

Mahdi Rizq Allah as a Biographer: An Analytical Overview of the Prophetic Biography in Light of Original Sources. السيرة النبوية في ضوء المصادر الأصلية دراسة تحليلية.

* Misbah Firdous* (misbahfirdousese@gmail.com)

** Dr. Saleem Raza (saleemraza82@gmail.com)

Abstract:

Throughout human history, Prophet Muhammad (peace be upon him) has been a major source of guidance. He is considered the most exemplary character after Allah the Almighty. The life and character of this Absolute Guide The Prophet Muhammad (peace be upon him) has been the subject of millions of articles and books over the past fourteen centuries, and scholarly contributions continue to this day. Dr. Mahdi Rizqullah Ahmed, a renowned scholar in the Arab world, wrote this piece in Arabic under the title "السيرة النبوية في ضوء المصادر الأصلية دراسة تحليلية" Acknowledged for his proficiency in the Qur'anic sciences, Hadith, and contemporary research techniques, Dr. Ahmed carefully eschews weak traditions in this biographical narrative, depending only on reliable sources. The book explores the life of the Prophet Muhammad (peace be upon him), praising the Companions (may God bless them and grant them peace) and having a fondness for preserving and appreciating the splendour of prophetic life. An extensive introduction charts the history of biographers over multiple historical periods, mentioning orientalist who have investigated aspects of the life of the Prophet Muhammad (peace be upon him). Context is also provided by the illumination of the Arabian Peninsula's historical background. Dr. Mahdi Rizqullah Ahmed highlights the authenticity of his sources, stating that the *Tafsir*, *Hadith*, and *Maghazi* literature come after the Holy Qur'an as the most important source. Readers are also assisted in determining the authenticity of each *Hadith* by the careful classification of each one.

Keywords: Allah, Prophet Muhammad, Quran, Hadith, Sirat-al-Nabi

Introduction: Mahdi Rizq, Dr. Mahdi Rizq Allah is a distinguished scholar of *Hadith* and an authority on the sciences of the Quran, possessing a deep comprehension of contemporary research techniques. In the long prelude, he states that, in contrast to other historians, he does not discount subpar narratives. His primary goal is to portray the sacred biography in its authentic light by employing only reliable narratives. He has carefully gone over every bit of data pertaining to the honourable biography. He draws attention to the names of worthy friends and revered successors who were particularly passionate about recording and passing on the beautiful details of the Prophet's life.

Next, he gives a thorough explanation of each biographer's contributions before progressively introducing the biographers and the various biography genres. Even those orientalist who have included every facet of the life and character of the Prophet Muhammad (peace be upon him) in their narratives are not ignored by the renowned writer. He not only rejects weak situations but also explains their weaknesses.

Dr. Mahdi Rizq Allah Ahmad tells the engaging and inspirational tale of Prophet Ibrahim's (Abraham) trip and settlement, illuminating the historical landscape of the Arabian Peninsula. He describes how the Prophet and his devoted companions built the Kaaba with great passion, engulfed in love and devotion to their Lord. He

* Teacher, Government Girls School Lalyani, Gujar Khan

** Advocate, Islamabad Bar Association

then illustrates the historical relevance of these occurrences by talking about the necessity of rebuilding the Kaaba at several points in time following the Prophet Ibrahim's original construction.

In addition to providing insight into the historical context of this hallowed territory, he has portrayed representations of the dominant religious, political, and social milieus of that time period. He has elucidated the manner in which Muhammad (peace be upon him), the final Messenger of Allah, was an unparalleled personification of unparalleled qualities, dimensions, traits, and perfections. He describes in detail how the Prophet, in the midst of hardship, sank the ships of wickedness, deception, resistance, and mischief with all of his might and fortitude. He kept the lamps of guidance and the invitation to religion of Islam blazing in the face of adversity, illuminating the road of the call to the monotheistic faith.

The great writer has drawn insight from every facet of the admirable life story, inspiring action and thinking, and offering priceless guidance to all of us. He underlines that exaggerations have not been used to present a true picture of the Prophet's religious, propagation (*Dawah*), social, and political life. Through exhibiting the magnificence of the Prophet Muhammad's great attributes and virtues, he extends an invitation to everyone to receive guided light from this exquisite model. He asks for the development of leadership light through this. Every aspect of our lives, communities, interactions, morality, and religion will be enlightened in this way, illuminating the dark passageways of the contemporary world—where illumination is most desperately needed.

