



Sira Nabawiyya: Historiography of the Prophet Muhammad by Three Modern Writers

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Abstract

Purpose

This study aimed to compare the narratives of three modern historiographies of the Sirah Nabawiyya. It explored differences and similarities of Raḥīq Al-Makhtūm, Muhammad: His Life Based on the Earliest Sources, and Membaca Sirah Nabi Muhammad dalam Sorotan Al-Qur'an dan Hadis-Hadis Sahih.

Method

This research employed a qualitative approach, adopting the historical method. The primary data were the most recent published editions of Al-Raḥīq Al-Makhtūm (2019) by Safiyurrahman Al-Mubarakfuri, Muhammad: His Life Based on the Earliest Sources (2006) by Martin Lings, and Membaca Sirah Nabi Muhammad dalam Sorotan Al-Qur'an dan Hadis-Hadis Sahih (2018) by M. Quraish Shihab.

Results/Findings

The research showed that each of these three books was written in a chronological style. Al-Raḥīq Al-Makhtūm and Membaca Sirah Nabi Muhammad dalam Sorotan Al-Qur'an dan Hadis-Hadis Sahih offered more detailed information compared to Muhammad: His Life Based on the Earliest Sources. In their historical analyses, each writer presented their respective perspectives and tendencies. Al-Mubarakfuri emphasized the comparison of historical data and explained the most valid source, while Lings presented the data in a friendly and approachable manner with no in-depth elaboration and personal analyses. Shihab's analysis, however, covered more complex issues beyond historiography, including verification, orientalist criticism, analysis of Quranic sources, and elaboration of moral values.

Conclusion

These three works complied with the standard model of a chronological presentation of data and critical analysis, while maintaining a friendly and approachable tone through additional elaboration of perspectives. The authors maintained a balanced and objective approach according to their academic background.

Keywords

Historiography, Sira Nabawiyya, Prophet Muhammad, Safiyurrahman Al-Mubarakfuri, Martin Lings, M. Quraish Shihab

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Abstrak

Tujuan

Penelitian ini bertujuan memberikan perbandingan menyeluruh dari narasi tiga historiografi Sira modern: *Rahīq Al-Makhtūm* karya Saḥyurrahman Al-Mubarakfuri, *Muhammad: His Life Based on the Earliest Sources* oleh Martin Lings, dan *Membaca Sira Nabi Muhammad dalam Sorotan Al-Qur'an dan Hadis-Hadis Sahih* oleh M. Quraish Shihab.

Metode

Penelitian ini menggunakan pendekatan kualitatif dan metode historis. Data primer yang digunakan adalah edisi terbaru yang diterbitkan dari *Al-Rahīq Al-Makhtūm* (2019) karya Saḥyurrahman Al-Mubarakfuri, *Muhammad: His Life Based on the Earliest Sources* (2006) oleh Martin Lings, dan *Membaca Sira Nabi Muhammad dalam Sorotan Al-Qur'an dan Hadis-Hadis Sahih* (2018) oleh M. Quraish Shihab.

Hasil/temuan

Hasil pembacaan menunjukkan bahwa ketiga buku ini ditulis dengan gaya kronologis. *Al-Rahīq Al-Makhtūm* dan *Membaca Sira Nabi Muhammad dalam Sorotan Al-Qur'an dan Hadis-Hadis Sahih* memberikan informasi yang lebih rinci dibandingkan dengan *Muhammad: His Life Based on the Earliest Sources*. Dalam analisis historisnya, setiap penulis menyajikan kecenderungan masing-masing: *Al-Mubarakfuri* menekankan pada perbandingan data historis dan menjelaskan sumber yang paling valid, sementara *Lings* menyajikan data dengan cara yang mudah didekati tanpa elaborasi dan analisis pribadi yang mendalam. Namun, analisis *Shihab* mencakup isu-isu yang lebih kompleks di luar historiografi, termasuk verifikasi, kritik orientalis, analisis sumber-sumber dari *Al-Qur'an*, dan elaborasi nilai-nilai moral.

Kesimpulan

Ketiga karya ini mematuhi model standar penyajian data secara kronologis dan analisis kritis, dengan tetap mempertahankan nada yang ramah dan mudah didekati melalui elaborasi perspektif tambahan. Para penulis mempertahankan pendekatan yang seimbang dan obyektif sesuai dengan latar belakang akademis mereka.

Kata kunci

historiografi, Sira Nabawiyya, Saḥyurrahman Al-Mubarakfuri, Martin Lings, M. Quraish Shihab .

المخلص

الهدف

يهدف هذا البحث إلى تقديم مقارنة شاملة لروايات ثلاثة كتب تاريخية حديثة في السيرة: رقيق المختوم لصفي الرحمن المباركفوري، محمد: حياته من المصادر الأولى لمارتن لينغز، وقراءة سيرة النبي محمد في كتابه. معالم في القرآن والحديث - حديث صحيح لمصطفى قريش شهاب.

الطريقة

و يستخدم هذا البحث المنهج النوعي والأساليب التاريخية. البيانات الأولية المستخدمة هي أحدث طبعة منشورة من كتاب الرقيق المختوم (2019) لصفي الرحمن المباركفوري، محمد: حياته بناءً على المصادر الأولى (2006) لمارتن لينغز، وقراءة سيرة النبي محمد في معالم القرآن والأحاديث الصحيحة (2018) بقلم محمد قريش شهاب.

