafiz and he from Abu Abdullah Alsifaar and he from Ahmad Bin Mehran ,he from Abdullah ,he from Israel ,He from Abu Yahya ,he from Mujahid,he from Abdullah Bin Umar that baitullah was present 2000 years before the creation of earth and the earth will be spread beneath it.Imam Bahiqi says that:Mansoor compared Abu Yahya with Mujahid. Allama Ibn Kathir comminted on this narration in these words :

"وَهَذَا غَرِيبٌ جِدًّا، وَكَأَنَّهُ مِنَ الرَّامِلَتَيْنِ اللَّتَيْنِ أَصَابَهُمَا عَبْدُ اللَّهِ بْنُ عَمْرٍو يَوْمَ الْبِرْمُوكِ، وَكَانَ فِيهِمَا إِسْرَائِيلِيَاتٌ يَحْدِثُ مِنْهَا، وَفِيهِمَا مُنْكَرَاتٌ

وَعَرَائِبٌ" [15]

“This ahadith is too much poor just like two bundles of books,which was found by Abdullah Bin Amr in battle of Yarmook.These were the agenda of Israeli tradition ,Abdullah Bin Amr quoted from these narrations in which mostly are poor and strange”.

Similarly in chapter " فى ذكر اول من اسلم ثم ذكر متقدمى الاسلام من الصحابة وغيرهم "

The narration of Allama Ibn Jarir was quoted as:

"أَخْبَرَنَا ابْنُ حُمَيْدٍ، حَدَّثَنَا كِنَانَةُ بْنُ جَبَلَةَ عَنْ إِبْرَاهِيمَ بْنِ طَهْمَانَ، عَنْ حَجَّاجٍ، عَنْ قَنَادَةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ مُحَمَّدِ بْنِ سَعْدٍ بْنِ أَبِي وَقَّاصٍ قَالَ: قُلْتُ لِأَبِي: أَكَانَ أَبُو بَكْرٍ أَوَّلَكُمْ إِسْلَامًا؟ قَالَ: لَا، وَلَقَدْ أَسْلَمَ قَبْلَهُ أَكْثَرُ مِنْ خَمْسِينَ، وَلَكِنْ كَانَ أَفْضَلَنَا إِسْلَامًا" [16]

Ibn Hameed told us ,to him Kanana Bin Jabla to him Ibrahim Bin Tahman to him Hajaaaj ,to him Salim Bin Abi Jihad,to him who narrated from Muhammad Bin Saad Bin Abi Waqas that I asked from my father Hazrat Saad , was Abu Bakar first Muslim? He responded negatively and said that more than 50 people embraced islam but he is the best among who embraced islam:

Allama Ibn Kathir writes after quoting this:

"فَإِنَّهُ حَدِيثٌ مُنْكَرٌ إِسْنَادًا وَمَتْنٌ [17]

This hadith is non acceptable in both sense that is sanad and matan. It is very easy to estimate the value of narrations of Allama Ibn Kathir by the readers.Due to this reason Seerat Ibn Kathir has a valuable place amongst other books.

AUTHENTICATION FROM QURANIC VERSES

Allama Ibn Kathir authenticate the events by Quranic verses like he starts the chapter "كتاب سيرة" with this Quranic verse: [18]رسول الله ﷺ

"اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ" [19]

Translation:Allah know better,who to choose for risaalat.

Similarly in the starting of the chapter “Rehabilitation of Kabbah” he writes this Quranic verse:[20]

”إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ - فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا
وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا“ [21]

Translation: Indeed the first home appointed for people is Kabbah situated in Makkah, the most glorious and the guideline for the people around the earth, in this there are open signs, in this there is Muqam-E-Ibrahim (Place of Ibrahim) and who enters it remains in peace, the hajj is made obligatory upon those people who are able to go there.

Similarly in the beginning of the chapter " هجرة رسول الله ﷺ " he quoted the following verse:[22]

”وَقُلْ رَبِّ ادْخُلْنِي مَدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا“ [23]

Translation: And say my lord cause me to enter a sound entrance and to exit a sound exit and grant me from yourself a supporting authority.