The Prophetic Biography in Light of Original Sources

The well-known Sudanese academic Dr. Mehdi Rizq Allah Ahmed is the author of this book. Born in 1945 in Sudan, he completed his early schooling in Khartoum. He continued his education after earning his degree from the University of Khartoum in 1970. He travelled to Egypt to pursue his further study, graduating from Al-Azhar University with a master's in 1974 and a doctorate in 1977.⁽¹⁾

The realm of education has benefited greatly from Allah Ahmed's contributions. In addition to serving as a professor at King Saud University in Saudi Arabia, he rendered significant contributions to the fields of Islamic literature, history, and the biographies of the Prophet Muhammad (peace be upon him) in other academic institutions. Currently he holds the position is a skilled Friday sermon speaker in addition to being the head of Qur'anic and *Seerah* Studies in Sudan.

His work is highly significant in its field; the author has embraced *Seerah* ideas grounded in hadith methodology. As a result, conversations regarding the reliability and falsity of narrations in accordance with hadith principles are found by readers. With his extensive knowledge of the study of hadith and his expertise in Qur'anic studies, Dr. Mahdi Rizq Allah paints an accurate picture of the prophetic biography in his book. His book fills in the gaps between classical and newer works because the author is knowledgeable about both conventional and contemporary research techniques.

The author has attempted to present the Prophet (peace be upon him)'s excellent *Seerah* only in the context of reliable narrations. To give a full picture of the events, he has, nevertheless, inevitably quoted weak narrations in cases when authentic ones are unavailable. In addition, he has made it clear that these weak narrations are not trustworthy.

He has gone through every narration about the holy biography with great care. The names of the esteemed successors and honourable companions who were particularly passionate about recording and passing on the

(1) www://kiu.org /الدكتور مهدى رزق الله احمد.

beautiful details of the Prophet's life have been highlighted by him. Then, He has presented an introduction to the biographers and the books on the prophetic biography throughout history by progressively introducing the biographers and the genres of biographies, giving a thorough account of their contributions, step by step, in various times.

Motivation for Writing: Each book is written with a particular idea or goal in mind. Dr. Mahdi Rizq Allah claims that the purpose of his work "السيرة النبوية" (The Prophetic Biography) is not merely to gather narratives of the biography but to portray the genuine picture of the pure biography, which is revealed in the context of genuine narrations. In the book's preface, the author states his motivation for writing this:

The research's objective is to provide a framework for the biography that includes the bulk of genuine narrations, rather than to examine every narrative of the prophetic biography.⁽²⁾

Goal of the Study:

The main objective of studying the biographies of the Prophets is expressed by Dr. Mahdi Rizq Allah, who emphasizes the application of these lessons in daily life. He emphasizes that applying these lessons to succeed in both worldly and afterlife affairs—as demonstrated by the great companions—is the key to success. He writes:

The research's goal is to create a framework for the biography that includes most authentic narrations rather than to explore every one of the Prophetic biography's narratives. When I cannot locate reliable narrations, I make note of flimsy narratives that have nothing to do with doctrine or court decisions. This is because, with the exception of aspects pertaining to doctrine and law, some scholars allow the narration of flimsy hadiths in these areas. This study's primary goal is to rely on real narratives; if the researcher fails in any one of these areas, there will be a deficit.⁽³⁾

Doctor Mahdi views the biographies of the Prophets as the cornerstone of Islam since he is renowned for his exceptional historical research. He says this foundation should be so strong that the Muslim youth may use it to record their wonderful history and maintain the Islamic structure and system. He emphasizes several positive aspects of Islamic history in this regard, such as:

1. The Quran's revelation of cosmic facts.
2. The driving forces underlying Muslims' actions in the early Islamic era.
3. Assessing culture according to the criteria of one's connection with Allah.
4. The defense of the idea that logic can be used to explain the historical account of the Islamic prophet (peace be upon him).

The author makes a solid case for the necessity of outlining our preferences for the current era as we construct these principles. Studying the life of the Prophet is crucial for this goal. Considering all of these factors, it is clear that the books listed above on the prophetic biography offer the best knowledge and produce really

⁽²⁾ Mahdi, Rizq Allah, *Al-Seerat Al-Nabawiyyah Fi Daw' Al-Masadir Al-Asliyah*, Riyadh: Markaz Al-Malik Faisal Lil-Buhooth Al-Darasaat Al-Islamiyyah, ist.ed. 1992, p. 12

⁽³⁾ *ibid*, p. 12

positive outcomes. All things considered, these volumes are significant contributions to the genre of biographical literature, even though there might be some inadequacies in the way these ideas are developed and refined.

Overview of the Prophetic Biography: "السيرة النبوية في ضوء المصادر الاصلية," written by Dr. Mehdi Rizq Allah, was initially published in 1992 by the "Maktabat al-Malik Faisal for Missionary and Islamic Studies" in Riyadh. This work, which is available in one volume, is a well-known piece of modern biographical writing. It benefits from every available source of the prophetic biography, old and new.