النتائج

تظهر نتائج القراءة أن هذه الكتب الثلاثة مكتوبة بأسلوب زمني. يقدم كتاب الرقيق المختوم وقراءة سيرة النبي محمد في أبرز القرآن والأحاديث الصحيحة معلومات أكثر تفصيلاً مقارنة بكتاب محمد: حياته بناءً على المصادر الأولى. في تحليله التاريخي، يعرض كل مؤلف اتجاهاته الخاصة: يؤكد المباركفوري على مقارنة البيانات التاريخية وشرح المصادر الأكثر صحة، في حين يعرض لينغز البيانات بطريقة تقريبية دون تفصيل وتحليل شخصي متعمق. ومع ذلك، فإن تحليل شهاد يغطي قضايا أكثر تعقيداً تتجاوز التاريخ، بما في ذلك التحقق، والنقد الاستشراقي، وتحليل مصادر من القرآن، وتوضيح القيم الأخلاقية.

الكلمات الرئيسية

التاريخ، السيرة النبوية، صفي الرحمن المباركفوري، مارتن لينغز، م. قريش شهاب

INTRODUCTION

Sira nabawiyya is a crucial reference to understand early Islam, where rituals, social interactions, morals, and historical data are intertwined (Al-Buthi, 2017, p. 15). Serving two primary functions: religious and sociocultural, sira illustrates the Arab nation (Thohir, 2019, p. 43). The Prophetic sira was also driven by the historical awareness of Muslim scholars to preserve historical resources from various perspectives (Taufiq, 2018, p. 25-28). The codification of the sira nabawiyya has very complex benefits, not only limited to maintaining the originality of Islamic teachings but also providing a more comprehensive study.

It is from these two factors that the historiography of the sira nabawiyya has become an important scientific activity and continues to develop with various writing styles (Prayogi Arditya and Dwi Anggraeni, 2022, p. 34-35). Azra notes that there are three main models in the historiography of the sira nabawiyya. The first is the classical or traditional model (*riwāya*). As the term suggests, this traditional writing model is simple that follows a chronological system. The discussion begins with the birth of the Prophet Muhammad, his next stages of development before he became a prophet, the preaching stage during the Mecca period, the preaching stage during the Medina period, and the episode of his death. It is simple that does not require critical analysis and has a narrow perspective. The second is the modern historiographical model (*dirāya*). Modern historiography differs little from the first model and is arranged chronologically. The only feature is that the historical data presented is more important and provides more perspectives. The third is a thematic historiography model. This third model does not provide time series data, as it only describes specific topics accordingly (Fethullah, 2022, p. 3). Modern historiography is superior than the other models. Besides presenting complete historical data on all episodes of the Prophet's life, critical and analytical writing produces works with more accurate data quality and multiple perspectives.

Taufiq (2018) examines the history of the classical sira nabawiyya period (1st – 4th centuries AH/7th -10th AD). He discovers that the classical phase of sira nabawiyya resulted from the sublimation of two ancient Islamic historical themes, *al-Maghāzī* and *al-Siyar*, with a simple writing model in the sense that the cover of it is incomplete. Ahmad Choirul Rofiq et al. (2020) examine the historical characteristics of the *Sirah Nabawiyah* of Muhammad Quraish Shihab. Pratama acknowledges that the sira nabawiyya of Ibn Ishaq and Ibn Hisham used the classical method of historiography; It's just that in terms of accuracy, but the story is more valid. Finally, Insania Khoerul Zakiah (2022) examines the history of Muhammad Sa'id Ramadhan Al-Buthy's *Fiqh al-Sirah*. Ghani and Yacoob (2020) examine the article analyzing the life story of Prophet Muhammad in Ibn Ishaq's book *Sirah Ibn Ishāq*. They have discovered that by writing sira nabawiyya, Ibn Ishaq served very well as he presented historical data about the life story of Prophet Muhammad based on the compatible version. Regarding the development of Islamic historical history, Effendi (2013), in his research, found two styles, traditional and conventional.

Prayogi and Anggraeni (2022) have separated Islamic history into two distinct periods: the classical period and the contemporary period, based on thematic considerations. Kadril (2021) elucidates that traditional Islamic history encompasses not only political subjects but also various other areas such as life trajectory, chronology, genealogy, and character biographies. While numerous studies have explored traditional and contemporary forms of Islamic historiography, only a limited number of scholars have genuinely explored the integration of modern historical methods into specific works. Thus, the researchers analyze the contemporary historical framework by undertaking a comparative investigation of other historical publications on the life of the Prophet Muhammad that employ this particular historical model. This research focuses on three different books of sira nabawiyya, namely *Al-Raḥīq Al-Makhtūm*, *Muhammad: His Life* based on the oldest sources and *Membaca Sirah Nabi Muhammad dalam Sorotan Al - Quran and Hadis-Hadis Sahih*. All works used authoritative sources to write sira nabawiyya, including the Quran, hadith, and representative Islamic historical books. The objective of this research is to examine how the three books of the sira nabawiyya utilize contemporary historiography techniques, such as a chronological framework, meticulous data presentation, and thorough analysis. Unlike previous studies that focus on either classical or modern historiography in a single work, this research investigates the use of modern historiography in three distinct books and subsequently compares them.