AUTHENTICATION FROM POETRY

Allam Ibn Kathir by location presented different poems in events, but do not presented poems in all narrations and shortens the poems also, for instance he presented incomplete poem of Abdullah Bin Zabri in answering the poem of Hazrat Abu Bakar 's incomplete poem in account of Ghazwa-Tul-Abwa.[24] In some place he quoted the long verses of poetry also, like poem of Abu Talib.[25]

SUMMARIZATION AND MEANINGFUL QUOTATIONS

Unique aspect of methodology of Allam Ibn Kathir is that, except in hadith he do not quote literally in history, seerah, and maghazi but put in front of him an event and presents it in his own words with summarization, addition, subtraction, advancement and postponement[26], that is why his narrations are commonly different from the sources, like his narration in which he said " قال البخاري " do not match the current versions. Narrations quoted from Sahee Muslim, Musnad Ahmad, Tareekh Tabri, Dalail Nabuwa of Ibn Naeem Asphahani, Dalail Nabuwa of Bahiqi, Al rozal Anaf and Shifa of Qazi Ayaz meet the same situation, following are some examples.

1-Quoting the narration of Allama Ibn Jareer about the family tree of Prophet Muhammad (PBUH) says:

”وَحَكَى ابْنُ جَرِيرٍ أَنَّهُ كَانَ تَوَامَ أَخِيهِ عَبْدِ شَمْسٍ، وَأَنَّ هَاشِمًا حَرَجَ وَرَجُلُهُ مُلْتَصِقَةٌ بِرَأْسِ عَبْدِ شَمْسٍ، فَمَا تَخَلَّصَتْ حَتَّى سَالَ بَيْنَهُمَا دَمٌ، فَقَالَ النَّاسُ: بِذَلِكَ يَكُونُ بَيْنَ أَوْلَادِهِمَا حُرُوبٌ“ [27]

Translation: Ibn Jarir told he was twin brother of Abd Shams, and Hashim came out and his feet were attached with the head of Abd Shams, as soon as his feet got rid of his head blood came out of them, people said: Their would be war among their children like this. But the original phrase of Tareekh Ibn Jarir is like this.

”ان عبد شمس وهاشما توأمان، وإن أحدهما ولد قبل صاحبه، وإصبع له ملتصقة بجبهة صاحبه،
فنجحت عنها فسال من ذلك دم، فتطير
من ذلك، فقيل: تكون بينهما دماء“ [28]

Translation: Hashim and Abd Shams were twins on, one was born before another and his fingers were attached with the forehead of another, when fingers were removed blood shedded out, then went away, it was told that there will be war among them.

2-Telling narrations of Ishaq about Younas bin Bukeer in which these words of Amr Bin Nofal were quoted:

”يَا مَعْشَرَ قُرَيْشٍ وَالَّذِي نَفْسُ زَيْدٍ بِيَدِهِ مَا أَصْبَحَ أَحَدٌ مِنْكُمْ عَلَى دِينِ إِبْرَاهِيمَ غَيْرِي. ثُمَّ يَقُولُ:
اللَّهُمَّ إِنِّي لَوْ أَعْلَمُ أَحَبَّ الْوُجُوهِ إِلَيْكَ عَبْدَتُكَ بِهِ، وَلَكِنِّي لَا أَعْلَمُ. ثُمَّ يَسْجُدُ عَلَى رَاحِلَتِهِ“ [29]

Translation: O Quraish I swear to whom life of Zaid in his hand no one will remain on the religion of Ibrahim other than me, than says: O Allah the face you love him I worship you through him but I don't know him, then he prostrated on saddle. This narrative is explained in seerah Ibn Hishaam in this way:

”يَا مَعْشَرَ قُرَيْشٍ، وَالَّذِي نَفْسُ زَيْدِ ابْنِ عَمْرٍو بِيَدِهِ، مَا أَصْبَحَ مِنْكُمْ أَحَدٌ عَلَى دِينِ إِبْرَاهِيمَ غَيْرِي،
ثُمَّ يَقُولُ: اللَّهُمَّ لَوْ أَعْلَمُ أَيُّ الْوُجُوهِ أَحَبُّ إِلَيْكَ عَبْدَتُكَ بِهِ، وَلَكِنِّي لَا أَعْلَمُهُ، ثُمَّ يَسْجُدُ عَلَى
رَاحِلَتِهِ“ [30]

Translation: O young people of Quraish, I swear to whom life of Zaid Ibn Amr is in his hands no one remain on religion of Ibrahim other than me than says: if I know the face you love I worship you through him, but I don't know him, then he prostrated on saddle.

