

Geographical Perusal of Some Sīrah Books

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Abstract

The present article defines geography of Sīrah, expounds its branches or dimensions and takes geographical perusal of four Sīrah books namely “Maghāzī Rasūl Allah” by ‘Urwah ibn Zubair, “Sīrah Ibn Hishām” by Abū Muḥammad Abdul Mālīk ibn Hishām, “‘Ahd-e-Nabawī ke Māh wa Sāl” by ‘Allāmah Makhdūm Muḥammad Hāshim Sindhī and “Ar-Rahīq al-Makhtūm” (Sealed Nectar) by Ṣaḥīḥ al-Raḥmān Mubārakpurī as representative works on this genre, that is, geographical Sīrah. While reviewing these books, emphasis is laid on the use of geography, both anthropological or human geographies and physical geography employed in these books. The errors which have unwittingly crept into original or Urdu translations of these books are pointed out. The maps drawn by the modern Sīrah writers in their geographical works are referred to, to highlight geographical impact of these works on the modern geographical Sīrah writings. This article highlights two things: firstly, the salient features of the land of Sīrah or the land inhabited by the Prophet surrounded by the people described in these books and secondly, the impact factor of these books is also discussed.

Keywords: Anthropological Geography; Physical Geography; Campaigns (Ghazawāt); Expeditions (Sarāyā); Sīrah.

Introduction

Geography of Sīrah is divided into two main branches. 1) Anthropological geography or human geography: All the persons, tribes, who co-existed the Holy Prophet form the human geography or anthropological geography of Sīrah, for instance, his friends and foes, contemporaries, among individuals or tribes, whether they met once or many times or could not catch his glimpses even once. It is divided into two broad categories: a) Individual Geography of Sīrah: All his companions, commanders, the Migrants and the Helpers, wives, children, enemies can be geographically depicted: where they were born, to which and which lands they travelled, where his holy campaigns were dispatched, where they migrated, and where they were buried. (b) Tribal Geography of Sīrah: It constitutes all the tribes, which

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existed in Arabia in the Prophet's time. Quraysh, Thaqīf, Mudlij, Azd, Madhḥij, Hudhail, Ghifār and so forth are important tribes, which can be geographically depicted: where they were originated, to which and which lands they travelled, where the holy campaigns were dispatched, where they migrated. If customs, language, standard and mode of living of the Apostle and his companions both the Migrants (who migrated with him) and the Helpers (people of Aws and Khazraj), and his contemporaries are described, it forms the social geography of Sīrah: it focuses on different social groups or factions like the migrant, the helpers, the Jews, and the party of the hypocrites led by 'Abdullah ibn 'Ubayy.

Primitive geography means the geography of those nations, which existed and flourished in any part of Arabia at any time of history before the Holy Prophet (SAW)'s advent. As for Sīrah, it means the geography, culture, religion and politics of the primitive nations of Arabia. For instance, geography and everything concerning "The Perishing Arabs", "The Pure Arabs" that is the races before the Apostle inhabiting Arabia, the land of Sīrah. Since early Islamic centuries, dozens of books were written on primitive geography to explore the effect of those nations, their cultures, religions and political and social systems and institutions on Islam. Syed Sulaiman Nadvī enlisted the books written on this topic in his book *Tārīkh-e-Ardh-e-Qur'ān*.¹

2) Physical geography of Sīrah. Arabia is land of Sīrah, because here the beloved Prophet spent his whole life. Every place whereto he travelled, come into his purview. Land of the Holy Prophet is very beautifully animated in the books that one feels roaming in the land of Sīrah, when one reads the Sīrah books. In Sīrah, time geography implies an individual that is the Apostle's biography, described in chronological order in space (Arabia). Books written on "Maghāzī" and "Tabaqāt" can be cited as the earliest books on time geography, as they depict Sīrah chronologically. They graphically present those times and people rooted in that time, etc. 'Urwah ibn Zubair (d. 93 AH) is pioneer of Islamic writing on historical Sīrah² or time geography. In reply to Caliph, Abdul Mālīk ibn Marwan's queries, he wrote letters wherein he enlisted the names of transmitters, then, he even furnished Sīrah in chronological order, or systematic narrative or sequence of the events. For example, details of migration, death of Khadījah, trade caravans and Abū Sufyān, Stay at Abū Ayūb's house. Being convenient, it got popular with masses. Later Ibn Ishāq (d. 150 AH) and Wāqidī (d. 207 AH) developed it.

Several books have been written on this genre. Some are discussed below.

Maghāzī Rasūl Allah" By 'Urwah b. Zubair³

It is the earliest regarded book on this genre. Muḥammad Mustafā 'Azmī rendered it into Urdu. Comprising of 285 pages, the book ensues abruptly

from preparation of the Holy Prophet for revelation. Meccan pre-prophetic life is omitted.

As for physical geography of Sīrah, firstly, some happenings are geographically described. The Holy Prophet's first meeting with Gabriel took place at Ajyād, hence, this meeting is geographically described. After first encounter with Gabriel, the Apostle informed Khadījah at their new house and the later approached Adas, a slave, at her old residence and then to the house of Waraqah b. Naufal, her cousin. Secondly, Banū Hūshim's asylum at Shi'b Abī Tālib, and social boycott, Abū Tālib's couplets at end of boycott, and his efforts to spread Islam among tribes are described. But, he doesn't furnish the names and geography of the tribes. Thirdly, in physical geography, he clearly mentions As'ad ibn Zurārah's house at section of Banū Ghanam, meeting of Muṣ'ab ibn 'Umair and Sa'ad ibn Mu'āz at Well Marq (Usaid ibn Huḍair's meeting at Well Maraq is omitted). Fourthly, the Holy Prophet returned from Badr through Thaniyah al-Wadā'. 'Urwah also describes verses of the Holy Qur'ān revealed at this occasion, thus, giving signs of geographical coherence in the Holy Qur'ān. Fifthly, Migration of 'Umar and the Holy Prophet is briefly described. In former's case, their stay with Banū Amar b. Auf and in latter's case, their stay at Cave Thaur, 'Usfān and Qudaid three early stays are just mentioned. Sixthly, he describes preparation of battle from both sides. Quraysh's stay at Juḥfah and dream of Juḥaim b. Salt b. Makhramah, the Holy Prophet's stay at Thaniyah al-Wadā', Mt. Banū Dīnār and Irq Zibyah are geographically oriented.