METHOD

This research uses a qualitative method with a literary study. The primary data used are *Al-Rahīq Al-Makhtūm* (2019) by Safiyurrahman Al-Mubarakfuri, an Indian Muslim scholar, *Muhammad: His Life Based on the Earliest Sources* (2006) by Martin Lings, an Islamic scholar from England, and *Membaca Sirah Nabi Muhammad dalam Sorotan Al-Qur'an dan Hadis-Hadis Sahih* (2018) by M. Quraish Shihab from Indonesia. To achieve the most accurate readings, researchers used the most recent published editions of these three books. This is because the more current the printed edition of the book, the more authoritative the content of the book, as the previous edition may have been revised. The secondary data were gathered from other works on *sira nabawiyya* and associated sources. The historical method, a set of methodical norms and principles, is carefully chosen for properly collecting historical sources, critically evaluating them, interpretation, and analytical writing.

FINDINGS AND DISCUSSION

Modern Historiography Patterns in Safiyurrahman Al-Mubarakfuri's *Al-Rahīq Al-Makhtūm*

Shafiyurrahman Al-Mubarakfuri was born on January 6, 1943, in Mubarakpur, India. His education began with learning the Qur'an from his own family. He got his Maulawi and Alim degrees from Hai'ah Al-Ikhtibārat li Al-'Ulūm Al-Syarqiyyah with the title of *mumtāz* (cum laude) in 1961. After graduation, he actively preached and become a teacher in several madrasas and universities in India. He also became the Editor-in-Chief of *Muhaddith* magazine and earned a *Fadhilah* degree in Arabic Literature in 1976.

Al-Mubarakfuri became the director of research and Scientific Tahqiq at Maktabah Dar Al-Salam in Riyadh. He passed away on December 1, 2006, due to illness in his birthplace, Mubarakpur, India. He has about 30 works in the fields of tafsir, hadith, *mushthalah*, *sira nabawiyya*, and *da'wa*, written in Arabic and Urdu. The motivation that led Al-Mubarakfuri to write *Al-Rahīq Al-Makhtūm* was the Prophetic Sirah Research Competition at the First Islamic Conference on the Prophetic Sirah held in Pakistan in 1976. Those who won the competition were awarded a prize of 150,000 Saudi riyals, which was given to the five best studies. Al-Mubarakfuri's work won the first place. This book achieved a great recognition in Islamic history and inspired other scholarly works. (Al-Mubarakfuri, 2003, p. 3).

Chronological Presentation in *Al-Rahīq Al-Makhtūm*

Al-Mubarakfuli in *Al-Rahayiq Al-Maktoum* discusses the life of the Prophet Muhammad from his birth to his death. However, before narrating his life, al-Mubarakfuli begins by discussing the state of pre-Islamic Arab states, including aspects such as geographical location, community beliefs, political culture, social conditions, and economic conditions. Each discussion has a large title followed by a detailed subtitle to help readers find a particular discussion in the table of contents. After describing the life of the Prophet Muhammad up to his death, al-Mubarakfuli concludes with a biography of the Prophet Muhammad's family and a discussion of his elegant character.

Overall, the book consists of 60 major titles, such as the position of the Arab nation and its tribes, beliefs and beliefs of the Arabs, conditions of Arab society in the period of *jahiliyah*, *nasab* and the extended family of the Prophet Muhammad, the birth of the Prophet Muhammad and forty years before he was sent to be a prophet, the Mecca phase, under the shade of prophethood and apostleship, the first phase; the struggle of *da'wah*, the second phase: preaching openly, , years of sorrow, and third stage: *Da'wah* outside Mecca city.

Under each headings above, Al-Mubarakfuri elaborates further, as it is necessary. When explaining the Battle of Badr Kubra, this historical event, which is presented in

considerable detail, is made into several sub-headings, for example, factors of the war, the size of the Muslim army and the distribution of command, Islamic troops move towards Badr, warning drums rumbled in Mecca, preparation of Mecca people for war, strength of the Mecca army, Mecca military forces move, the escape of the Quraysh caravan, Islamic army in critical condition, and assembly meeting to determine the decision.

Historical Analytical Presentation in *Al-Rahīq Al-Makhtūm*

In presenting the historical data, Al-Mubarakfuri emphasizes pure historical data drawn from several reliable historical sources. There are often different versions of the data presented, which the researchers scrutinize and select the strongest opinion. One of them is the transmission of the genealogy of Prophet Muhammad. Al-Mubarakfuri explains historians disagree about the genealogy of the Prophet Muhammad with three arguments for it (Kosasih, 2022, p. 71). The first opinion says that the Prophet's lineage can only be traced to 'Adnan, the second to the prophet Abraham, and the third to the prophet Adam. Although fully described, this difference of opinion represents not only three arguments, but also 30 opinions. Among these arguments are that the first opinion is the strongest and is accepted by historians and genealogy experts. Al-Mubarakfuri deliberately does not mention the initiator of each opinion because he wants to focus presenting a concise writing style, typical of modern history, emphasizing content rather than useless details (Al-Mubarakfuri, 2003, p. 30).