3-Allama Ibn Kathir quoted through Qazi ayaz Narration of Shifa mother of Abdur Rehman Bin Auf who was midwife of Holy prophet, she was asked to tell what happened when (PBUH) fell on her hands, I heard when she was telling: may Allah have mercy on you, light came out of him which brightened the Roman palaces.

But in book "الشفاء في تعريف حقوق المصطفى" "Al Shifa Fee Tareef Haqooq Al Mustafa" this narrative is written in this way:

”وقول الشفا أم عبد الرحمن بن عوف: لما سقط صلى الله عليه وسلم على يدي واستهلَّ سمِعْتُ
قَائِلًا يَقُولُ رَحِمَكَ اللهُ وَأَضَاءَ لِي مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ حَتَّى نَظَرْتُ إِلَى قُصُورِ الرُّومِ“ [32]

Translation: It was saying of mother of Abdur Rehman Ibn Auf (Shifa): when he (PBUH) fell on her hands saying: "May Allah have mercy on you east and west made brightened for me even I saw Roman palaces." There are so many places in which the quoted phrases of Allama Ibn Kathir do not match the sources.

The difference between the quoted phrases of Allama Ibn Kathir and sources may be due to the following reason.

1-He was a man of incredible memory that is why instead of copying original sources he depend on his memory and quoted phrases in his own words.

2-The sources may have many versions which may vary from each other, the difference between the quoted phrases of Allama Ibn Kathir is due to the difference in different versions of the sources.

3-It is impossible to combine the huge content of seerah in "Seerah Al Nabviya". Therefore summarization is needed step for good and sequential seerat writing.

INDICATION OF REFFERNCES AND SOURCES

Allama Ibn Kathir write author name and their books when needed in order to highlight the contradictious points and additional information which facilitates the researchers directly and second advantage is that, precious advices of previous authors and their rare books come in front of reader.

DEFINATION, DESCRIPTION AND CRITISISM OF SOURCES

One of the remarkable features of Allama Ibn Kathir methodology is that, he had not accepted any source of seerat randomly but he had taken knowledge and quotes from the sources by keeping the contextuality of the text and criticized and appreciated the authors according to situation and he opposed them by keeping respect of their knowledge when ones forget or had a wrong opinion, therefore in his book "Seera An Nabvia" there is no such source which was neither opposed nor corrected one.

DERIVATION OF FIQHI ISSUES

Allama Ibn Kathir explains some issues relating to fiqh and by providing inevitable knowledge through original sources and affiliates of fiqh, this is the unique style of Allama Ibn Kathir e.g narrating the issue of delaying Zuhar prayer .

”وَقَالَ الْإِمَامُ أَحْمَدُ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ، عَنْ سُفْيَانَ وَابْنِ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ وَهَبٍ، عَنْ خَبَّابٍ، قَالَ: شَكَوْنَا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شِدَّةَ الرَّمْضَاءِ فَمَا أَشْكَاْنَا. يَعْنِي فِي الصَّلَاةِ. وَقَالَ ابْنُ جَعْفَرٍ: فَلَمْ يُشْكِنَا. وَقَالَ أَيْضًا: حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ سَعِيدَ بْنَ وَهَبٍ يَقُولُ: سَمِعْتُ خَبَابًا يَقُولُ: شَكَوْنَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرَّمْضَاءَ فَلَمْ يُشْكِنَا. قَالَ شُعْبَةُ: يَعْنِي فِي الظَّهيرة. وَرَوَاهُ مُسْلِمٌ وَالتَّسَائِيُّ وَالبَيْهَقِيُّ مِنْ حَدِيثِ أَبِي إِسْحَاقَ السَّبْعِيِّ، عَنْ سَعِيدِ بْنِ وَهَبٍ، عَنْ خَبَابٍ قَالَ: شَكَوْنَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَرَّ الرَّمْضَاءِ - رَادَ البَيْهَقِيُّ: فِي وُجُوهِنَا وَأَعْقَانَا - فَلَمْ يُشْكِنَا. وَفِي رِوَايَةٍ شَكَوْنَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الصَّلَاةَ فِي الرَّمْضَاءِ فَلَمْ يُشْكِنَا. وَرَوَاهُ ابْنُ مَاجَةَ، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الطَّنَافِسِيِّ، عَنْ وَكَيْعٍ، عَنِ الْأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ، عَنْ حَارِثَةَ بْنِ مُضَرَّبِ العَدِيِّ، عَنْ خَبَابٍ قَالَ: شَكَوْنَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَرَّ الرَّمْضَاءِ فَلَمْ يُشْكِنَا.“ [33]

Imam Ahmed said, Abdur Rehman told us, to him Sufyaan and Ibn Jafar ,to them Shuba, to him Ibi Ishaq ,to him Saeed Ibn Wahab ,to him Khabab who said: We complained to the messenger of Allah about saying prayer on extremely heated ground ,but he paid no heed to us.