As for human geography, firstly, here he introduces to those who detest idol worshiping, for instance, 'Addās, Waraqah, and Zaid b. Amr b. Nufail. Secondly, he procures the 15 names of first migration to Abyssinia, which differs from Ibn Sa'ad's list. 'Urwah does not include 'Āmir b. Rabiā's wife Lailā bint Abī Hathmah in the list, while 'Abdullah ibn Mas'ūd's migration is doubtful in Ibn Sa'ad's eyes. Thirdly, incident of Satanic verses and return of the Migrants from Abyssinia are described, introducing to 'Uthmān b. Maz'ūn and his love for Islam. Fourthly, the list of participants of second migration to Abyssinia is not given; while instead of 'Abdullah ibn Abī Rabī'ah, he named 'Umārah ibn Waleed as ambassador of Quraysh to Negus, Abyssinian king. The latter's seductive plans and Amr ibn al-Āṣ' treachery are highlighted. Fifthly, after journey to Tā'if and Ascension, he enlists eight Helpers whom the Holy Prophet met at 'Aqabahh. In three names, he differs from Ibn Ishāq's and Ibn Sa'ad's list of names. Zakwān b. Abd Qais and 'Ubādah b. Ṣāmit are participants of the first 'Aqabahh Pledge. While instead of Abū Abd al-Raḥmān b. Tha'labah, Ibn Ishāq included 'Abdullah b. Riyāb. Abū al-Haitham b. al-Taiḥān was the first to take oath at 'Aqabah pledge. Sixthly, 'Urwah furnishes 11 out of 70

participants of last 'Aqabah pledge. Not all the heralds are counted, which are indeed 12 in number. The 11 names accompanied the tribal affiliation. Among the 12 heralds, only 3 are mentioned, while 9 are omitted. Azmi included 3 more names, all of whom belong to Aus tribe. Hence, 6 Heralds are described out of 12. Names of other six Hazraji heralds are; Sa'ad b. 'Ubādah, Mundhir b. Amar b. Hunais, 'Abbās ibn 'Ubādah b. Naḍlah, Asad ibn Zurārah, 'Ubādah ibn Sa'mit, Rafe ibn Mālīk. Seventhly, the last part presents the documents, which the Holy Prophet got written, proclaiming asylum to 5 different tribes namely people of Najran, of Thaqīf (both for all and for the Muslims), of Hijr, Aila, Khuzra and Jurab'a and Zee Yazan. The names of the witnesses, other source, from where they can be attested, and other necessary details are also given. Eighthly, in human geography he differs from Ibn Sa'ad, in battle of Badr he furnishes 111 names of participants of Badr. Abū Lubābah's name is given Basheer instead of Rifa; the name of another person who returned with him is given Ḥārith b. Ḥāṭib instead of Ḥārith b. Ṣimmah. He not only describes their participation and their tribal affiliation, but time of their acceptance of Islam, their participation in 'Aqabah pledge, and so forth. Hence, these are not mere names, rather brief biographies of the participants. He attributes willing speech mentioning a farfetched place of Yemen, Birk al-Ghimād to Sa'ad b. Mu'az, while Ibn Ishāq ascribes it to Miqdād b. 'Amr. Moreover, he includes Basbas instead of Sa'ad b. Abi Waqqās among the party of three sent by the Holy Prophet to spy at enemy. Ninthly, list of those who either could not participate in Badr or sent back is also procured. Brief description of Ka'b b. Mālīk's assassination, killing of 'Ubayy b. Khalf, martyrdom of Ḥubaib b. Adī and Zaid b. Disma, 'Āmir b. Fuhairah, and incident of Aswad, the shepherd. Tenthly, names of 14 martyrs of 'Uḥud are given. Among the Migrants, 3 out of 4 martyrs are mentioned. Name of Usman b. Usman better known as Shammās due to his handsomeness is omitted. Five names of martyrs of Bi'r al-Ma'ūnah are given, while Haram's and 'Urwah b. al-Ṣalt's names are given during description. Hence, 7 names are mentioned. 'Amr b. 'Umayya al-Ḍamrī got scot free. List of 3 martyrs of Khaibar, 10 of Mu'tah, 3 of Ḥunain are procured. Moreover, after migration, narrative jumps to battle of Badr. While describing causes of battle holy expeditions of Nakhlah and espionage system of the Holy Prophet, and dream of 'Ātikah are described.

But in human geography, editor commits errors. Abū Bakr's son, 'Abdullah accompanied the Holy Prophet during migration, not Abd al-Raḥmān, secondly, the guide's name is 'Abdullah ibn 'Uraiqat, which is wrongly written at p. 133. There are many errors due to poor proof reading in Urdu translation. For instance, at p. 129, 'Abbās b. 'Ubādah b. Naḍlah is written Naflah, at p.130 Ḥārith b. Hishām is written Al-Jarash b. Hishām, at p.144

Surāqah b. Mālik b. Jushām is written Surāqah b. Jushāmic, name of his father is omitted in his genealogy. At page 147, Aswad b. Abdul Asad is written Aswad b. Abdul Aswad; at p. 149, 150 Al-Mujzar is written Al-Majdar, at p.164 Zaid b. Hārithah b. Shurahbīl is written Sharjīl. At p. 165 tribe's name Al-Hublah is written Al-Jaly, at p.186 Banū Riyāl is written as Rila; at p. 216, 'Aqra' b. Hābis is written Al-Afra' ibn Hābis (with wrong ha). At page 266, Abū Sabrah b. Abū Ruham is written Abū Sabrah b. Al-Jarham, Umair ibn Abi Waqqās is written Umair ibn Abi Waqqāsh, at p.282 names of tribes Azad and Q'ara are written Afal and Al-Uhara.