Another historical issue presented by Al-Mubarakfuri concerns the first revelation. Towards the age of 40 years, the Prophet spent more time alone in the Cave of Hira, where he worshipped and reflected extensively. The first revelation, Surah Al-'Alaq verses 1-5, was revealed when the Prophet turned 40 years old in the month of Ramadan during his third year of exile in Hira Cave (Humaedi, 2020, p. 112). Al-Mubarakfuri finds different perspectives on the timing of this occurrence. Some contend that it occurred in Rabi' al Awwal, while others claim it occurred in Ramadan or Rajab. Al-Mubarakfuri adopts the second opinion because his argument is based directly on the Qur'an, namely Surah Al-Baqarah verse 185 and Al-Qadar verse one. Besides timing, Al-Mubarakfuri appropriately communicates the Apostle's age at the time: 40 years, more than six months, and 12 days. While the specific date was 21st Ramadan, it coincided with August 10th, 610 AD. Al-Mubarakfuri is characterized by its accurate and complete data transmission (Al-Mubarakfuri, 2003, p. 41-42).

In addition to the accuracy of data on the time of the event, other details put forward by Al-Mubarakfuri also relate to the shape of the building. For example, when describing the Cave of Hira, which the Prophet Muhammad used for solitude, he explains the details of the shape of the building, namely that the cave was located on Jabal Nur at a distance of approximately two miles from Mecca and the shape of the cave was not too large with a length of four cubits and a width of between $\frac{3}{4}$ to one cubit (Al-Mubarakfuri, 2003, p. 41). When explaining the restoration of the Kaaba, he said that the shape of the Kaaba building was very poor. The building, which was only a pile of stones, was only higher than the human body, while the top had no roof. This condition made the contents of the Kaaba prone to theft. After the restoration, the Kaaba became a more solid rectangular building with a height of approximately 15 m, the length of its side at the location of Hajar Aswad and vice versa is 10 x10 m. The position of Hajar Aswad itself is 1.5 m from the surface of the tawaf location. The height of the side of the building where there is a door and vice versa is 12 m, the height of the door is two m above ground level, and the outside of the Kaaba is surrounded by a fence at the bottom of several building segments, while the center has a height of $\frac{1}{4}$ m with a width of approximately $\frac{1}{3}$ m. This fence of the Kaaba is called Al-Syadzarwan (Al-Mubarakfuri, 2003, p. 39).

Indeed, in many books on the Prophet Muhammad written in the classical era, buildings in the Islamic tradition were emphasized more on their spiritual side, without looking at the details as those that have practical functions. When discussing the Kaaba, for example, several Islamic literatures emphasized its spiritual side as the center of worship and

even the Qibla point for all Muslims in the world. In the Qur'an Sura Ali Imran verse 96, it is even emphasized that the Kaaba was the first building established as a place of worship for humankind and was blessed and guided. This caused Muslim historians to ignore archaeological studies of buildings that have a long history. They focused more on discussing their spiritual aspects (Fikriarini, p. 197).

Modern Historiography Patterns in *Muhammad: His Life Based on the Earliest Sources*

Martin Lings was born to a Protestant Christian family in Lancashire, England, in 1909 (Fitzgerald, 2005, p. 89). Although born in England, he spent most of his childhood in the United States with his father. Lings returned to his homeland as a teenager and received a Protestant education in Bristol, England. He then continued his studies at Oxford University, earning a Bachelor of Art (1932) and a Master of Art (1937) in English literature. After Oxford, he taught English in Poland for some time, then moved to Vytautas Magnus University, Kaunas, Lithuania, until 1939 (Eaton, 2005).

In 1938, Lings took the *shahada* under Schuon's guidance and took the new name Abu Bakar Sirajuddin (Lings, 2005, p. 4-5). He also joined the *Alawiyah-Darqawiyah tariqa*. A few years after converting to a Muslim, Lings became an invited lecturer in various places in the UK and other parts of Europe. He also wrote many works that touched on Islamic discourse and esotericism. Among his Islamic works were *What is Sufism?* (1975), *The Quranic Art of Calligraphy and Illumination* (1976), and *Muhammad: His Life Based on the Earliest Sources* (1983). Lings passed away on May 12, 2005, at 96 years old (Hakiki and Al Idrus, 2018).

As stated in the title, Lings wanted to present a book discussing the *sirah nabawiyah* based on the classical sources in the historiography of the life of the Prophet Muhammad, which includes the Qur'an, sahih traditions, and several representative reference sources. This work is special since it was written by Lings, a British Muslim scholar who lived in a Western academic atmosphere. The *sirah nabawiyah* is not influenced by Western scientific writing. Lings' composition of the *sirah nabawiyah* employs the primary sources that are typically utilized by Muslim historians. (Lings, 2006, p. 359).

Chronological Presentation in *Muhammad: His Life Based on the Earliest Sources*

Lings' presentation in *Muhammad: His Life Based on the Earliest Sources* follows a chronological structure, similar to *Al-Rahīq Al-Makhtūm* and *Membaca Sirah Nabi Muhammad dalam Sorotan Al-Qur'an dan Hadis-Hadis Sahih.*, These books provide information about the Prophet Muhammad's life from his birth to his death. Lings does not explicitly engage in the discourse around the birth of the Prophet Muhammad. Nevertheless, while the initial two books examine the state of the pre-Islamic Arabs from multiple perspectives, Lings commences his discourse by providing a comprehensive account of the Prophet's lineage, tracing it back to Prophet Abraham and his descendants, leading up to the birth of the Prophet Muhammad.