Ibn Jafar said: “No heed paid to us”

And also said” Sulman Ibn Daood told us ,Shuba told them, to them Abi Ishaq, who said: “I heard from Saeed Ibn Wahab, who said: I heard from Khubab who said: “we complained to the messenger of Allah about saying prayer on extremely heated ground ,but he paid no heed to us”.

Shuba said “They mean noon”.

Muslim ,Nasai and Bahiqi said about hadith of Abi Ishaq Alsabihi who heard from Saeed Ibn Wahab ,who heard from Khabab who said: “ we complained to the messenger of Allah about saying prayer on extremely heated ground”.

Bahiqi added: “Heat on our faces and palms but he paid no heed to us”.

And in one narration: “we complained to the messenger of Allah about saying prayer on extremely heated ground but he paid no heed to us”.

Ibn Maja narrated from Ali Bin Muhammad Al Tanafeesi, he from Waqeeh, he from Ahmash, he from Abi Ishaq, he from Harsaa bin Muzaarib Al Abdi, he from Khabab, who said: “We complained to the Messenger of Allah about (saying prayer) on extremely heated ground ,but he paid no heed to us”.

Narrating the whole hadith Allama Ibn Kathir comments on it as:

In my opinion the hadith is the shortcut of the first hadith that the poor and the helpless Muslims were tortured by the oppression of the polythesists, they used to drag their faces on burning ground and they protect them by their hands in addition many other problems are described by Ibn Ishaq .They appealed to the Holy Prophet (PBUH) to pray for the destruction of polythesists or for help Muslims against them, he (promised) but paid no heed to them in current situation and told them the events of previous oppressed people that they bear severe torture from their opponents but do not turn away from Islam even he told that Allah will bring Islam to completion ,even a traveler travels from Sana to Khazar mout ,he would have no fear except of wolf on his goats, but you are too hurry. Those people said: “We complained burning of our faces and palms on extremely hot sand ,he didn't pray immediately”. This hadith put balance on evidence of praying Zuhar prayer earlier and touching palms of hand to ground in time of prostration (Sajda). [34]

Writing the events of 6th Hijra Allama Ibn Kathir said:

”فِيهَا نَزَلَ فَرَضُ الْحَجِّ، كَمَا قَرَّرَهُ الشَّافِعِيُّ رَحِمَهُ اللَّهُ زَمَنَ الْخُدَيْبِيَّةِ فِي قَوْلِهِ تَعَالَى " وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ " وَلِهَذَا ذَهَبَ إِلَى أَنَّ الْحَجَّ عَلَى النَّزَّاجِيِّ لَا عَلَى الْفُؤْرِ، لِأَنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَحِجَّ إِلَّا فِي سَنَةِ عَشْرٍ. وَخَالَفَهُ الثَّلَاثَةُ مَالِكٌ وَأَبُو حَنِيفَةَ وَأَحْمَدُ، فَعِنْدَهُمْ أَنَّ الْحَجَّ يَحِبُّ عَلَى كُلِّ مَنْ اسْتَطَاعَهُ عَلَى الْفُؤْرِ، وَمَنْعُوا أَنْ يَكُونَ

الْوَجُوبُ مُسْتَفَادًا مِنْ قَوْلِهِ تَعَالَى: " وَأَتَمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ " وَإِنَّمَا فِي هَذِهِ الْآيَةِ الْأَمْرُ بِالْإِتِمَامِ بَعْدَ الشَّرُوعِ فَقَطَّ" [35]

“Hajj(Pilgrimage) made obligatory ,as Shafi said in the time of Huddabia as Allah said: “Complete hajj and umra for the sake of Allah”,therefore he guessed of delaying of performing hajj not immediately because Prophet(PBUH) did not performed hajj until 10th year of Hijra .And other three, Imam Malik,Abu Hanifa and Imam Ahmad opposed him ,in their opinion hajj is made obligatory immediately who deserves. And obligation of hajj is not evident by Quranic verse “Complete hajj and umra for the sake of Allah” but its meaning is to complete hajj after starting.

