

Descriptive Study of the Nabawiyah Sirah by Ibn Ishaq and Ibn Hisham

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Abstract

The position of sirah or the study of the history of the prophet Muhammad SAW has an important position in the Islamic religious tradition where it ranks second after the study of hadith or sunnah. Thus, this article aims to describe how the study of the nabawiyah sirah was carried out by the two main retainers of its writing, especially seeing how the process and the relationship between these two sirah works from a historical perspective. This article itself was written with a qualitative descriptive approach supported by data collection methods in the form of literature study. From the results of the review, it is known that Ibn Ishaq's sirah is the first work that is able to systematically review the life story of the prophet, although there are still many shortcomings and finally it was perfected by Ibn Hisham with his sirah work. Both Ibn Ishaq and Ibn Hisham, both have important contributions in writing the book Sirah Nabawiyah. Ibn Ishaq with the quality of his book narration is strong enough to make his work an important reference in the study of the nabawiyah sirah.

Keywords: Sirah Nabawiyah, History, Ibn Ishaq, Ibn Hisham

Introduction

In the second century Hijri the development of Islamic history writing took place rapidly and paralleled the development of other sciences at that time, especially hadith, also followed by other sciences in Islam such as interpretation, fiqh, literature, philosophy and so on. The writing of the Sirah and the Maghazi which has begun since the era of the Prophet Muhammad, and reached its peak stage in the presence of several prominent historians and their masterpieces. In essence, the activity of recording events related to the Prophet Muhammad has been pioneered by several major companions. Although initially carried out informally and initially associated with the writing of hadith, this early development can be considered as an important platform for the development of Islamic historiography. In the subsequent development of Islamic history writing experienced various stages. Starting from a small note that talks about the Sirah and Maghazi of the Prophet, it developed into a book that discusses various aspects of history such as Qisas al-Anbiya', al-Riddah, regarding the companions, current conflicts (such as the Jamal and Shiffin

wars) and Futuhat al -Islamiyyah. The topics of this writing always change according to the spirit of the times and culture (politics). The use of Isnad became more loose with the emergence of several categories of historians who have their own writing techniques. The similarities that exist among them are the works produced based on chronological or thematic methods (Buthi, 2010: vii-xiv).

The writing of the Prophet's Sirah ranks second after the writing of his sunnah. The writing of the sunnah (read: the hadith of the Prophet) was indeed earlier than the sirah, starting when the Prophet was still alive on the basis of approval, even direct orders from the Prophet. This was done by the Messenger of Allah after feeling sure that the Companions were really able to distinguish between the word structure of the Qur'an and the editorials of the hadith so that they would not be biased. The history of the prophet Muhammad (Sirah Nabawiyah) at the beginning of the Islamic period is still an oral history. Hadith experts and other Islamic scholars do not provide clear historical records regarding this matter. However, along with the development and spread of various Islamic literatures later, and on the other hand the Islamic generation is getting farther away from the (picture) of the early days of Islam, the desire to record the history of the prophet, starting from his birth, to his death and including the wars that have been fought, began to arise as he did.

Is Muhammad bin Ishaq bin Yasar bin Khiyar al-Madani or known as Ibn Ishak and Muhammad Abu Muhammad Abdul Malik Ibn Hisham Ibn Ayyub Al-Hamiri Al-Mu'atari known as Ibn Hisham. They are both well-known teachers and students in the field of sirah. His character can be seen through his valuable works and most of them are related to history. The main writing of Ibn Ishaq and Ibn Hisham is the book of Sirah Nabawiyah which discusses mainly about the life of the Prophet Muhammad in Mecca and Medina. Ibn Hisham's own work, namely Ibn Hisham's Sirah Nabawiyah, is more of an edit from Ibn Ishaq's work, namely Ibn Ishaq's Nabawiyah Sirah which is considered lost/destroyed. Ibn Hisham himself had just written his Sirah Nabawiyah which was carried out 50 years after the death of Ibn Ishaq. In addition to removing the Israiliyyat narrations and plagiarized poems, Ibn Hisham also added language and genealogical data so that Ibn Hisham's sirah became a book that invited the sympathy of the majority of scholars. Similar writings that refer to the latter also refer to this sirah of Ibn Hisham. Actually, Ibn Hisham's writing style about the life of the Prophet from the aspects of war is very similar to that written in the books of authentic hadith. That is what makes Ibn Hisham's sirah very famous and has its own value (Buthi, 2010).