With thirty chapters and ninety-seven pages, the book offers a thorough analysis of every noteworthy moment in the aristocratic biography. In order to support the legitimacy of Islam, the author includes references from the writings of Western intellectuals in a clear, logical, and well-reasoned manner. "سيرت نبوى ﷺ" (*Seerat e Nabwi*) was the title of an Urdu translation that was issued in two volumes by Dar al-Salam in 1330 AH due to its popularity. *Sheikh al-Hadith* Hafiz Muhammad Amin's translation serves as more evidence of the book's superior quality and continued significance within the biographical writing genre.

Methodology and Style:

The Prophetic Biography in Light of Primary Sources, "السيرة النبوية في ضوء المصادر الاصلية," describes a number of traits, including the fact that Dr. Mahdi Rizq Allah doesn't just recount events; he also provides multiple references to bolster his accounts. Therefore, the heart and intellect embrace whatever that Dr. Mahdi Rizq Allah says about an occurrence or issue right away. Everything about it seems to be in harmony with the laws of nature. This trait comes through in every statement he makes.

The Quran and Hadith have been acknowledged by Dr. Mahdi Rizq Allah as the main sources for the biography, and he regularly draws support for his claims from them while recounting events and situations.

Evidence from the Quran

The following is indicated in relation to Quranic evidence: "The life of the Prophet (peace be upon him) has been discussed in numerous verses of the Holy Quran in its various stages before and after the mission. You will become aware of this when you read this book or quickly skim the footnotes on various pages.

As Dr. Mahdi recounts different incidents from the life of the Prophet (peace be upon him), Quranic verses are cited to support her claims. He writes, for instance:

"Their ruler, Dhu-Nuwas, began a campaign against the Christians in the year 523 AD to force them to renounce their faith. He dug a pit, lit a fire in it, and threw them into it when they refused."⁽⁴⁾

Dr. Mehdi Rizq Allah provides the following verse from the Quran as proof in this regard:

فَقَتِلَ أَصْحَابُ الْأُخْدُودِ، النَّارِ دَاتِ الْوَقُودِ⁽⁵⁾

"Cursed were the companions of the trench, [Containing] the fire full of fuel".

Dr. Mehdi Rizq Allah gets his conclusions not just from verses in the Quran but also from Hadiths.

⁽⁴⁾ Mahdi, Rizq Allah, *Al-Seerat Al-Nabawiyah Fi Daw' Al-Masadir Al-Asliyah*, p. 15

⁽⁵⁾ *Al-Burug* 85:4-5

Argument from Hadiths:

The science of Hadith comprises compiling the words, deeds, narratives, and physical characteristics of the Prophet Muhammad (peace be upon). All these facets of the Prophet are beautifully compiled in the books of Hadith, which offer a comprehensive picture of his morals, character, and miraculous qualities.

The majority of Hadiths are recorded in the most reliable sources, including *Sahih Muslim* and *Sahih al-Bukhari*. For instance, the following Hadith is mentioned in relation to the Prophet's chest splitting:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَاهُ جِبْرِيلُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَلْعَبُ مَعَ الْعِلْمَانِ، فَأَخَذَهُ فَصَرَ عَهْ فُشِقَ عَنْ قَلْبِهِ، فَاسْتَخْرَجَ الْقَلْبَ، فَاسْتَخْرَجَ مِنْهُ عَقَقَةً، فَقَالَ: هَذَا حَظُّ الشَّيْطَانِ مِنْكَ، ثُمَّ غَسَلَهُ فِي طَسْتٍ مِنْ ذَهَبٍ بِمَاءِ زَمْزَمَ، ثُمَّ لَامَهُ، ثُمَّ أَعَادَهُ فِي مَكَانِهِ، وَجَاءَ الْعِلْمَانُ يَسْعَوْنَ إِلَى أُمِّهِ - يَغْيِي: ظَنَرَهُ -، فَقَالُوا: إِنَّ مُحَمَّدًا قَدْ قُتِلَ، فَاسْتَقْبَلُوهُ وَهُوَ مُنْتَفِعُ اللَّوْنِ. قَالَ أَنَسٌ: وَقَدْ كُنْتُ أَرَى أَثَرَ ذَلِكَ الْمُخِيطِ فِي صَدْرِهِ. ⁽⁶⁾

While the Prophet (peace be upon him) was playing with boys, Gabriel approached him. He grabbed him, laid him down, and proceeded to hack into his chest and remove his heart and extracted a blood clot out of it and said: That was the part of Satan in thee, and then washed it with the water of zamzam in a golden basin and then it was joined together and restored to its place. The boys came running to his mother, i.e. his nurse, and said: verily Muhammad has been murdered. They all rushed towards him. His colour was changed. Anas said: I myself saw the marks of needle on his breast.