Among Ghazawāt, he furnishes brief description of battle of Sawīq, Naḍr, Ḥamrā al-Asad, Ditch, Banī Muṣṭalaq, Badr 2nd, Khaibar, compensatory lesser Ḥajj, Ḥunain, Ṭā'if, Tabūk. Some holy expeditions like Rajī', Bi'r al-Ma'unah, Khaibar expedition, Mu'tah, Dhāt al-Salāsil are described. Battle of Badr, 'Uḥud, Banī Quraizah, Ḥudaibiah Truce, conquest of Makkah, and so forth are described with more details than other battles. Minor skirmishes, from where the Holy Prophet returned without any fight are altogether omitted, for instance, 4 holy campaigns before Badr, holy campaigns against Banū Sulaim and Ghaṭfān, and so forth. In religious geography, he narrates the Holy Prophet's teaching ablution and prayer to the followers, his inviting people to new faith.

Merits of M. Azmi's Work

Firstly, in description of battle of Ḥunain, M. Azmi draws parity between 'Urwah and Musa b. Uqaba's statements; moreover, he translates the incidents using modern terminology, for instance, code words for different battles. Secondly, two appendices are appended with the book. The first describes the contents of the letter of 'Urwah to Abdul Mālik and others, highlighting incident of 'Aqabah, migration, Badr, its causes, conquest of Makkah and Khalid's role in it, Battles of Ḥunain and Ṭā'if. 2nd Appendix enumerates the alphabetical names of Badr participants that were omitted by 'Urwah b. Zubair. Thirdly, intricacies involved in human geography of their names, or difference of opinion of Ibn Ishāq and then, Azmi's concluding opinion is also given. Fourthly, in end notes he discusses the strength of the first Migrants to Abyssinia, N'asir-ud-Din Al-Bānī's research in Satanic verses, Ibn Ishāq's lists of participants of 'Aqabah pledges, details of Nakhlah incident, list of participants of Rajī'.

Conclusion

It's a wonderful effort on the part of Muḥammad Mustafa Azmi to piece together the contents of 'Urwah's book from different sources. Not only does he provide the contents, but also evaluates the chain of narrators in the light of modern and classical writers to answer the Orientalists' objection. It doubles the utility of the book.

Sīrah ibn Hishām by Abū Muḥammad Abdul Mālīk ibn Hishām⁴

This is one of the major books on Sīrah. Its first volume is also replete with geographical presentation of Sīrah. Various dimensions of geography can be witnessed here.

In primitive religious geography, he traces origin of idolatry in Arabia, its causes, idols of nation of Prophet Noah, and other Arabian idols, Tribal affiliation of different tribes, their clans, their temples and genealogy of the eponym or founding father are also furnished. Total 15 idols and some houses, used as good omen are introduced. Custodian of the temples from different clans are singled out and their pedigrees are furnished. Secondly, he narrates rule of Jurhum and also explains the reasons behind names of places, like Quaiqān Mt., Ajyād, Faḍīkh, Matabikh. Thirdly, change of rule, vicissitude in life of Quṣayy, distribution of offices among different tribes before and after Quṣayy introduction to some of its officers in poems and in prose as well are described. Fourthly, he shows importance of Ḥilf al- Fuḍūl in pre and post Prophetic time. Fifthly, previous wars like war of Jabillah, Zee Najub, previous innovative customs like Ḥums” and “Luqa” are described. On authority of Bukā’ī, he narrated primitive geography of Arabia by furnishing details of government, rise and fall of Banī Jurham. On authority of ‘Abdullah b. Abi Bakr, he narrated tradition of ‘Isāf and Nā’ilah’s two Jurhumī turned into idols and thus worshipped, affiliation to Banū Jurhum. The Holy Prophet’s performing Ḥajj with his nation before the advent.

Tribal geography is also discussed in it. Genealogy of Banū Khuzā’ah, progeny of Mudrikah, Khuzaimah, Kinan, and other grand-fathers of the Holy Prophet is given. Ancestry or progeny of some other famous personalities is discussed, for instance, Basal, Bariq, Khasama, and so forth. Secondly, some details of sister tribes which are either perished or lost their identity are also described, for instance, Sāmah ibn Lu’ai and Auf ibn Lu’ai, Murrah ibn Auf.

Human geography or anthropological geography is beautifully discussed in it. (1) The Holy Prophet’s foster mother is introduced along with her narration of journey and miracle of “cleavage of chest”. (2) In human geography, tradition of Baḥīrah, the hermit, the leader of sacrilegious war, Ḥarb b. Umayyah, the persons and tribes involved in sacrilegious war, genealogy of Khadija and her parents are described. But he shows her father Khuwailad was living at the time of wedlock, which is contrary to Ibn Sa’ad’s tradition. (3) Description of digging of Zamzam is followed by details about wells of Quraysh at Makkah. Names, geography and affiliation, founder of well and their working are discussed. (4) Names of early converts are furnished along with their pedigrees and tribal affiliation. (5) Tribal wise list of the Migrants to Abyssinia is given displaying their tribal affiliation and lineage. (6) Tribal distribution of those who