This article will then focus on descriptive/discussing efforts about Ibn Ishak, Ibn Hisham and the relationship between his works, especially related to the historiography of the nabawiyah sirah.

Literature Review

The beginning of the emergence of the message of Muhammad is the greatest and most important history for Muslims. Before his arrival, the Arabs actually did not have actual historical

material, except they only inherited the stories that developed between them. After that all new sources emerged with the arrival of the Prophet Muhammad with the start of his da'wah.

Sirah nabawiyah is a recording of the entire chain of the Prophet Muhammad's journey from birth, childhood, adolescence, adulthood, marriage, to becoming a prophet, his heroic struggles and the great challenges he went through, until his death. In this case, historical records regarding the prophet can be represented in the sirah of Ibn Ishaq and Ibn Hisham which later became the most complete book and the earliest (authoritative) source of the history of the Prophet and became the best and most representative historical book that discusses the life journey of the Prophet Muhammad. even became the main source of writing the Sirah books that followed. There is not a single book of sirah that was written after that except that he must have referred to this sirah of Ibn Ishaq and Ibn Hisham. All Islamic historians are intellectually indebted to Ibn Ishaq and Ibn Hisham, the two authors of this sirah. In this context then the history of the Prophet cannot be equated with the history of figures or caliphs in certain events or moments, considering that the Prophet is the most noble portrait among humans, and portraits of Ibrahim from every joint of his life journey that can be taken by humans widely (Buthi , 2010).

Research Methods

The writing of this article uses an analytical descriptive method based on data mining through the literature study/literature study method from several (written) literature sources (Prayogi, 2022). The writing is done through a process of extracting data from various reference sources that discuss various articles/writings related to various literatures regarding Ibn Ishaq Ibn Hisham, especially those relating to their work which is currently known as Ibn Ishaq's sirah and Ibn Hisham's sirah. These various sources of literature are published in various public media, so that they can be accessed through various places (such as libraries) and openly internet media. This paper can be an elaboration of various related articles and writings. Similarly, this article is more of a synthesis of existing writings, to be seen later in relation to what can be done in the current context.

Results and Discussion

Description of Sirah Nabawiyah Ibnu Ishaq

His real name was Muhammad bin Ishaq bin Yasar bin Khiyar al-Madani. There are still different opinions on the origin of the name. He was born in 85 H. His father's family (named Khiyar) was taken prisoner in the battle of 'Ayn al-Tamar which took place during the reign of the caliph Abu Bakr al-Siddiq in 12 H. Then, he was blessed with a son named Yas-ar in 20 H. , then Yas-ar had a son named Ishaq in 53 H, and Ibn Ishaq was born in 85 H. Ibn Ishaq died in 151 H (Deraman & Yusof, 2010).

Muhammad bin Ishaq was born in Medina in an atmosphere of scientific development. He also had time to meet the friends of r.a. when it was like Anas bin Malik r.a. when he was a child. He stopped in Alexandria in 115 H and studied with prominent figures in Egypt. Ibn Ishaq returned to Medina in 123 H and was introduced by al-Zuhri to the public then he met Sufyan bin 'Uyaynah

in 132 H. Muhammad bin Ishaq has also wandered to al-Jazirah, al-Ray, al-Hirah and ended in Baghdad. In these places he taught a lot and conveyed his history to the people so that his students became crowded.

Some of Ibn Ishaq's works relate to the book of al-Maghazi, *Tarikh al-Khulafa'*, the book of al-Futuh and the *Akhbar Kulayb wa Jasas*. Al-Maghazi is divided into three parts, namely al-Mubta.da', al-Mab'ath and al-Maghazi. Apart from these works, it is also stated that there are several other works of Ibn Ishaq such as the book *Hurrab*, *Siyar al-'Arab al-Arba'*, *Hadith Isra' wa al-Mi'rai* and *Akhbar Siffin* (Deraman & Yusof, 2010). In the context of writing the history of the prophet, Ibn Ishaq is recognized as the main author in al-Maghazi's studies. This can be traced from Imam Shafi'i's statement that "Anyone who wants to explore the maghazi (life history and jihad of the Prophet) then he is indebted to Muhammad bin Ishaq." In addition, Al-Marzubani also said, "Muhammad bin Ishaq was the first to collect the Prophet's Maghazi and compile them (in a work)."