Following a set of guidelines, Dr. Mahdi Rizq Allah presents the events of the Prophet's life. He looks at the incident first through the prism of the Quran, then the Hadith, and finally gathers material from biographies, books of interpretation (*Tafsir*), and other sources like, historical accounts.

Based on what I've observed, this book is based on the most trustworthy sources, which include the Quran, the Book of Allah, interpretation books, Hadith, biographies, campaigns, general history, ethics, and other works written by different experts. Based on the judgments of Hadith experts, I mention each narration's degree of authenticity to assess its reliability. Quranic verses have been cited first, then the authentic narrations from *Sahihain* (*Sahih al-Bukhari* and *Sahih Muslim*), and finally the authentic narrations from books from various knowledgeable scholars on interpretation, Hadith, evidence, campaigns, biographies, general history, ethics, and other subjects.

Acceptance of narration in the Light of the Quranic Verses Given the biography of the Prophet, Dr. Mahdi Rizq Before accepting a narration, consults the *Quran* for confirmation. He writes, for instance, of the idols of *Wadd*, *Suwa'*, *Yaghuth*, *Ya'uq*, and *Nasr* that were worshipped in *Makkah* before to Islam: "The people of Prophet Noah (peace be upon him) used to perform this worship of these idols. The Quran contains a mention of them made by Allah, the Almighty

وَقَالُوا لَا تَدْرُونَ آلِهَتَكُمْ وَلَا تَدْرُونَ وِدًّا وَلَا سُوعَا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ⁽⁷⁾

And they said, 'Never abandon your gods and never forsake *Wadd* or *Suwa'* or *Yaghuth* and *Ya'uq* and *Nasr*.

⁽⁶⁾ Muslim, Imam, Abu al-Husayn Muslim ibn al-Hajjaj ibn Muslim ibn Ward ibn Kushadh al-Qushayri al-Naysaburi (261 H) *al-Musnad al-Sahih al-Mukhtasar min al-Sunan binql al-Adl 'an al-Adl ila Rasul Allah (Sallallahu Alaihi Wasallam) Kitab al-Iman, Bab al-Isra' bi Rasul Allah (Sallallahu Alaihi Wasallam) ila al-Samawat wa Farid al-Salawat*. Hadith #74,259(162)

⁽⁷⁾ *Noh* 71:23

Acceptance of narration in Light of Hadith after reviewing the verses of the Quran, Dr. Mahdi Rizq Allah also considers Hadith while delivering any story. For example, he gives the following blessed Hadith on the building of the Kaaba and the placement of the Black Stone:

"In fact, the space on earth has become constrained for Me; build a dwelling for Me here, says Allah, blessed and exalted, to Ibrahim (peace be upon him). Thus, peace, like a breeze with a head, was sent upon him by Allah, the Almighty and Glorious. One of them trailed his partner till it came to an end, and then it encircled the home, much like a snake encircles its prey. Ibrahim used to build it, one cubit at a time, until he arrived at the location of the Black Stone, at which point he told his son, "Get me a stone." Thus, he looked for it and brought a stone with him until he discovered the Black Stone set in its proper location. Where did you obtain this?" 'It was provided by someone who does not rely on your building,' he responded. It was finished by Jibreel (Gabriel), peace be upon him, who brought it down from heaven.⁽⁸⁾

Acceptance of narration in the Light of Exegesis Books *Tafsir*, or books of exegesis, are a valuable source for *Seerah*. Narrations from these exegetical texts have been accepted by him after hadith sources have been examined. He cites a text from the Quran, for instance, under the heading Permission to Fight against the Disbelievers," which states:

أَذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ⁽⁹⁾

Those who are fought against because they have been wronged, and indeed Allah is competent to give them victory.

He clarifies this using Ibn Kathir's explanation:

When the Prophet (peace be upon him) was expelled from Makkah, Abu Bakr said, 'They expelled their Prophet; we will return.'" This is the narration that Ibn Kathir told Ibn Abbas while wearing his chain. Indeed, we are part of Allah, and we will return to Him.⁽¹⁰⁾

Adoption of Seerah Stories in Relation to Seerah Books Dr. Mehdi Rizq Allah heavily draws from the writings of early Seerah scholars in addition to the Quran, Hadith, and exegesis texts while recounting the historical events of the Seerah. Dr. Mehdi Rizq Allah has never reported an occurrence without citing the early masters' Seerah texts. He considers the sources of these works, depending on very reliable references, in addition to his trust in them.