constructed sides of Ka'bah is furnished, but tribe Taim is missing among "The Quraysh Al-Bāṭin". (7) Introduction to women and men diviners like soothsayer of Janb, Swad ibn Qārib. (8) The 4 seekers of truth before Islam are introduced, especially Zaid ibn Amar ibn Nufail. (9) The first migrant list comprises of 11 men and 4 women is given, but he counted them as 10. While furnishing names, in Urdu translation, no distinction is made between 'Umar and Amar, for instance, at p. 288 and page 289 'Abdullah ibn 'Umar b. Makhzūm and 'Abdullah ibn 'Amr ibn Makhzūm are written respectively. Total number of the Migrants of each tribe are also told. (10) Echelon of Quraysh are introduced, for instance, 'Umayyah ibn Hal, 'Āṣ ibn Wā'il, Naḍar b. Ḥārith, 'Abdullah ibn Zuba'ra, Akhnas ibn Shuraiq, Walīd ibn Mughīrah, 'Ubayy ibn Khalf, 'Uqbah ibn Abi Mu'īt, Abū al-Bukhtarī, Muṭ'im ibn 'Adī, Zuhair ibn Abī 'Umayyah are introduced in description of cancelation of boycott. (11) List of those Migrants who returned from Abyssinia is furnished. Counting is based on number of males whose names are decided upon. Women are not counted in total number, though they are mentioned as elaborately as men. (12) Early converts among the Helpers are introduced, for instance, Suwaid b. Ṣāmit, 'Iyās b. Mu'āz, Abū al-Ḥusair. (13) The tribal wise list of 6 Helpers who met the Holy Prophet at 'Aqabah is furnished. Details of the first 'Aqabah pledge accompanied list of 12 participants. (14) Description of addresses at 2nd 'Aqabah meeting, is followed by pledge furnishing list of 12 Heralds. (15) The exhaustive tribal list of participants of the 2nd 'Aqabah meeting is also given. (16) "Description of the early Migrants to Madinah is also available here. (17) Stalwarts of infidels' party are introduced, for instance, 'Utbah, Abū al-Jahal, 'Abdullah ibn 'Umayyah, Naḍar ibn al-Ḥārith, and so forth. (18) The Holy Prophet's advent at Madinah, demise of Abū 'Umāmah, hospitality of Abū Ayyūb, are followed by the introduction to Jewish community and embracing Islam of 'Abdullah b. Salām and Mukhairīq. (19) Some hypocrites like al-Julās, Ḥārith b. Suwaid, Nabtāl b. al-Ḥārith and hypocrites of Banī Dhabia and Banī Tha'labah, Mirba' b. Qaiẓī, Ḥāṭib ibn 'Umayyah, Quzmān and Zahḥāk are introduced. (20) Some stalwarts from among the infidels are also introduced, for instance, Walid ibn Mughīrah. Detailed description of death of Walid ibn Mughīrah and its after affects are described. (21) In critical appreciation of couplets by Abū Ṭālib and Abū Qais b. al-Aslat, human geography and physical geography are fully dilated. The poet Abū Qais is introduced. (22) The Holy Prophet's seeking refuge with Muṭ'im is narrated by Ibn Hishām. (23) Tufail Dausī, A'shā b. Qais are introduced. (24) The Christian deputation is mentioned, but members are not introduced.

In human geography, some incidents have been described, but the names of important persons are missed. For instance, name of the Coptic trader who

prepared roof of Ka'bah is omitted. His name is Bāqūm. Name of the woman, who allured 'Abdullah, his father's name is not furnished. He narrates 'Abbās directly succeeded his father in gaining designation of "Saḡaya". While the other Sīrah writers opine that Abū Ṭālib held this designation between them. Names of women diviners whom Abdul Muṭṭalib sought to decide Zamzam controversy and "Sacrifice of 'Abdullah" are not given, but woman soothsayer of Banī Sahm, al-Ghaiṭalah is introduced.

In physical geography, (1) he describes Salman, the Persian's journey to Syria, Mosul, Nasībain, Amorium, Wādī al-Qurā and then to Madinah. The modern Sīrah writers have prepared map for Salman's quest for faith, highlighting all these places.⁵ (2) The complete geography of the first ever performed Friday prayer at Madinah at "Spring Hadhmat" in the colony of Banī Baidha. (3) Embracing Islam of Sa'ad b. Muaz and Usaid ibn Hudhair in the background of geography is described. (4) Detailed description of 2nd 'Aqabah meeting is furnished. The minute details of the Holy Prophet's migration to Madinah, stations of the Holy Prophet's migration to Madinah are described. Henceforth, Mosques built at those places are referred to. (5) Detailed background of sacrilegious war, highlighting all important geographical units and concerned persons is furnished.

As for social and cultural geography of Sīrah, (1) superstitious traditions and lottery system of Quraysh is described. (2) Conspiracy of Quraysh is highlighted. (3) Dialogue between the Holy Prophet and the echelons of Quraysh is explained in the light of chapter "The Cave" of Qur'ān. (4) While explaining "Ḥums Custom", he explains a couplet of 'Umar b. Ma'dikar with such detail as the whole human and physical geography becomes unequivocal. (5) War of Dāḡis wa Ghabrā is explained.

In political geography, making of alliances is elaborately described, for instance, Ḥilf al- Fuḡūl, "The Scented and Adversaries" two alliances made at the occasion of re-distribution of 5 offices among progeny of Quṣayy; and "The Blood Lickers", and so forth. Tribal participation is clearly described leaving no ambiguity. In geo-politics of primitive Arabia, he describes the distribution of offices among tribes, for instance, Banī 'Udwān was designated to permit return from Muzdalifah.

He does not disagree with Ibn Ishāq, when he said that demise of the Holy Prophet's three sons took place before Advent. While it is agreed upon that "Chapter Al-Kauthar" of Qur'ān is revealed at the demise of the Holy Prophet's son. In footnotes, the same traditions, if occur in other authentic books, are referred to. Moreover, it is explained, whether it happens with same or different words.

Ibn Hishām differs from Ibn Ishāq in genealogy of the Holy Prophet's paternal grand-mother. Ibn Hishām differs from Ibn Ishāq in definition of

superstitious animals like Sa'ibah, Bahīrah and Waṣīlah. In footnotes, Mt. Hirā and Mt. Thabūr are introduced.