Sirah studies in the past were taken from the narrations of the companions which were passed down from generation to generation without anyone paying attention to compiling or compiling them in a book. Although there have been some people who have paid special attention to the Prophet's sirah with its details. It was only in the tabi'in generation that the Prophet's sirah was received with great attention with many of them starting to compile data on the Nabawiyah sirah which was obtained from sheets of paper. Among them are: Urwah bin Zubeir who died in 92 Hijriyah, Aban bin Uthman (d. 105 H), Syurahbil bin Sa'd (d. 123 H), Wahab bin Munabbih (d. 110 H) and Ibn Syaihab az -Zuhri (d. 124 H). They are the pioneers of writing the Prophet's Sirah. The various writings they compiled became the most prominent literature, even believed to be the first work in scientific activities that encouraged the writing of history in general. Not to mention that several summaries of events in the context of the Prophet's sirah are also contained in the Book of Allah and the books of the Sunnah which give great attention to the life history of the Prophet Muhammad, complete with all his words and actions, especially regarding matters related to the Shari'a. However, everything they ever wrote has disappeared, nothing remains except a few passages that had been narrated by Imam ath-Tabari. Some say that some of Wahab bin Munabbih's writings are still stored in Heidelberg, Germany (Al-Buthy, 1999).

Then came the next generation of sirah composers. The figure of this generation is Muhammad Ishaq (d. 152 H). Then followed by the next generation with the characters al-Waqidi (d. 203 H) and Muhammad bin Sa'd, the compiler of the book *ath-Tabari al-Kubra* (d. 130 H). The scholars agree that what Muhammad bin Ishaq wrote is the most reliable data about the nabawiyah sirah (at that time). After Muhammad bin Ishaq appeared Abu Muhammad Adul Malik who was known as Abi Hisham / Ibn Hisham. He narrated the sirah with various improvements, half a century after the author of the book of Ibn Ishaq (Anwar, 2007).

The book of sirah nabawiyah Ibn Ishaq is the earliest writings of the life of the prophet Muhammad that reached our hands. Through his book, Ibn Ishaq has very well documented the life history of the Prophet Muhammad, the story of the joining of the weak people and the great figures of Quraysh into the ranks of Islam, as well as various disputes experienced by the apostle,

to his household affairs. Among the other works of Ibn Ishaq are the books entitled *al-Khulafa`* and *as-Siyar wa al-Maghazi* which are references and primary sources for Ibn Hisham's book *as-Sirah an-Nabawiyah*. The writing of Ibn Ishaq's nabawiyah sirah cannot be separated from the development of knowledge that was inherited until the end of the Umayyad period. Caliph Abu Jafar al-Mansur found the news of Ibn Ishaq's intellectual fame throughout modern Islam and was considered one of the best in terms of the development of thought in his time. The Caliph then ordered Ibn Ishaq to write the nabawiyah sirah starting from the beginning of the life of the Prophet Adam until the time of the Prophet Muhammad. The plan, the caliph will give this book to his son, Al-Mahdi. After the book was written, it turned out that the discussion was too broad. Al-Mansur also asked Ibn Ishaq to summarize it. That said, the book was placed in Al-Mansur's cupboard. The purpose of this writing is not only a form of passionate love for the development of science, but also as a political strategy for the caliph to teach his descendants about the history of Muslims (Abror, 2021).

However, Ibn Ishaq's writing of the nabawiyah sirah is often criticized for being weak and mixed with myths from among the people of the book and the story of Israel. This is probably because the writing targets for teaching materials for the caliph's children are still young. To add to the stimulus for learning the history of the young prince al-Mahdi, stories that smell magical and mythical will certainly become "seasoning ingredients". In addition, despite following the pattern of transmission of Hadith in the search for historiographical sources, the traditions used by Ibn Ishaq have not been properly selected (Pratama, 2022).