The prophet Abraham and his wife Sarah have not been blessed with offspring in their old age. Both craved a child, but at this advanced age, it seemed impossible. Sarah reluctantly allowed her husband to marry Hajar, her slave girl. Although Sarah granted permission, as a spouse, she still experienced feelings of jealousy that she could not refuse. This jealousy grew stronger when Hajar became pregnant and gave birth to a son named Ismail. When she reached 90 years old and Ibrahim 100 years old, Sarah gave birth to a son named Ishaq. Sarah, who experienced unease, requested her husband to transport Hajar and their son to a distant location. Conversely, Allah bestowed upon Ibrahim the instructions to carry out this task. Ibrahim accompanied Hajar and young Ismail to a location that would eventually be established as the site of the Kaaba. In summary, Hajar and Ismail managed to exist until Ismail entered into marriage with a woman belonging to the Jurhum tribe, a community of migrants. Through that union, Ismail procreated and perpetuated his lineage, giving rise to several clans until the advent of the Prophet Muhammad

(Lings, 2006, p. 1-3). One thing that Lings emphasizes here is the existence of the *hanīf* religion that was once brought by Prophet Abraham and is still maintained by some Arabs, although in many ways, it has been polluted by the practices of polytheism. The word *hanīf* itself is mentioned several times in the Quran. The *mufasssirs* then agreed that *hanīf* as a religion is a teaching inherited by Prophet Ibrahim (Wahidi, p. 8).

Lings organizes his writing into 85 sequential discussions, following the approach of Al-Mubarakfuri and Quraish Shihab. These discussions cover various topics such as the ancestral origins of the Arabs, the birth of Prophet Muhammad, the period before his appointment as a Prophet, the reception of the first revelation, the preaching during the Mecca period, the preaching during the Medina period, and the events surrounding the death of Prophet Muhammad.

Historical Analytical Presentation in *Muhammad: His Life Based on the Earliest Sources*

One thing that needs to be appreciated from Lings in his historiography of the *sirah nabawiyah* is that he managed to maintain a writing model that only refers to primary sources. In fact, as a British Muslim scholar who would generally be influenced by Western intellectual culture, Lings could have followed the scientific historiography pioneered by Leopold von Ranke (d. 1886). Scientific historiography requires history writing to be grounded in factual information, focused on primary documents, and characterized by authenticity. Lings successfully escaped from that conventional pattern. His historiography exclusively relied on original materials. Furthermore, he underscores this point in the subtitle of his work., *His Life Based on the Earliest Sources*. According to consensus among Muslim historians, the main primary sources include the Qur'an, the hadiths of the Prophet, the authoritative biographies of Prophet Muhammad, and the Arabic poets from the time of the Prophet's life (Makhsun, p. 80).

Due to his initial motivation to provide a historical account of the Prophetic *Sirah* using primary sources, Lings' work is more inclined towards a narrative-descriptive approach compared to Al-Raḥīq Al-Makhtūm and Membaca Sirah Nabi Muhammad dalam Sorotan Al-Qur'an dan Hadis-Hadis Sahih. In this regard, Lings' historiography is more similar to the classical model that only presents the data as it is. Lings does not show data comparisons as well as analyze them as Al-Mubarakfuri did in Al-Raḥīq Al-Makhtūm, nor does he make several critical analysis efforts as M. Quraish Shihab did in Membaca Sirah Nabi Muhammad dalam Sorotan Al-Qur'an dan Hadis-Hadis Sahih.

Although it tends to be more narrative-descriptive, the influence of modern historiography with critical analysis is also present in some discussions. For instance, while elucidating the contentious contact between the Jews and the prophet Muhammad, their relationship oscillated between periods of amicability and periods of animosity. During the construction of the state of Medina, which was previously known as Yathrib. Observing the diverse demographic of the town, the Prophet proactively initiated a peace treaty between the Muslim community and two Jewish tribes in Medina, namely Banu Qainuqa' and Banu Nadir. Once established and mutually accepted, the Jews and Muslims were able to peacefully live, pledging to reciprocate in the event of an enemy invasion and expressing allegiance to protect their homeland. It's just that later, the Jews were betrayed, and according to the agreement in the Medina Charter, they had to be expelled from Medina. This is just one example of the relationship between the Jews and the Muslims. This kind of relationship has been formed since the first time on earth. Historians refer to this event as Saḥīfa al-Madīna (Medina Charter). This event is also considered an inspiration for the concept of a state that upholds unity because Medina at that time accommodated not only Muslims but also Jews (Khashogi, p. 105-107).