REPETITION

Contradictory to other seerat writers Allama Ibn Kathir took advantage from several books of hadith,seerah and history in craze of having much content,Mustafa Abdul Wahid says:

”وَبِالْجُمْلَةِ فَإِنَّ ابْنَ كَثِيرٍ يَحْرَصُ عَلَى جَمْعِ كُلِّ مَا كَتَبَ فِي الْمَوْضُوعِ الَّذِي يَتَنَاوَلُهُ، وَلَكِنَّهُ لَا يَدْمِجُ الْإِحَادِيثَ وَالْأَخْبَارَ بَعْضَهَا فِي بَعْضٍ، بَلْ يَحْتَفِظُ لِكُلِّ نَقْلِ بِطَابَعِهِ وَمَكَانِهِ، وَكَثِيرًا مَا يَعُوزُهُ التَّرْتِيبُ فِي النُّقْلِ، فَلَا يَنْسِقُ الْأَخْبَارَ الَّتِي يَنْقُلُهَا حَتَّى تَكُونَ وَاحِدَةً مَنْسُجَةً فَأَحْيَانًا يَبْدَأُ بِالْخَبَرِ الْمَطُولِ، ثُمَّ يَذْكَرُ بَعْدَهُ أَخْبَارًا تَحْتَوِي عَلَى جَانِبٍ مِنْ هَذَا الْخَبَرِ أَوْ تَكَرَّرَ [37]“

Allama Ibn Kathir want to collect all the material which had been written on certain subject but do not mix hadith and akhbaar (News) but puts every narration where it is suitable. Sometimes sequencing the copy of the narrations and akhbaar (News) put him in difficulty. Therefore sometimes he do not observe the sequence of the copied akhbaar to have them in series. Therefore sometimes he starts from a long khabaar and after that tells such akhbaars which are related to them or make repetition in them.

Similarly it looks repetition in his book “Seerah Al Nabwiya” when he distributes it in chapters,topics, sections subsections and headings and also seems repetition in his seerah when he arranges chapters of seerah from former books of hadith and history and arranges post migration events date wise and on old method. In this regard he seems much influenced by the methodology of his time, apart from his personal nature.[38]

COLLECTING VAST KNOWLEDGE

Allama Ibn Kathir adopted unique method which was guidance for researchers by writing seerah in the light of hadith.He collected every narration of seerah which was possible in this field .The reader of this book not only benefit from vast collection of ahadith but gets detailed and authentic information about seerah.

BENEFIT FROM RARE BOOKS

By reading “seerah al nabwiya” it became evident that during writing seerah he made some important and rare books as his source like Maghzi Ibn Haiz Al Damishqi and Maghazi Al Omvi .This thing makes Ibn Kathir distinguished among his peers in terms of knowledge craze.

EXPLANATION OF STRANGE AND MISTERIOUS EVENTS AND NARRATIONS OF ERA OF IGNORANCE (JAHILIYA)

It is trend of writing non-significant poor narrations in era of Allama Ibn Kathir .Allama Ibn Kathir was too much influenced by writings of his era,therefore in his book“Seerah Al Nabwiya” one finds such narrations which had no significant and rational status.Allama Ibn Kathir tells narration of Usman Ibn Hafan (RA) through Waqdi:

”وَقَالَ الْوَأَقِدِيُّ: حَدَّثَنِي مُحَمَّدُ بْنُ صَالِحٍ، عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَنَادَةَ قَالَ: قَالَ عَثْمَانُ بْنُ عَفَّانَ: خَرَجْنَا فِي عِيرٍ إِلَى الشَّامِ، قَبْلَ أَنْ يُبْعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَمَّا كُنَّا بِأَقْوَاهِ الشَّامِ، وَبِهَا كَاهِنَةٌ، فَتَحَرَّضْتَنَا، فَقَالَتْ: أَتَانِي صَاحِبِي فَوَقَفَ عَلَيَّ بَابِي، فَقُلْتُ: أَلَا تَدْخُلُ؟ فَقَالَ: لَا سَبِيلَ إِلَيَّ ذَلِكَ، خَرَجَ أَحْمَدُ وَجَاءَ أَمْرٌ لَا يُطَافُكُمْ أَنْصَرَفْتُ فَرَجَعْتُ إِلَى مَكَّةَ فَوَجَدْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ خَرَجَ بِمَكَّةَ يَدْعُو إِلَى اللَّهِ عَزَّوَجَلَّ“-[39]

Before the prophethood of Prophet Muhammad(PBUH) we left a carvan to Syria ,when we arrived to syria border there lived a phythoiness ,she came before us and said that a friend of mine came to me and stood beside my door,I said: “ Would you not come in” he said: “There is no way of him, Ahmad appeared ,and order came,which no one can compete”and then I returned to Makkah there I saw Muhammad(PBUH) appeared calling towards Allah.