In addition to having faith in these publications, Dr. Mehdi Rizq Allah has derived great benefit from their research and has frequently cited from them. For example, he gives the following blessed Hadith when recounting the story of his involvement in the building of the Kaaba and the placement of the Black Stone:

⁽⁸⁾ Bayhaqi, Ahmad ibn al-Husayn ibn Ali ibn Musa al-Khorasani (d. 458 H), *Dalail al-Nubuwwah wa Ma'rifat Ahwal Sahib al-Shari'ah*, Cairo: Dar al-Rayan li al-Turath, ist.ed.1408 H - 1988, Vol. 2, p. 55.

⁽⁹⁾ *Al-Hajj*22:39

⁽¹⁰⁾ Ibn Kathir, Isma'il bin 'Umar bin Kathir, *Tafsir Ibn Kathir*, Cairo:,Dar Tayyiba Lil-Nashr wal-Tawzee',2nd.ed.1420 H - 1999 AD, Vol. 5, p. 380

"The words 'Build a house for Me in the land' were revealed to Ibrahim (peace be upon him) by Allah, blessed and exalted. Then the room grew small, and Allah, Almighty and Majestic, sent peace upon him, like a sweet wind with its head. One of them circled back to where the House was, resembling a serpent, after following his buddy to the end. Ibrahim proceeded to build, constructing a cubit each day, until he arrived at the location of the Stone, at which point he commanded his son to bring him a stone. He looked for a stone, then went to get it till he found it. The Black Stone was there, he discovered. 'Where did you acquire this?' his son asked him. One who does not rely on your building brought it, He said, 'Jibreel finished it and brought it down from the skies.'⁽¹¹⁾

Acceptance of Seerah Narrations in Relation to *Asma' al-Rijal's* Books (Biography Assessment)

Narrations from books of Hadith, exegesis, writings written by early Seerah scholars, and other works have all been accepted by the author. In addition to this, he has also cited *Asma' al-Rijal's* writings, which are essential resources for *Seerah*. He quotes, for instance, the following account from "*Al-Isabah fi Tamyiz al-Sahabah*":

Suraqah bin Malik was asked by the Prophet Muhammad ﷺ, "How would you feel if you were to wear the jewellery of Kisra?" He called Suraqah and forced him to wear Kisra's jewellery, belt, turban, and crown when Umar brought them. The man named Suraqah had a lot of hair in his forelocks. Umar addressed him, Raise your hands and declare: "All glory belongs to Allah, who made Suraqah al-Arabi wear these after removing them from Kisra bin Hormuz."⁽¹²⁾

Acceptance of Seerah Narrations in Light of Historical Sources:

Mehdi Rizq, has approved narrations from history books, which are an important source for Seerah, in addition to books of Hadith, exegesis, books written by early scholars of Seerah, and numerous other publications. He quotes, for instance, Al-Dhahabi's account of the Battle of Badr in his book "*Al-Maghazi*":

Shu'bah bin 'Uthman tells the story of how a flash of fire flashed between him and the Prophet (peace be upon him) just as he was about to assassinate him in retaliation for Ali killing his father and uncle on the day of Badr. He thought it may burn him because it seemed like lightning. He cowered, putting his palm over his eyes. As he turned to face the Prophet (peace be upon him), the latter asked him to approach and prayed, "O Allah, remove Satan from him." After that, Allah gave him faith, and the Prophet (peace be upon him) asked him to combat the unbelievers."⁽¹³⁾

Acknowledgment of *Seerah* narrations in Relation to Poetry

Dr. Mahdi Rizq Allah has written *Seerah* in a unique way that captures its genuine meaning. He has included poetry to help him tell the story of *Seerah's* events. In his work "*Al-Seerah Al-Nabawiyah Fi Zaw' Al-Masadir*

⁽¹¹⁾ Bayhaqi, *Dalail Al-Nubuwa wa Ma'rifat Ahwal Sahib Al-Shari'a*, Cairo Dar Al-Riyan Lil-Turath, ist.ed: 1408 H - 1988 AD, Vol. 2, p. 55

⁽¹²⁾ Asqalani, Ahmad bin 'Ali bin Muhammad bin Ahmad bin Hajar(852H),Beirut: *Al-usabah Fi Tamyiz Al-Sahabah*, Dar Al-Kutub Al-Ilmiyyah , ist. ed.: 1415 H, Vol. 3, p. 35-36

⁽¹³⁾ Dhahabi, Muhammad bin Ahmad bin 'Uthman, (673H), Beirut: *Al-Mughazi Lil-Dhahabi*, Dar Al-Ma'arifah Lil-Tiba'ah wal-Nashr ist.ed.:1382 H - 1963 AD, p. 583

Al-Asliyyah," he has skillfully incorporated both traditional and current Arabic poetry, giving *Seerah's* beauty a distinct flavour.