Some errors have unwittingly crept into Urdu translation of the book. For instance, at p. 87, Ruḥat is written Burhat, at p. 108 'Abbās' mother is Nutā'ilah not Nakliya, at p. 111, Banī Khuzā'ah is written Banī Khuzaimah. At p. 116 Salswan ibn Harth ibn Shuhna is written Salswan ibn Harth ibn Shujna. At p. 146 Ḥārith ibn Hātif Jumahī is written Ḥārith ibn Hātif Jumahi; at p. 169, in Khadījah's pedigree name of Lu'ai is omitted. At p. 220, Abū Salāmah 'Abdullah b. Abdul Asad is written Al-Asad, while at p. 285 it is correct. At p. 321, Abū Khuzaifa 'Utbah ibn Rabī'ah is written Abū Khuzaifa 'Uqabah ibn Rabī'ah, at p. 325 Ḥārith ibn Bakr ibn Abd al-Manāt ibn Kinānah is written Ḥārith ibn Bakr ibn Abd al-Manaf ibn Kinānah. At p. 429, 'Abdullah b. 'Uraiqaṭ is written Arqaṭ.

Ahd-e-Nabawī ke Māh wa Sāl" by 'Allāmah Makhdūm Muḥammad Hāshim Sindhī (1104 – 1174)⁶

It was originally written in Arabic entitled "Badhl al-Quwwah fī Ḥawādith Sinī al-Nubūwwah". It consists of two parts. In the first part Makkan life is discussed, while the 2nd part is further divided into 3 chapters. In the first chapter holy campaigns, in the 2nd holy expeditions and in the 3rd chapter other important incidents are discussed.

First Part

Chapter 1 describes events of Sīrah year-wise from Prophet-hood. Pre-Prophetic part is altogether omitted. It is an excellent book on time geography. In time geography, he analyses dates of Prophet-hood, and the first revelation. (1) He opines that true dreams or visions started from Rabī' al-Awwal, while first revelation was descended on 27, the Ramadan, 41st year of the Prophet's life. (2) The date of advent is given 12th Rabī' al-Awwal on Monday. Exact date and day and year of the companion's embracing Islam are given, for instance, Ali embraced Islam on Tuesday, the 2nd day of Advent after Abū Bakr. Ḥamzah embraced Islam in 2nd year. Hamza's date of embracing Islam is described twice in 6 Nabawī as well as in 2 Nabawī. (3) Dates of some other happenings are also given. Ruqayyah was married to Uthman in 2nd year, birth of Usama occurred in 3rd year, death of Waraqah b. Naufal and birth of Ayesha took place in 4th year, death of Khālīd ibn Hazam and Sumayyah in 5th Nabawī, Bu'ūth war that took place in 8th Nabawī are described, so do "Shaqq al-Qamar".

As for anthropological geography, (1) short biographical sketches of women companions are given, like Lubābah, Asma, and Umm-e-Abd. (2) Names of famous Migrants to Abyssinia, those who embraced during stay at Dūr al-Arqam, names of 6 participants of pre-'Aqabah Meeting are given. But instead of two, he included 3 brothers: both Mu'āz, Mu'awwaz are not included by Ibn Sa'ad and Ibn Ishāq, nor were Barā and Abū al-Haitham.

Reference to list is not given. Instead of Qutbah b. 'Āmir b. Ḥudaidah, 'Uqbah b. A'mir and 'Abdullah b. Riyāb were among them. (3) He counted 3 'Aqabah pledges instead of two, strangely enough, he opined 2nd 'Aqabah pledge took place in Rajab. List of 12 participants does not match to what is described in authentic sources. 'Ubayy b. Ka'b, Bashīr b. Sa'ad, 'Abdullah b. Harām and Abū Mas'ūd 'Utba b. 'Āmir did not attend this meeting. List of 3rd 'Aqabah pledge, comprising of 29 Helpers and biographical sketch of "Musai Salat" Rifā'a b. Rāfi' b. Mālīk, and list of 12 Heralds are furnished, but Sa'ad b. 'Ubādah and Mundhir b. 'Amr don't belong to Banū Salām, rather they belong to Banī Saida of Ka'b b. Khazraj. At page 49, Uqaba ibn A'mir is written 'Utba ibn A'mir. At page 49, Abū Bishr is written wrong.

Second Part

Chapter 1: In first sub chapter, list of 28 campaigns is given. He places battle of Banū Qainunqā' after Battle of Buḥrān, while Wādī al-Qurā campaign is counted as separate one. In 2nd sub-chapter year-wise holy campaigns are described. Geography of the places of holy campaigns, important places where the Apostle stayed during holy campaigns, for example, Radha, deputies appointed at Madinah, vowels of places, persons and tribes, introduction to places and tribes are furnished. In description, Battle of Qainunqā' is shown taking place in Shawwal 2H. List of martyrs in Battle of Trench is given. Chapter 2 describes year-wise 72 holy expeditions directed by the Apostle. Holy expedition of Muḥammad b. Maslamah against Ka'b and Zaid b. Ḥāritha towards Qirādah are shown in 2H, while they were sent after Badr in 3rd H. At page 101 'Amr b. 'Umayya al-Ḍamrī is written 'Amr b. Murrah Juhani. Meticulous care is taken to highlight vowels of places, which make it an excellent dictionary on physical geography of holy campaigns and holy expeditions in 11 sub chapters.

3rd chapter presents other important events in 11 sub chapters. Details of journeys of migration, miracles, year-wise juristic ordinances. At page 59 Yanbū' is written Yenee; at page 83 Mundhir b. 'Amr al-Saidī is written with "Sad" instead of "Seen". Births of minor companions like Abd al-Raḥmān b. Ḥārith b. Hishām, deaths, for example, of Mutam in 2H, coming in to fold of many companions, Islamic rulings, for example, prohibition of bewailing deeds, biographies of those who embraced Islam at conquest of Makkah and deputations approaching to Madinah are described.

Conclusion

It is an excellent book on time geography and an excellent geographical dictionary, as vowels of all the places where the Apostle led holy campaigns or directed holy expeditions have been described.