Allama Ibn Kathir narrates narration of Jabar Bin Abdullah through Allama Abu Naem Asphahani

”وَرَوَى الْحَافِظُ أَبُو نُعَيْمٍ مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: إِنَّ أَوَّلَ خَبْرٍ كَانَ بِالْمَدِينَةِ بِمَبْعَثِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنَّ امْرَأَةً بِالْمَدِينَةِ كَانَ لَهَا تَابِعٌ مِنَ الْجِنِّ، فَجَاءَ فِي صُورَةِ طَائِرٍ أبيضٍ فَوَقَعَ عَلَى حَائِطِ لَهْمٍ، فَقَالَتْ لَهُ: لِمَ لَا تَنْزِلُ إِلَيْنَا فَنُحَدِّثُنَا وَنُحَدِّثُكَ، وَنُخْبِرُنَا وَنُخْبِرُكَ؟ فَقَالَ لَهَا: إِنَّهُ قَدْ بُعِثَ نَبِيٌّ بِمَكَّةَ حَرَّمَ الرِّزَا وَمَنَعَ مَنَا الْقَرَارَ“ [40]

The news of the prophethood of Prophet (PBUH) was told first of all by a woman whose follower was a jinn ,he came to her in form of white bird and sat on a wall, she said to him :“Why do you not come to us so that you should talk to us and we will talk to you and you tell us some news and we to you?”. Then this bird said to the women: “Surely a prophet had appeared in Makkah, he has forbidden adultery and now forbidden to stay here.”

Allam tells another narration through Abu Naem :

”وَقَالَ حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْهَدَلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ سَاعِدَةَ الْهَدَلِيِّ، عَنْ أَبِيهِ قَالَ: كُنَّا عِنْدَ صِنْمِنَا سَوَاعٍ، وَقَدْ جَلَبْنَا إِلَيْهِ غَنَمًا لَنَا مَائَتِي شَاةٍ قَدْ أَصَابَهَا جَرَبٌ، فَأَذْنَيْنَاهَا مِنْهُ لِنَطْلُبَ بَرَكَتَهُ، فَسَمِعْتُ مُنَادِيًا مِنْ جَوْفِ الصَّنَمِ يُنَادِي: قَدْ ذَهَبَ كَيْدُ الْجِنِّ وَرُمِينَا بِالشُّهُبِ، لِنَبِيِّ اسْمُهُ أَحْمَدُ. [41]“

Hatim Bin Ismail narrates that we have brought 200 scabbed goats to idol Sawa,when we approached the idol to bless this flock of goats,it came voice from his abdomen,tricks of jinns are over and it fell flames upon them from the stars due to Prophet whose name is Muhammad.

Allama Ibn Kathir narrated several such narrations and on some occasions rejected them with researched evidences ,he explaine in beginning of this book ,that he will avoid to write israeeliyaat(Events from Bible and Taurah) and non-significant events in this book[42],but he did not fulfilled his pledge and narrated non-significant narration in his book.This is because of the fact of following the method of ancestors,and telling strange and misterious events which dominates the era of Ibn Kathir ,therefore it effected the “Seerat Un Nabvia”of Ibn Kathir as well.

Despite this weakness we appreciate Ibn Kathir efforts because, the methodology of covering the whole context about seerah,derivation of narrations from the sources,taking into account the sanad(Certification) ,and critically and qualitatively analyzation of the narrations dominate his book ,which makes it distinguished among other seerah books.

CONCLUSION

Allama Ibn Kathir is a good writer. He introduces different methodologies and his every methodology we can see authenticity. His approach towards original books, method of explanation, criticism etc is outstanding. That’s why He is a well-known personality in the field of seerat.