According to Lings' analysis, the Jews' attitude towards Muslims was not due to their refusal to acknowledge the teachings of Prophet Muhammad, but rather stemmed from feelings of envy. Therefore, the Jews specifically refused to accept the individual, rather than rejecting the teachings. This was contrary to the Quraysh of Mecca, who acknowledged the individual but refused to embrace his teachings (Lings, 2006, p. 57). Before the

Prophet was born, the Jewish people believed in this end-time prophet because his birth had been predicted in the Torah, the holy book of the Jewish people. However, once they knew that the awaited prophet was of Arab descent, not from the Children of Israel, they did not accept and ultimately did not want to believe. This circumstance contrasts with the experience of the pagan Quraysh of Mecca, despite the fact that both groups were unwilling to accept the Prophet. The Quraysh did not refuse or decline the presence of the Prophet Muhammad. The Quraysh have every reason to honor the son of Abdullah, as tribal loyalty and the esteemed ancestry of the Prophet are both factors contributing to his exalted reputation. The rejection of Prophet Muhammad by the Quraysh was mostly due to the contradiction between his teachings and the beliefs held by their ancestors. Despite numerous attempts to destroy him, as he was the grandson of Abdul Muttalib, the presence of Prophet Muhammad was vehemently denied (Al-Naisaburi, 2009, p. 257 and Al-Qurtubi, 2019, vol. 1, p. 22). In addition to serving as a tradition that enhances the unity and allegiance of a tribe, tribal fanaticism frequently incites conflicts between different tribes. On a larger scope, this mindset can result in divides among dynasties, as exemplified by the conflicts between the Abbasid, Umayyad, Muawiyya, and other ruling families. (Milolo et al., p. 45).

Modern Historiographical Patterns *Membaca Sirah Nabi Muhammad dalam Sorotan Al-Qur'an dan Hadis-Hadis Sahih*

M. Quraish Shihab was born on February 16, 1944 in Lotassalo, Sidenreng Rappang Regency (Sidrap), South Sulawesi (Shihab, 1999, p. 6). After earning a bachelor's degree in tafsir and hadith and an M.A. degree at Al-Azhar University in Egypt, Shihab returned to Indonesia in 1973 and was appointed vice-chancellor of IAIN Alauddin. After starting a family, he returned to Egypt to continue his study in tafsir in 1980. He earned his doctorate in Quranic science in 1982 (Bahtiar, 1999, p. 23). Shihab continued to devote his life to science by writing over 50 book titles.

The factor that encouraged Shihab to write *Membaca Sirah Nabi Muhammad dalam Sorotan Al-Qur'an dan Hadis-Hadis Sahih* was initially a request from several friends to hold religious discussions on the theme of the life history of the Prophet Muhammad. Because of Shihab's expertise in Quranic exegesis, the discussion was more colored by books of sirah nabawiyah that emphasized Quranic sources such as *Al-Sīrah Al-Nabawiyah 'Alā Dhau' Al-Qur'ān wa Al-Sunnah* by Abu Shuhbah. Following an extensive discussion that lasted till the end of the episode on the topic of the Prophet Muhammad's death, Quraish Shihab made the decision to author a book on the sirah nabawiyah. The writing process commenced at the start of Ramadan in the year 1431 H./ August 12, 2010, M in Mecca and completed on 24 Jumadi al-Ula 1432 H / March 28, 2011, in Madinah, right near the tomb of the Prophet Muhammad SAW. Like Abu Shuhbah's book, Quraish Shihab also emphasizes writing his book with the main references from the Qur'an and sahih traditions (Shihab, 2018, p. xiii-xv).

Chronological Presentation in *Membaca Sirah Nabi Muhammad dalam Sorotan Al-Qur'an dan Hadis-Hadis Sahih*

Similar to *Al-Raḥīq Al-Makhtūm*, *Membaca Sirah Nabi Muhammad dalam Sorotan Al-Qur'an dan Hadis-Hadis Sahih* by Shihab also does not immediately address the topic of the Prophet Muhammad's birth. Instead, it begins by providing a comprehensive account of the pre-Islamic Arab society, covering various aspects. Shihab is the only one who provides an introductory discussion on the sirah nabawiyah prior to delving into the subject matter. This book covers seven major themes, namely; 1) the situation of the Arab nation before the Prophet Muhammad was born which includes Arab society; economic conditions; intellectual culture; religious conditions; morals and ethics; and closed with the conclusion of the need for the community to the figure of the guide, 2) the genealogy of the Prophet Muhammad which includes the ancestors of the Prophet Muhammad and his parents, 3) the phase of the birth of the Prophet Muhammad until the prophetic period

which includes the story of the birth of the Prophet; Halimah al-Sa'diyah breastfeeding the Prophet; the phase of the Prophet's childhood; a number of important events that occurred after the Prophet's marriage to Khadijah until before being appointed as Prophet, 4) the Prophet's preaching in the Mecca period which includes the Prophet's mission; preaching in private; preaching in public; The companions migrated to Habashah or Abessiniah; Umar bin al-Khattab embraced Islam; Quraysh's efforts to seduce the Prophet to stop preaching; a number of Quraysh's rejection of Islamic preaching; economic boycott of the Quraysh against the Prophet Muhammad and his extended family; Abu Talib and Khadijah died (year of sadness); Prophet Muhammad preached to the Thaif area; and the Isra Mi'raj event of the Prophet Muhammad, 5) the series and process of the Prophet's hijrah and the companions from Mecca to Medina, 6) the da'wah period of the Medina period which includes the phase of the first and second years of hijra; the events of the Badr War; a number of important events in the second to eleventh years of hijri until the Prophet died, and 7) the profile of the Prophet Muhammad which is also the closing of the discussion.

Historical Analytical Presentation in *Membaca Sirah Nabi Muhammad dalam Sorotan Al-Qur'an dan Hadis-Hadis Sahih*

The analytical presentation in *Membaca Sirah Nabi Muhammad dalam Sorotan Al-Qur'an dan Hadis-Hadis Sahih* differs from Al-Mubarakfuri, who emphasizes the presentation of pure historical data. Shihab has a richer perspective in presenting his data, which includes an analysis of Quranic interpretation, data verification, orientalist criticism, and the delivery of moral values in several historical events.