Ibn Ishaq not only wrote the history of the Prophet Muhammad, but also the stories of the previous Prophets (Hartimah 2002). The *Sirah Nabawiyah* deals with pre-Islamic history, and the life of the Prophet is described in detail. Ibn Ishaq was also instrumental in writing the history of the caliphs. Badri Yatim concluded that Ibn Ishaq's book of sirah nabawiyah is divided into three parts, namely; *al-Mubtada* (beginning), *al-Mab'ats* (delegation), and *al-Maghazi* (war) (Orphan, 1997). The first part, namely *al-Mubtada* 'contains the events of the Apostles and the previous people before the time of the Prophet Muhammad. The sources used by Ibn Ishaq in this chapter of his book come from the narrations of Wahab Bin Munabbah, Kaab Al-Ahbar, Jewish and Christian books that reached the hands of Arabs and Muslims, as well as news from the scribes who embraced Islam. This chapter also explains the history of the Arab tribes who became their ancestors. The second part, namely *Al-Mab'ats* which contains the events of the struggle of the Prophet Muhammad before and after becoming an apostle. Scholars find weaknesses in this chapter. Ibn Ishaq was not careful in selecting sources so that there are some stories that are not explained by the sanad. In the third part of *al-Maghazi*, Ibn Ishaq gives special focus on the stories of the Prophet's wars. He also told the events that happened to Muslims at the time of the Prophet until the story of the Prophet's illness and death. The third part was written by Ibn Ishaq in chronological order. He also included the clarity of the sanad and the identity of the narrators in the hadiths he quoted. Ibn Ishaq also has his own narrative style in this chapter compared to the previous two chapters. When explaining the stories of the wars that the Prophet saw, Ibn Ishaq will start the explanation with a general conclusion. This is to provide an overview of the story he will

tell. Then he will mention the narrators who are the sources, such as Az-Zuhri, Humaid At-Thowil, 'Ashim Bin Umar, and Abdullah Bin Abu Bakr. Next, it is followed by the narration of the news which is narrated individually and ends with his explanation from other sources (Yatim, 1997).

From the historical evidence that is available to us today, it can be concluded that, around 700 AD, historical research which was more focused on the life of the Prophet Muhammad had begun to fill the social, political, and religious needs of Islam. The impact can also be ascertained, namely that the basics commonly known later in the writing of history, to a certain degree, already existed at that time (Wilaela 2016).

Description Sirah nabawiyah Ibnu Hisham

His full name is Abu Muhammad Abdul Malik Ibn Hisham Ibn Ayyub Al-Hamiri Al-Mu'atari (also called Al-Dzuhli, a tribe attributed to Dzuhali Ibn Syaiban) who is famous in the field of nahwu, lineage, and history. He was born and raised in Bahsrah, then moved to Egypt. It was in Egypt that he met the pious of the Quraysh, who were then these two people who recited Arabic poems to explain many things. In the field of history he studied with Yunus Ibn Habib (d. 182 H.), Abi Ubaidah Ma'mar Ibn al Mutsanna (d. 218 H.), Abi Mihroz Kholif Al Ahmar (d. 180 H.), and Abi Zaid al Anshori (d. 210 H.). After studying with Basroh scholars, Ibn Hisham went to Egypt to spread his knowledge, even being able to become one of the great scholars in Egypt in the field of literature (sya'ir) (Bastari, 2011).

He was the one who collected the sirah of the Prophet from the book of Al-Maghadzi and the sirah of Ibn Ishaq then he takshish and became a book known as the nabawiyah sirah which began with Ismail Ibn Ibrahim and ended with the birth of the Prophet Muhammad, the development of apostolate, migration, war and death. . This book was given syarah by several scholars, including Al-Suhail in the book 'al-raudl al-Anfi (Bastari, 2011). Ibn Hisham died in Egypt (Fusthath). As for the date of his death, there is a dispute among scholars. Some say that he died on the 13th of Rabi al-Akhir 212 H, and some say in 213 H/834 AD (Bastari, 2011).

The great work of Ibn Hisham that reaches the hands of today's generation is the sirah of Ibn Hisham. Ibn Hisham's work was originally a revised book "sirah" belonging to Ibn Ishaq, so that Ibn Ishaq's sirah is the main book on the history of the prophet's life. In addition to explaining the life of the Arab community after the arrival of Islam, there are also a few stories about the life of pre-Islamic Arabs. This "Sirah Ibn Ishaq" is more accurately referred to as a document that stores agreements and wars that have occurred in the past, so that in detail it is stated who they were involved in the war from both sides, as well as what that happened between them. In addition to historical value, this book also has a high literary wealth, because in this book Ibn Ishaq lists many poems that have been well-known, such as poems that used to appear in wars or in other events. Then departing from sympathy and amazement at this sirah book, Ibn Hisham was determined to revise and disseminate it to the Muslim community in a new form.