Al-Raḥīq Al-Makhtūm (Sealed Nectar) By Saḥī al-Raḥmān Mubārīk Pūrī⁷

It won first prize in the competition held by Rūbiṭat al-'Ālam al-Islāmī,

Makkah al-Mukarramah in 1396H/1979 CE. It comprises of 656 pages, more than 50 major and a lot of minor headings. The book starts with geography of Arabia. Arab nations and their migration, names of tribes and causes of migration are described. Along with inter-tribal rivalry, & destruction of Ma'rib Dam, he describes a geographical reason for their migration, for example, Roman occupation of trade route. At p-35, he says that 'Imrān b. 'Amr b. Muzaqiyā' suggested to migrate, while it was 'Amr b. Muzaqiyā' b. 'Āmir b. M ā' al-Samā', who said this. While furnishing geography of nations of Arabia, two Jurhum tribes are mentioned instead of one. He also refers to Syed Sulaiman Nadvi's research but does not comment on it. He includes Ansar, that is both Aws and Khazraj tribes among Azd, which means he rejects Syed Sulaiman Nadvi's research.⁸

As for tribal geography, geography of major tribes and their offshoots is described and then, supplemented with a map, but there is discrepancy between the text and map. Geography of Banū Tamūm mentioned in text is correct but shown in map is wrong. Banū Zubayn, Buhra, Lakhm, Fazārah are written incorrect in the map. In chapter, "Arab States/ Rule of Monarchies", in description of Yemen, he clearly describes dates and no ambiguity is left about dates, but he omits some monarchs, for example, after Abraha his two sons, 'Uksūm and Masrūq ruled and then, Saif Zee Yazan defeated the latter and stepped in his shoes, while his son, Ma'dikarb, succeeded him. He mentioned no king between Abraha and Ma'dikarb and then, between Ma'dikarb and Bāzān, he omitted Marzbān and Kharkusra. In monarchy of Ḥīrah, at p-45 he said Alexander defeated Darius I, but correct is Darius III not Darius I. About Ḥīrah, he describes primitive history of Ḥīrah more than the Holy Prophet's contemporary history, which is just touched. History of Gassān was rather brief. In Hejaz Monarchy, at p-49 Adnāni Tribe mentioned is not Bakr ibn Abd-e-Manāf ibn Kinānah, rather it is Bakr b. Abd-e-Manāt b. Kinānah; at p-49 and p-52 same tribe is named differently: at p-49 Ghauth ibn Murrah is right, while at p-52 Murrah ibn Auf is wrong. City State of Makkah is described, but names of ministers are altogether ignored.

In cultural geography, he describes religions of Arabia, origin of idolatry, geography of temples, idolatrous customs, for example, good and bad omens, & innovations. Two periods of the arrival of the Jews are described; the Christianity is briefly described; Šābism is just touched. Social life, economic life (3 fairs), courtesy and viciousness, genealogy of the Apostle up to Adam and introduction to a few ancestors are furnished. Abdul Muṭṭalib's real name is 'Āmir, his pet name is Shaibah, but at p-188, the author seems confused.

As for Human Geography, (a) the names of some contemporaries, which are usually omitted, are furnished, for example, Arwā Umm al-Jameel is the

name of Abū Lahab's wife. (b) The relations, and names of the Apostle's personal persecutors are given, for example, Abū Lahab, 'Uqbah, Ḥakam, 'Adī b. Hamrā' al-Thaqafī, Ibn al-Asdū Huza'ī. (c) Complete names of companions, epithets, names of their tribe, owner and their tribes are stated. For instance, 'Umar went to A'si b. Hishām and Jameel b. Ma'mar Jumahī to spread news of his Islam. (d) The list of first and second 'Uqbah Pledge, details of the Migrants, participants of Nadwā meeting and their tribes are furnished. (e) The name of guide to Madinah for the first half of journey is mentioned, but second is not mentioned. (f) Name of the writer of boycott, & who tried to connect it are given.

Physical Geography

(1) First Islamic center, its geography, Port Shuaiba, geography of return from Ṭā'if to Makkah, geography where Qurayshites have assembled for boycott, where they took oath, & where and where the Holy Prophet went for preaching to tribes have been clearly described. (2) Route to Madinah is mentioned, but not supported with a map. More than one and half dozen places are mentioned.

Time Geography

In time geography, exact time of tearing apart of document (Muharram 10 Prophet-hood) is described. He divides Makkan life in three phases. Prayer in first phase is described. Madanese Life: 3 phases. (1) Up to Ḥudaibiah (2) Time to conquest (3) Deputation. Pre-Holy Prophetic Madinah is described with map, showing 6 water channels, two Ḥarrahs and location of a few clans of Aws, but locations of clans of Khazraj tribe are not shown. Among the Jewish tribes, Banū Qainunqā' is not shown in the map.

29 holy campaigns are described, but he does not include Ḥudaibiah among the holy campaigns, it should have been 27 holy campaigns. 49 holy expeditions are described. Names of commanders, names of their tribes, number of troops, the name of opponent tribe, their places are described. Dates in both Islamic Migration Calendars and Julian Calendar are described. Number of casualties, success, objectives, mode of travelling (in daylight or night) or spoils of war, and important events taken place during them are described. List is carefully prepared, yet it is not exhaustive. Many holy expeditions like expeditions of Salim b. 'Umair and 'Umar ibn Adī to assassinate Madanese poet and poetess after Badr, and expeditions of Jarīr b. 'Abdullah Bajalī and Tufail ibn Amar Dawsī to demolish temples, and expedition of Amar ibn A's to Fazārah sent for punishment for non-payment of tax and some other expeditions are omitted.