As an expert in Quranic interpretation, it is natural that Shihab describes a lot of historical data from his analysis of the interpretation of related Qur'anic verses. An example of Shihab's analytical description with a Quranic approach is the dissection of the Prophet Muhammad's chest by an angel to cleanse his heart. According to him, this event has been debated by several scholars. Some say the splitting is real because it occurs physically, while others say it is metaphorical in the sense that it is only an expression, not the essence. In this regard, Shihab supports the opinion that says metaphorically regarding the opinion of scholars who say it is intrinsically based on the following Quranic verse,

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ.

Have We not made your (Prophet Muhammad's) chest easy. (QS. Al-Inshirah [94]: 1)

In Shihab's opinion, the phrase "expanding the chest" cannot be understood literally in this context, hence it refers to the physical dissection of the chest of Prophet Muhammad. Nevertheless, the accurate meaning is inconsequential as Allah SWT enlarged the heart of Prophet Muhammad, facilitating his acceptance of religious principles.. Shihab stated that in the Qur'an, the verses use the word *sharaha*, but none of them are taken in a literal sense, let alone referring to surgery. These verses all refer to the intangible act of opening one's heart. (Shihab, 2018, p. 226-228). This event of chest dissection, as noted by historians, occurred at least four moments during the Prophet's lifetime, namely, when he was in the care of Halimah, when the Prophet was ten years old, when he received the first revelation, and at the moment of Isra Mi'raj (Surur, p. 60).

Shihab deduced the psychological state of Prophet Muhammad when he had not yet received divine revelation from Allah SWT by evaluating the interpretation of the Qur'anic verse. During this period, the Prophet was perplexed by the state of the community around him, who were engaging in the erroneous practice of idol worship. The Jewish and Christian religions of that time failed to fulfill his spiritual aspirations. The Jewish and Christian religions that existed then could not satisfy his spiritual desires. This condition is described in the words of Allah SWT,

وَوَجَدَكَ ضَالًّا فَهَدَىٰ.

He found you ignorant, then He gave you guidance (revelation) (Ad-Duha [93]: 7)

Shihab regrets that some people interpret the above verse textually with the argument that the Prophet Muhammad was in error before receiving revelation. In fact, the word *dhāllan* does not only mean "people who are lost", but it can also mean "people who are confused". Historically, the Prophet, observing the deeply entrenched polytheism among the Arabian people, felt perplexed. As a result, he made the decision to isolate himself further in the Cave of Hira, engaging in intensified meditation and contemplation. The initial revelation was a result of this practice (Shihab, 2018, p. 280-281). Another interpretation of the verse is that the Prophet once got lost in a valley of Mecca as a child and then returned home (Katsir, vol. 4, p. 328). Psychologically, the Prophet's disorientation resulted from the presence of unpleasant emotions within him. He experienced fear of being despised and forsaken by Allah, while simultaneously facing challenges in spreading his message inside the polytheistic Quraysh society. At that time, Allah disclosed *ad-Duha* to alleviate these adverse emotions, resulting in the Prophet experiencing tranquility. (Aida, p. 126).

Shihab also expressed some of the ideas that reductionist Western scholars sometimes distort when it comes to his critique of orientalists. As an illustration, during the process of negotiation with Sham, the Prophet Muhammad convened a meeting with a Nestorian priest. According to orientalists and some Muslim historians influenced by orientalist thought, it is believed that a conversation took place between the Prophet Muhammad and a priest during this encounter. Consequently, it is plausible that the priest may have influenced the theological teachings that the Prophet conveyed.

Shihab stressed that this idea lacks a solid basis. Prophet Muhammad did encounter the priest during that period, however, there was no exchange of words or deliberation between them. (Shihab, 2018, p. 257-258). In classical sources mentioned by Muslim historians, the priest talked more with Maisara, a companion of the Prophet assigned by Amina. Based on the characteristics of the Prophet, the priest informed Maisara that the person with him was the Last Prophet (Heriyansyah, p. 198). Shihab's criticism of such orientalist attitudes corroborates Bell's opinion that several orientalist groups seek to discredit the Prophet to weaken Islam (Bell, 1926, p. 67-89).

Shihab's verification approach predominantly scrutinizes historical data derived from unreliable traditions, while providing historical facts. According to accounts, there was an incident where the polytheists physically assaulted Prophet Muhammad, causing him to be severely injured and covered in blood. Amidst the period of subjugation, Jibril appeared to unveil the veracity of the Prophet's message by a miraculous event, manifested as the sudden emergence of a tree that stood in front of the Prophet. This narrative was transmitted by Imam Ahmad and Ibn Majah. Nevertheless, Shihab argued that this particular narration lacks credibility due to the involvement of Al-A'masy, a narrator notorious for his tendency to fabricate or deceive, also known as a *mudallist* or liar (Shihab, 2018, p. 339). Based on other hadith sources that are also corroborated by classical books of the Prophetic narrative, the heartbreaking event conveyed by the above hadith happened precisely during the migration to Thaif in the tenth year of prophethood. This event occurred during an episode of sadness, which became known as *'ām al-ḥuzni* (the year of sadness) because, in that year, the Prophet was afflicted with endless sadness, including the death of his loved ones (Suarni, p. 152).