Ibn Hisham and contemporary Islamic historians have basically set the standard for writing scientific historiography. They must include whatever references they use in their historiography. It can be a series of individual narrators, which will be developed in the future by Islamic historians

and then create what we call now footnotes (Prayogi, 2022). Based on the results of reading the sirah nabawiyah by Ibn Hisham, he ordered the writing of the ancestors of the Prophet Muhammad from Prophet Adam, Prophet Ibrahim to Prophet Muhammad saw. In his writing, Ibn Hisham deleted stories in the Nabawiyah Sirah that had no connection with the story of the Prophet, stories that did not have asbabun nuzul or as explanations in the verses of the Qur'an. He also deleted the syi'ir experts written by Ibn Ishaq earlier. On the other hand, Ibn Hisham also added some information to complete his explanation (Pratama, 2022).

That is, with his ability, Ibn Hisham did not necessarily accept everything that was written by Ibn Ishaq. There are many things that he does not agree with in the writings of Ibn Ishaq. This can be seen from his words when explaining his method of revising this book: "I begin this book with the story of the prophet Isma'il Ibn Ibrahim, as the ancestor of the prophet Muhammad, and the sons of Isma'il in order so that the lineage reaches the prophet Muhammad, and From the writings of Ibn Ishaq there is something I delete (I don't write anymore), namely; stories that have nothing to do with the prophet, and stories that do not become Asbab al Nuzul from the revelation of the Qur'anic verse or do not become an explanation / proof of the Qur'anic verse, I do this to make it more concise. Syi'ir that was written by Ibn Ishaq but is not known among scholars, I also deleted the syi'ir experts". In addition, Ibn Hisham also inserted many additions which he considered important as a complement.

This book also received great attention from the scholars of historians after it. This is evidenced by the many scholars who provide comments/explanations (syarah) on the work of Ibn Hisham. One of them is Abul Qosim Abd al Rohman al Suhaili al Andalusi (d. 581 H.) and his book of syarah is entitled al Raudl al Unf, began to be printed in Egypt by the al Jamaliyyah printing house in 1332 H. (1914 AD). There are also scholars who summarize it as did al Burhan Ibrahim Ibn Muhammad Ibn al Marhal who was entitled al Dzakhro fi Mukhtashor al Sirah. In addition to comments and summaries, there are also scholars who change them in the form of nadzom / si'ir, for example such as Abu Nasr al Khordlowi (d. 663 H), Abd al Aziz Ibn Ahmad (d. 697 H.), and Abu Ishaq al Anshori al Tilmasi (d. 793 H.). This is proof that the work of Ibn Hisham is a very important work, so that it gets great attention from the scholars.

Indeed, Islamic intellectuals who lived during the Islamic caliphate did not only pursue one field of knowledge. In addition to the field of history, Ibn Hisham is also an expert in the field of language and literature (nahwu). Ibn Hisham composed books and compiled syarah (explanations) on several books. His works include:

1. Shuzur-Zahab fi Ma'rifah Kalam al-'Arab, a longer treatise on the science of nahwu. The syarah book about the treatise, was printed in Bulaq in 1282 H and Cairo in 1253 H and 1305 H.
2. Qatr an-Nada wa Ball as-Sada, a short treatise on the science of nahwu, was published several times.
3. The Book of Syarah (explanation or interpretation) of the above-mentioned book, was published in Tunisia in 1281 H and in Cairo in 1274 H.