He has enhanced the reader's literary taste in addition to helping them comprehend many facets of Prophet Muhammad (peace be upon him)'s life by integrating poetry into the recounting of *Seerah* occurrences. Arabic poetry has been a treasure, and Arab poets have made heavy use of it in order to achieve expressive eloquence.

This practise has been upheld by Dr. Mahdi Rizq Allah, who regularly incorporates Arabic poetry into his book to fit the events' occasions. This is aesthetically pleasing as well as helpful in helping the reader understand the various facets of the Prophet's life.

For example, he states,

"The *Maqam* is the stone on which Ibrahim (peace be upon him) stood when the construction rose above his height, as we mentioned," in explaining the *Maqam Ibrahim*. He left his footprints there, and until the advent of Islam, people were able to remove this impression by rubbing their hands over it.⁽¹⁴⁾

Dr. Mahdi Rizq Allah quotes from Abu Talib's poetry, which describes the moment when he was crying and barefoot at the *Maqam*: "And the place where Ibrahim stood on the rock is moist, barefoot, without sandals, he left it while still an infant." He was so gentle; his bed served as a cradle."

Dr. Mahdi Rizq Allah's choice of Arabic poetry is eloquent and demonstrates not just his scholastic standing but also his deep understanding of creative nuance and literary beauty.

Acknowledgment of Seerah narrations in Light of Arab Traditions

Based on an analysis of "*Al-Seerah Al-Nabawiyyah Fi Zaw' Al-Masadir Al-Asliyyah*" (The Prophetic Biography in Light of the Original Sources), Dr. Mahdi Rizq Allah's principle for accepting *Seerah* narrations suggests that he accepts narrations that follow Arab conventions. In his essay regarding the benefits of breastfeeding in rural areas during the time of the Prophet Muhammad(peace be upon him), for instance, he writes:

To protect their sons from the diseases of urban life, it was customary for the Arabs living in the desert to nurse them in rural areas. The intention was to fortify their bodies and instill in them a sense of independence from a young age, removing them from the indulgence of mothers, grandmothers, and other family members. Additionally, it served as a means of policing their language from an early age, preventing linguistic corruptions and other language-related problems.⁽¹⁵⁾

Evaluation of Seerah Narrations:

Dr. Mahdi Rizq Allah uses a unique method in "*Al-Seerah Al-Nabawiyyah Fi Zaw' Al-Masadir Al-Asliyyah*" (The Prophetic Biography in Light of the Original Sources) that distinguishes him from other biographers. He carefully assesses narrations, which means that before examining a matter, he first views it via the prism of the

⁽¹⁴⁾ Mahdi Rizq Allah, *Al-Seerat Al-Nabawiyyah Fi Zaw' Al-Masadir Al-Asliyyah*, p. 55

⁽¹⁵⁾ Suhaili, 'Abd al-Rahman bin 'Abdullah bin Ahmad, *Al-Rawd Al-Anif Fi Sharh Al-Seerah Al-Nabawiyyah L-Ibn Hisham*, Beirut: Dar Ihya' Al-Turath Al-Arabi,ist.ed: 1421 H / 2000 AD, Vol. 2, p. 99

Quran and Hadith. Then he examines it with an exegetical eye, consulting early scholar biographies and a number of other publications. After a careful analysis, he makes his decision.

In any case, if Dr. Mahdi Rizq Allah disagrees, he settles the dispute by citing verses from the Quran, citing Hadiths, and having a well-reasoned conversation. His position is supported by conventional as well as logical evidence.

For example, Dr. Mahdi Rizq Allah discusses different opinions about the Prophet's age at that time when talking about the occurrence of his chest being opened. He carefully looks into historical sources, taking into account various viewpoints and their veracity. He underlines that the legitimacy of a narrative is necessary for its adoption and stresses the need of accepting the narrative as true rather than interpreting it speculatively or deviating from reality. Using this method, Dr. Mahdi Rizq Allah stands out among the ranks of early and subsequent scholars, exegetes, classical and modern scholars of the Seerah, and Hadith scholars.

The age at which this incidence happened for the first time has not been mentioned by certain sources. There is disagreement over a certain age among scholars who have narrated it. It is clear from Ibn Ishaq's account that this occurred when the Prophet (peace be upon him) was older than two years old. According to Halima, "He had not reached the age of two when he became a sturdy child." We were really keen to keep him with us, and we showed him to his mother. After we had introduced him, we returned him, and by the grace of Allah, he and his brother lived with us for several months behind our homes.