Shihab employed a similar approach to authenticate the Gharaniq incident. According to historical accounts, it is believed that the initial cohort of ten Muslims undertook a migration to Habashah. (Abyssinia), they returned to Mecca because they received information that the Quraysh had made a peace agreement with the Muslims. Several scholars such as Ibn Jarir Al-Ṭabari, Ibn Al-Mudzir, and Ibn Abi Hatim said that what caused the return of the Muslims was the Gharaniq incident, namely when the Prophet recited the

verses of the Qur'an Sura An-Najm verses 19-20, he continued with the words, "That is Al-Gharāniq (high idols), and indeed their intercession is coveted." This remark that the Prophet made was under the control of Satan (Shihab, 2018, p. 351- 353).

Many arguments used by scholars in describing the Gharaniq incident need to be revised. For example, Al-Ṭabari, in his tafsir, even cited 10 Prophetic traditions to base the story of Gharaniq, all of which were problematic. He used the method of interpretation bil ma'tsur, what Al-Ṭabari did was known as *dākhil al-nāqil* in the discourse of exegetical science. This was interpreting the Quran using the method of bil ma'tsur but did not meet the criteria of valid interpretation (Nugraha, p. 56).

Shihab asserts that the Gharaniq incident is a fabrication. The reason for this is that the Prophet Muhammad is regarded as a *ma'shūm*, meaning he is immune to being deceived by the devil to the extent of uttering compromising words that endorse polytheism, such as idol worship. Nevertheless, several scholars endeavor to provide an interpretation by suggesting that the Prophet's statement may have been uttered while in a drowsy or unconscious state. Nevertheless, Quraish Shihab deems the interpretation to be unsatisfactory. The inclusion of passages in the Qur'an that appear to endorse polytheistic teachings, as connected by the Prophet, poses a threat to the legitimacy of revelation and undermines its credibility. (Shihab, 2018, p. 353-356). Believing the story of Gharaniq as true is tantamount to demeaning the figure of the Prophet (Zahrah, 2008, p. 5005).

Shihab's ideas on historical matters highlights several essential truths that need to be communicated. He believes that historical events has moral significance that can serve as lessons for his audience. One of them pertains to the historical event of the Prophet Muhammad's migration from Mecca to Medina, known as *hijra*. The Prophet exerted utmost effort to travel as far as possible during the *hijra*, with the aid of his companions, in order to ensure a safe arrival at his destination. However, this occurrence is also closely linked to the awe-inspiring accounts of Allah's might. For instance, when the prophet Muhammad and Abu Bakar found themselves trapped in the Cave of Thur, they narrowly escaped capture by a group of Quraysh who were pursuing them. Through divine intervention, the entrance to the cave was swiftly enveloped in spider webs and birds, effectively concealing the presence of individuals from the Quraysh. The moral of this occurrence is that a servant should make every effort within their capabilities. If one has exerted maximum effort, the assistance of Allah, which is unforeseen, will undoubtedly manifest (Shihab, 2018, p. 476). This style is known as Sufi exegesis, in which the author presents historical information and delves into the ethical principles embodied in the life path of Prophet Muhammad. Muhammad Said Ramadhan al-Buthi likewise accomplished this in his *sira nabawiyya*. (Zakiah, p. 67).

CONCLUSION

The modern historiography of Al-Raḥīq Al-Makhtūm, Muhammad: His Life Based on the Earliest Sources, and *Membaca Sirah Nabi Muhammad dalam Sorotan Al-Qur'an dan Hadis-Hadis Sahih* appear in their chronological presentation and critical analysis. However, each has their own presentation style according to their motivation, academic tendencies, or scientific background. The assessment of opuses that demand chronological historical presentation and data accuracy make Al-Mubarakfuri display very detailed chronological details and strong data accuracy, both including source comparisons, details of the time of events, and detailed descriptions of historical places such as the shape of the buildings of Mecca and the Cave of Hira.

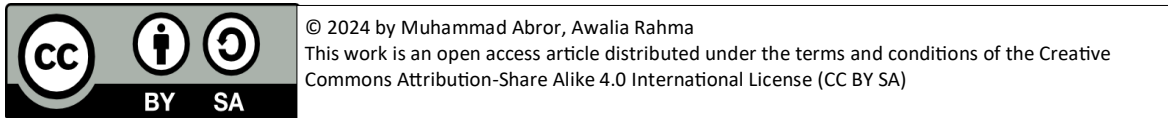
Meanwhile, Shihab, presents a thicker historiography of the *sira*, prioritizing the sources of the Quran and its interpretation. In addition, the second source is the *sahih* traditions that he has emphasized the distinctiveness of this opus in his book, As a Muslim scholar who is a master of multidisciplinary Islamic studies, Shihab can present his analytical historiography with a richer perspective that includes an analysis of Quranic interpretation, verification of hadith sources, refutation of orientalist, and explanation of moral values from several historical events that need to be displayed.

Meanwhile, Lings, whose motivation in his book is to only present classical historical data without being influenced by Western scientific historiography models, encourages himself to present a more narrative-descriptive historiography if compared to the works of Al-Mubarakfuri and Shihab. Nevertheless, Lings' influence as a modern historiographer still features some critical analysis in his opus.

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