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- [9]- Abu–al-Fida Ismail bin Umar bin Kathir- al- Quraishi –al- Damishqi, *Mukadima al-seerah anabvia li ibn kathir*, v:1,p:8.
- [10]-Although Allama Ibn Kathir without critisizing and discussing tolerated poor and fabricated narrations for instance:shaking of palace of king of Persia (*Al-seerah al nabvia* v:1,p:206),conversation of Prophet(pbuh) with moon(*Al-seerah al nabvia* v:1,p:211),predictions of priests and narrations relating to misterious sounds of jinns and idols (*Al-seerah al nabvia* v:1,p:341-384).
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- [24]- Abu –al-Fida Ismail bin Umar bin Kathir- al- Quraishi –al- Damishqi, Al-seerah al nabvia, v: 2,p:58-57
- [25]- Abu –al-Fida Ismail bin Umar bin Kathir- al- Quraishi –al- Damishqi, Al-seerah al nabvia, v: 1,p:91-86
- [26]-For instance:Abu Naeem al Asfahani described several narrations related to Abyssinian migration(dalail annabowwa li abi Naeem al Asfahani,(majlis daairatul maarif al usamnia ,alhind) (1399AD),P:207-196) but Ibn Kathir described this event through abi Naeem in one context,and there is not even one narration of abu Naeem present in this context which shows that rather than narrating in the light of all the narrations of Abu Naeem ,he presented summary of Abyssinian migration(Abu –al-Fida Ismail bin Umar bin Kathir- al- Quraishi –al- Damishqi, Al-seerah al nabvia, v:2,p:13,11).
- [27]- Abu –al-Fida Ismail bin Umar bin Kathir- al- Quraishi –al- Damishqi, Al-seerah al nabvia, v: 1,p:185.
- [28]- Muhammad bin Jareer bin Yazeed bin Kathir bin Ghalib Al-amli Abu Jafar atabri, (1987AH), Tareekh-e-Tabri(tareekh al-rusul wal malook,),(daar alturaas Beirut), v:2,p:252.
- [29]- Abu –al-Fida Ismail bin Umar bin Kathir- al- Quraishi –al- Damishqi, Al-seerah al nabvia, v: 1,p:154.
- [30]- Abu Muhammad Abdul Malik bin Hisham , Al-seerah al nabvia, v: 1,p:225.
- [31]- Abu –al-Fida Ismail bin Umar bin Kathir- al- Quraishi –al- Damishqi, Al-seerah al nabvia, v: 1,p:207.
- [32]- Abul al Fazal Qazi Ayaz bin Musa al Yahsabi, (1988AD/1409AH), Al-shifa be tareefil haqooq al Mustafa, (daar ul fikar beroot), V:1,P:336.
- [33]- Abu –al-Fida Ismail bin Umar bin Kathir- al- Quraishi –al- Damishqi, Al-seerah al nabvia, v: 1,p:497.
- [34]- Abu –al-Fida Ismail bin Umar bin Kathir- al- Quraishi –al- Damishqi, Al-seerah al nabvia, v: 1,p:497-498.

- [35]- Abu –al-Fida Ismail bin Umar bin Kathir- al- Quraishi –al- Damishqi, Al-seerah al nabvia, v: 3,p:342.
- [36]-Surah Albakara: 196.
- [37]- Abu –al-Fida Ismail bin Umar bin Kathir- al- Quraishi –al- Damishqi, Al-seerah al nabvia, v: 1,p:14-15.
- [38]-see story of Amr bin Murrah aljahni(Al-seerah al nabvia v:1,p:314,316,375,378)similary news sateeh -al-kahin (Al-seerah al nabvia v:1,p:381,384,319,321),similarly event of accepting islam of Amr bin Alhas and Khalid bin Waleed.
- [39]- Abu –al-Fida Ismail bin Umar bin Kathir- al- Quraishi –al- Damishqi, Al-seerah al nabvia, v: 1,p:352-353.
- [40]- Abu –al-Fida Ismail bin Umar bin Kathir- al- Quraishi –al- Damishqi, Al-seerah al nabvia, v: 1,p:353.
- [41]- Abu –al-Fida Ismail bin Umar bin Kathir- al- Quraishi –al- Damishqi, Al-seerah al nabvia, v: 1,p:373.
- [42]- Abu –al-Fida Ismail bin Umar bin Kathir- al- Quraishi –al- Damishqi, Al-seerah al nabvia, v: 1,p:6.