The Prophet (peace be upon him) was four years old when the incident took place, according to another account from Ibn Saad. Through a weak chain, Abu Nuaim also made this claim. Others suggest that it happened in the Bani Saad desert during or after his fifth year. According to accounts by Ahmed, Ibn Asakir, and others, the chest opening happened when he was ten years old.

According to the accounts of Bukhari, Muslim, Ahmed, Al-Hakim, and Tirmidhi, the chest opened when he was older than fifty years old during the Isra and Mi'raj trip to Jerusalem. Al-Dhahabi cited narratives that claimed he opened his chest twice as an infant, once during Isra and once during Mi'raj. There have even been reports of it occurring four times.⁽¹⁶⁾

The episode of the chest opening has been understood by several scholars who have been inspired by Western rationalistic ideas. It was regarded as a spiritual event by some, a myth by others, etc. "All that has been mentioned about the chest opening, heart extraction, and other extraordinary matters that go beyond the norm should be accepted without questioning, as long as the narration is authentic," writes Ibn Hajar, summarizing the main points. The Muslim should be aware that the validity of the narration serves as the criterion for accepting the report, thus if it is authentic, there is no need to go any farther in manipulating its actuality or cognitively interpreting it. If it is genuine, then carrying on with the rationalistic school's practice of manipulating its reality or cognitively understanding it is pointless.

⁽¹⁶⁾ Asqalani, Ahmad bin 'Ali bin Muhammad bin Ahmad bin Hajar(852H),Beirut: *Fath Al-Bari Sharh Sahih Al-Bukhari*, Dar Al-Ma'arifah, 1379, Vol. 4, p. 441

Expressing Juridical Conclusions and Wisdom:

Dr. Mahdi Rizq Allah uses a unique method in "*Al-Seerah Al-Nabawiyah Fi Zaw' Al-Masadir Al-Asliyyah*" (The Prophetic Biography in Light of the Original Sources) that distinguishes him from other biographers. One noteworthy feature of his methodology is that he draws legal implications from the events he is recounting.

When talking about the Black Stone's installation in the Kaaba during the time of the Prophet Muhammad (peace be upon him), for example, Dr. Mahdi Rizq Allah clarifies that Quraysh's acceptance of the Prophet's handling of the situation and their designation of him as "Al-Amin" (the Trustworthy) are proof that Allah raised His Prophet with noble qualities, such as truthfulness and reliability. He highlights that the Prophet's solution to this dilemma was provided for by God, calling people's attention to what Allah had selected for him in a more important matter: the unification of all people under Islam.⁽¹⁷⁾

According to Dr. Mahdi Rizq Allah, the Prophet made a wide-ranging, all-encompassing contribution to the main concerns facing Mecca at the time, touching on a variety of spheres of human endeavour. The method by which Dr. Mahdi Rizq Allah's writing blends historical facts with legal knowledge and discernment sets it apart from previous biographies.

Likewise, when Dr. Mahdi Rizq Allah talks about an event, he gets knowledge from it. He explains the wisdom of the Prophet Muhammad's (peace be upon him) practice of grazing goats by using the words of Ibn Hajar. According to him this practice served as the Prophets' introduction to herding as well as a way for them to practice the responsibility they would subsequently have for their nations.

According to the scholars, the reason the Prophets took care of sheep before they were given prophetic status was because they were wise enough to have the required patience, recognised that people are not all alike, and honed traits like compassion and patience. Taking care of the flock taught the Prophets how to face the difficulties of herding, including coordinating widely spaced grazing sites, moving the herd from pasture to pasture, protecting against robbers and other predators, and understanding the range of the herd's temperaments and the necessity for agreements.

By this practice, the Prophets were more forgiving of their countries, realised how different their societies were from one another, identified the differences in their personalities, and modified their strategies accordingly. In contrast to the sudden imposition of obligations, they fostered a better sense of progressive advancement by learning to correct the shortcomings and show compassion for the weak. The reminder of Prophet Muhammad's great humility towards his Lord is provided by the mention of his humility upon discovering his elevated rank before Allah.⁽¹⁸⁾

Quotations from contemporary authors:

⁽¹⁷⁾ Mahdi, Rizq Allah, *Al-Seerat Al-Nabawiyah Fi Zaw' Al-Masadir Al-Asliyah*, p. 140

⁽¹⁸⁾ 'Asqalani, Ahmad bin 'Ali bin Muhammad bin Ahmad bin Hajar, *Fath Al-Bari Sharh Sahih Al-Bukhari*, Dar Al-Ma'arif, 1379, Vol. 4, p. 441

Similar to this, Dr. Mahdi Rizq Allah uses quotes from modern writers to argue the wisdom of the Prophet Muhammad's (peace be upon him) numerous marriages. He talks of the Prophet's live wives' posthumous function as teachers and religious leaders for Muslim men and women, for example. Following his death, the wives of the Prophet served the Muslim community as respected instructors and jurists. They were well-versed in issues concerning women and marriage customs, and everyone looked to them for advice.