War spoil are mentioned, some holy expeditions are described with the human geography, that is with the name of the commander like expeditions of 'Abdullah b. Unais and expedition led by Abū Salamah, while other are described by physical geography like expeditions of Khaibar, Fadak, Yumn

Jabbar, Dhāt al-Irq, Dhāt al-Itla, etc. In case of expeditions of ‘Abdullah ibn Unais, place is not mentioned, which is Urena. In description of major holy campaigns, minor details are furnished: objective, geography of holy campaigns, important events, appointment of caretaker at Madinah and at other places, banner carrier, root taken and places where the Apostle staged or did anything important, spies sent for intelligence purposes, army array, battle formation, appointment on posts are described. In foot-notes, vowel pronunciations, geography of important places, colour of banner, agreements of non-violence, or no war signed are given. Major holy campaigns are described with minute details. Tribal distribution of participants of holy campaigns, routes taken by Qurayshite to Badr, date of departure, arrival at battle-fields, return to Madinah, the name of the first person, who announced news of success or defeat both at Madinah and Makkah respectively are described. Lists of martyrs are not furnished, but Qur’ānic analysis of holy campaigns is given. A map of battle-field of Badr displayed, also highlighting caravan route and route adopted by Abū Sufyan to save his caravan, deployment of two armies, old grave yard and cemetery of the Muslim martyrs. Reasons behind places are so named, palaces where enemy encamped, slaves arrested and guides to escort the Muslim army, guides of Qurayshite are also mentioned. At p-344, Shaikhain place is written Shaikhān. In ‘Uḥud, he describes 3 sons of Ṭalḥah ibn Abī Ṭalḥah were slain, while he does not mention another son, Ḥārith ibn Talha ibn Abi Talha. He mentions the damage of one tooth, but does not mention which one, nor does he describe right or left, as mentioned by Abd ad-Daim Daim in “Syed al-Warā”⁹. He refers to a dozen of places during journey to Badr and some of return journey. A map is furnished, exhibiting the first and the second centre of fight, Mt. ‘Uḥud and Ainain, route of those who took flight and two routes of those returning the Apostle, deployment of Islamic and Qurayshite camps, Khalid’s route to attack the Muslims from back. Unlike Maulana Maududi, Dr. Hameedullah and Mahmood Khattab Sheeth, he showed Khalid took round of “Mt. Ainain” not of “Mt. ‘Uḥud”. Modern army personnel, Brig. Gulzar Ahmad has endorsed this research with 6 maps. Wādī al-Qanat is not shown in the map.

The name of assassin of Sa‘ad ibn Mu‘az (Hibban ibn Irqa), of Handhala b. Rabee (Shaddād b. Aws), name of ‘Ubayy b. Khalf’s horse (Aud), ‘Ukāsha’s sword (Aun), Hassan b. Thābit’s fort (Fare), Deployment of Quraysh at Majma‘ al-Asyāl, of Gatfān at Zanb Nuqmī are mentioned.

A Map of Battle of Ditch exhibits 6 Wādī or water channels of Madinah, again same map with direction of attacking armies and ditch. Some names are omitted. For example, daughter of Ḥārith is Rīta bint-e-Ḥārith. Martyrs of Battle of Quraizah are given. He analyzes tradition to assert dates of holy expeditions, for example, with the help of death of Zainab, holy expedition

of "Ees". In expedition "Khabt" led by Abū 'Ubaidhah at p-441, the name of a benign person, who sacrificed camels is omitted. He is indeed Qais b. Sa'ad, the son of Sa'ad ibn 'Ubaidhah, the chief of Khazraj tribe.

Some holy expeditions are described without healings, for example, the holy expeditions of Batan Idham and 'Amr b. 'Ummayyah. Some stationing points during Hudaibiah campaign are described: where Khalid's army stayed, where Quraysh, and where the Muslim army pinched camps, and so forth. The Muslim deputation of Khirash ibn 'Ummayyah is omitted. Abū Jahal's camel is referred to, but its name "Sahrī" is omitted.

2nd Phase

New Change: While furnishing letters to rulers, he criticizes Dr. Hameed Ullah for his research, and gives his research. Names of senders and those who facilitated are mentioned. A few places during route to Khaibar are mentioned. At p-519 holy expedition of Ghalib ibn 'Abdullah Laithī was sent to Kadīd not Quda'id, both are different places. The latter was famous for its "Temple of Manūt" at Mushallal; at p-520 holy expedition Yumn-o-Jabbar was not led by Basheer b. Ka'b, but by Basheer ibn Sa'ad. During Conquest of Makkah, Khuza' stayed at Watūr Well. In map of Conquest of Makkah, direction of Ka'bah is not correct. It shows mountains, but all are not labeled. Directions of two armies led by Zubair and Khalid are shown, while other three are not clearly mentioned.

At p-543 son of the Holy Prophet's aunt is not 'Abdullah b. 'Ummayyah, rather she is 'Abdullah b. Abī 'Ummayyah; at p-548 Zubair should have shown coming through Kadi not Kada'. In text, routes are described, but in map, they are not labeled fully. A glance at holy campaigns presents review of holy expeditions. More than 16 delegations are mentioned. Rout to Ṭā'if is described. At p-543, Ḥārith b. Kaladah was not given camels, rather it was his son, Naḍar b. Ḥārith b. Kaladah. Inter holy campaigns incidents are also furnished, for example, Li'ān or cursing of 'Uwaimar 'Ujlānī. Ibn Rabī'ah b. Ḥārith's murder was forgiven, Ibn Rabī'ah's name is omitted, which is Adam ibn Rabia; Rabia b. 'Ummayyah b. Khalf repeated the last sermon or reiterated address. A map to highlight limits of the Holy Sanctuary, and Mīqāt points, where Ḥajj dress is worn, but in map Mīqāt point of Madinah, Dhū al-Ḥulaifah (now Bi'r 'Alī) is not labeled. At the end, family, children, wives, attributes and personal traits of the Apostle are highlighted. At p-33 Jordan, instead of Syria, lies toward North; While describing genealogy, at p-40 he says Ma'd had no other son, but he had two other sons: Quns and Ayad; at p -40 Quṣayy had four sons, but he omitted Abd Quṣayy, perhaps due to the fact that his progeny did not survive. At p-91 name of Nafīṣah bint Munabbih is written wrong; at p-165, 'Abdullah b. Abī 'Ummayyah is written 'Abdullah b. 'Ummayyah; at p-195 Jābir b. 'Abdullah b. Ri'āb is written Ḥārith b. 'Abdullah b. Ri'āb.