They are also the source of the collection of laws and women's prophetic teachings. They were role models for the community in terms of morality, family dynamics, and decency. They were models of morality, just as the Prophet Muhammad was, with his impeccable conduct and dealings with his pure wives. They became wonderful role models for the community by leading lives filled with virtue, compassion, and decency.

Dr. Mahdi Rizq Allah highlights the significant role that the wives of the Prophet (peace be upon him) had in instructing and directing the community, particularly with regard to things pertaining to women. They were given specific training in Islamic law as it relates to women. Their duties went beyond cases and included upholding moral principles, preserving family relationships, and acting well. Their lives therefore provided a superior and unmatched model of morality and decency. They lived just and fair lives, and the Muslim community benefited much from their teachings.⁽¹⁹⁾

Clarifying complex terms in the footnotes:

In the same way, Dr. Mehdi Rizq Allah explains uncommon and challenging words in the footnotes. He defines the term "دبابه" (*dababa*), for instance, as follows:

A substantial leather-coated wooden apparatus on round wheels that men enter to excavate and enclose with fences.⁽²⁰⁾

Sources and References for the Book:

While biographers often use the same sources for their works—The Quran, The Hadith books, biographical works, books on the traits and virtues of the Prophet, historical books, and so on—each biographer has a tendency to highlight a particular source. The tone of his book reflects this emphasis.

Using hundreds of sources and references, Dr. Mehdi Rizq Allah has compiled narratives and events and provided a thorough analysis. He has woven together primary, secondary, and supplementary materials to create a biography of the Prophet. Dr. Mehdi Rizq Allah specifically cites the Quran and Hadith as his main sources in the preface to his work. Considering his proficiency in Hadith and Quranic sciences, he makes good use of these foundational texts in his book. The author states:

I have prioritized Quranic verses citations, followed by authentic narrations, and particularly authentic narrations recorded in the books of exegesis, hadith, virtues, campaigns, general history, and etiquette.⁽²¹⁾

⁽¹⁹⁾ Mehdi, Rizq Allah, *Al-Seerat Al-Nabawiyah Fi Zaw' Al-Masadir Al-Asliyah*, p.765

⁽²⁰⁾ *ibid.*, 794

⁽²¹⁾ Mahdi, Rizq Allah, *Al-Seerat Al-Nabawiyah Fi Daw' Al-Masadir Al-Asliyah*, p10

This methodology is a reflection of the meticulous selection and application of foundational sources by Dr. Mehdi Rizq Allah, guaranteeing an exhaustive and robust biography of the Prophet (peace be upon him)

Findings/conclusions of the Research:

The analysis of "*Al-Seerah Al-Nabawiyyah Fi Daw' Al-Masadir Al-Asliyah*" (The Prophetic Biography in the Context of the Original Sources) produced the following conclusions:

"*Al-Seerah Al-Nabawiyyah Fi Daw' Al-Masadir Al-Asliyah*" is a 20th-century biography that stands out for its approachable and non-threatening writing style.

You have presented all the information you thought to be trustworthy, without sacrificing the standards of investigation. Using reliable sources has been essential to this process, and a research technique and style have been chosen.

The language is easy to understand and uncomplicated. To the benefit of people from all walks of life, the distinguished author has endeavoured to write the book in an easy-to-read, fluid style.

Highly dependable books have been prioritized in secondary sources. In the third category, modern biographies have also been used.

The colour "*Al-Seerah Al-Nabawiyyah Fi Daw' Al-Masadir Al-Asliyah*" is symbolic of introspection and humility.

Dr. Mahdi has not drawn a primary or secondary distinction in the list of sources and references; instead, he has offered solace based on his wide heart and perspective. He has sent a consoling message that is beyond classification.

It functions as a thorough biographical encyclopedia of the Prophet, with talks covering every facet of the Prophet Muhammad's (peace be upon him) life. Biographies written nowadays lack this.

Dr. Mahdi has taken a novel approach to the biography's subject. He was a skilled jurist in addition to a well-known and prominent scholar of religion and Quranic exegesis. Because of his outstanding scholastic and intellectual skills, which are obvious in this work, it is considered that his abilities in religious jurisprudence were preparing him to write this book.