Merits of the Book

(1) He gave one tradition he considered correct and left other contradictory traditions, for example, Ḥarb ibn 'Umayyah led Ḥarb Fijār (Sacrilegious) war, and so forth. Construction of Ka'bah, its measurement and that of Hira are given. (2) Construction of Mosque, its measurement, brotherhood pact at Anas b. Mālīk's house, charter of Madinah are described separately for the Muslim and the Jews. He furnishes four reasons of social boycott. 'Umar and Ḥamzah's embracing Islam, rejection of all temptation, Banū Hāshim and Muṭṭalib's oath to defend and protect Muḥammad that precipitated into social boycott. (3) Sometimes, he could not decide date, e.g. date of Ascension. In that case, only one preferred opinion in text is provided, while controversial views are given in foot notes to maintain clarity, for example, miracles, prophecies of Ḥabqūq Prophet which came true. (4) Sometimes contrasting statements are evaluated, for example, date of first revelation and its halt- preference is told. (5) Controversial issues like "Paper Incident", "Satanic Verses", and "Ghadīr Khum" are strictly avoided.

Conclusion

It is an excellent book deserved to win the first prize. It is full of knowledge and information. He tries to say maximum in the fewest possible words. The books written after it had visible stamp of it on it.

RESULTS

Modern Sīrah writers especially Shauqī Abū Khalīl¹⁰ and Misbāḥ-ud-Din Shakeel¹¹ and Maulana Maudūdī¹² have drawn maps, pedigree charts and graphs to highlight individual and tribal geography, for instance, separate pedigree charts are drawn to depict the Apostle's relationship with different tribes and its important figures. While drawing these maps, pedigree charts and graphs sometimes all the places inhabited by the tribes are described, for instance, the maps displaying the Apostle's migration to Madinah highlight all the places passed by the Holy Prophet. These books have set a trail for others to come.

Notes and References

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- ² Ghazi, Mahmood Ahmad, Dr., "Muhadhrat-e-Seerat" (Lecures on Seerah), (Lahore: Al-Faisal Nashran, 2007). ISBN is 969-503-514-2.
- ³ A'zmi, M. Mustafā, Dr., "Maghāzī Rasool Ullah- Urwa b. Zubair", trans. M. Saeedur Rahman Alvi, (Lahore: Islamic Culture Institution, 3rd edition, June 2000).
- ⁴ "Seerat ibn-e-Hisham", Abdul Malik bin Hisham, Nafees Academy, Karachi.
- ⁵ Abu Khaleel, Dr. Shauqi, "Atlas Seerat-un-Nabi", trans. Hafiz M. Ameen, exp. Muhsin Farani, (Lahore: Darus Salam, 2004). Shakeel, Misbah-ud-Din, "Ardh-e-Nishanat-e-Nabvi", (Karachi: Fadhali Sons Pvt. Ltd, first edition, May 2009).

- ⁶ Sindhi, M. Hashim, "Ahd-e-Nabvi ke Mah-o-Sa'l", translated by M. Yusuf Ludayanvi, (Lahore: Husain Chaudry Trust, Jamadus Sani 1396H/June 1976, first edition).
- ⁷ Mubarik Puri, Safi-ur-Rahman, "Ar-Raheeq-ul-Makhtoom", (Lahore: Al-Maktabah Salfia, Muharam 1420 H/ April 1999 CE).
- ⁸ Nadvi, "Tarikh -e-Ardhul Qur'an (The History of Land of Quran)". He has discussed it in his book in detail.
- ⁹ Daim, Qazi Abdul Daim bin Sadr-ud-Din "Syed-ul-Wara", (Lahore: Ilm-oIrfan Publishers, 6th edition 2012).
- ¹⁰ Dr. Shauqi Abu Khaleel has written the following books on this topic: (1) Abu Khaleel, Dr. Shauqi, "Atlas Seerat-un-Nabi", trans. Hafiz M. Ameen, exp. Muhsin Farani, (Lahore: Darus Salam, 2004). (2) Abu Khaleel, Dr. Shauqi, "Atlas of the Qur'an", (Lahore: Darussalam, Global Leaders in Islamic Books). (3) Abu Khaleel, Dr. Shauqi, "Atlas: At- Tarikh-ul-Arabi Al-Islami", (Damascus, Dar-ul-Fikr, 2008). All these books bear stamp of the above reviewed books, especially the first two.
- ¹¹ Misbah-ud-Din Shakeel has written the following books on this topic: (1) Shakeel, Misbah-ud-Din, "Ardh-e-Nishanat-e-Nabvi", (Karachi: Fadhali Sons Pvt. Ltd, first edition, May 2009). (2) Shakeel, Misbah-ud-Din, "Nishaanat-e-Ardh-e-Qur'an", (Karachi: Fadhli Sons Pvt. Ltd, First edition, February 2005). (3) Shakeel, Misbah-ud-Din, "Seerat Ahmad-e-Mujtabah ", Shah Misbah-ud-Din, (Karachi: Pakistan State Oil Company Ltd, 3rd edition, May 1996). (4) Shakeel, Misbah-ud-Din, "Seerat Album", (Karachi: Pakistan State Oil Company, Ltd, Rabi-ul-Awal 1413 H/ September 1992). All these books bear stamp of the above reviewed books.
- ¹² Maududi, Abū al-A'la, "Tafheeml Qur'an", (Lahore: Idara Tarjamn-ul-Qur'an, Shabnul Muazzam, 1424AH/Oct. 2003CE, 36th edition).