4. Al-'I'rab 'an Qawaid al-'I'rab, a short treatise, printed in Constantinople (now Istanbul) in 1298 H.
5. Mugni al-Labib 'an Kutub al-A'arib, a book of nahwu that discusses in detail the meaning of letters and sentence conditions, was printed in Tehran in 1274 H and in Cairo in 1305 H, 1307 H, and 1317 H.
6. Muqid al-Ahzan wa Muqiz al-Wasnan, a book about some of the absurdities of nahwu science.
7. Al-Alqaz, a book on several issues of nahwu science written for the needs of Sultan Malik Kamil, printed in Cairo in 1304 H.
8. Ar-Raudah al-Adabiyah fi Syawahid Ulum al-'Arabiyah, an explanation book about Ibn Jinni's poetry in his book al-Lam'.
9. Al-Jami 'as-Saghir fi an-Nahw, a kind of small dictionary of Nahwu Science.
10. Papers on 'I'rab words luqatan, fadlan, khilafan, aidan, and others published in the book as-Suyuti entitled al-Asybah wa an-Naza'ir fi an-Nahw.
11. A small paper on the use of al-munada (adjectives, such as, "Yes, Ahmad") in nine verses of the Qur'an.
12. Mas'alah I'tirad ash-Syart 'ala ash-Syart, is also contained in the book as-Suyuti.
13. Fauh ash-Syaza fi Mas'alah Kaza, published in the book as-Suyuti.
14. Syarah al-Wasidah al-Lugawiyah fi al-Masa'il an-Nahwiyah, is also included in the book as-Suyuti.
15. Audah al-Masalik ila Alfiyah ibn Malik, published in Cairo under the title at-Tawdih in 1304 H and 1316 H, and in Calcutta in 1832.
16. Syarah Banat Su'ad, an explanation of the kasidah (poems) of Ka'ab bin Zuhair's praises to the Prophet Muhammad, was published in Cairo in 1304 H and 1307 H.
17. Syawrid al-Milh wa Mawarid al-Manh, a writing about human happiness.
18. Mukhtasar al-Intisaf min al-Kasyasyaf, a summary of Ibn Munir's book al-Intisaf min al-Kasyasyaf which is a rebuttal to the Muktazilah opinions in the book al-Kasyaf by Az-Zamakhsyari.
19. Several other writings on the science of Nahwu, are contained in the book as-Suyuti mentioned above (Bastari, 2011).

The Relationship Between The Sirah Works of Ibnu Ishaq and Ibnu Hisham

The oldest Nabawiyah Sirah belongs to Ibn Ishaq through his work entitled Al-Maghazi, which was later used as a reference to Ibn Hisham's Sirah Nabawiyah. This makes their historiographical methods have several similarities, such as in the collection of their historiographic sources that depend on the collection of sanad. At that time, the science of Islamic history was strongly influenced by the critical science of hadith sanad. Looking at the timeline of the writing of Ibn Ishaq's Sirah Nabawiyah which was made during the Umayyad Caliph Abu Jafar al-Mansur, there is a belief that there is a political element that creates subjectivity in the writing of this work. The selection of Ibn Hisham's work as a comparison is because it is known that Ibn Hisham himself used Ibn Ishaq's Sirah Nabawiyah as the main reference for his historiography.

Please note, Ibn Hisham is guided by Ibn Ishaq's Nabawiyah Sirah which is held by Ibn Ishaq's student and Ibn Hisham's teacher, Ziyad Al-Baka'i. The scholars agree that the Sirah Nabawiyah written by Ibn Ishaq is the most trusted source for the study and writing of the Nabawiyah Sirah. However, it is very unfortunate that his book entitled Al-Maghazi (a part of the contents of the Nabawiyah Sirah) became part of the work that was destroyed around the 2nd century Hijri (Pratama, 2022).

Ibn Hisham himself made improvements to the content of Al-Maghazi for half a century after Ibn Ishaq's writings were made. Basically, Ibn Hisham's popular sirah nabawiyah we know today is a summary with narrative and methodological refinements of Ibn Ishaq's Al-Maghazi. Therefore, Ibn Hisham always includes the history of his main source, namely Ibn Ishaq in the sentence "Ibn Ishaq said, ..." in the explanation of the story in the nabawiyah sirah he wrote (Hisham, 1994). Please note, Ibn Hisham is guided by Ibn Ishaq's sirah nabawiyah. The writing of the nabawiyah sirah achieved popularity during the lifetime of Ibn Hisham. One of the factors of this popularity is that the writings of Ibn Hisham integrated the life of the Prophet Muhammad with the tradition of writing hadith (Thohir, 2012). In the preparation of the sirah, Ibn Hisham also applied the uslub of hadith and the science of criticism of the sanad in the hadith for the validity of his work (Hasbillah, 2012). In Ibn Hisham's writing sources, often found words such as "Ibn Ishaq said". This indicates that Ibn Hisham quoted and added verses of the Qur'an along with their interpretations, selected hadiths through a rigorous critical study of sanad and matan, as well as well-known and accountable poems. The method of writing the nabawiyah sirah of Ibn Hisham is more directed to the writing of hadith, namely history. Ibn Hisham has edited the sources used by Ibn Ishaq in al-Mubtada' by removing weak narrations. Especially in the part of al-Mubtada' related to the explanation of the history of the jahiliyah era which has taken place since the creation of the universe. He also discarded the poems and overhauled his method so that it was closer to the method of the hadith experts (Pratama, 2022).

So, it could be that without Ibn Ishaq, Ibn Hisham would not necessarily have given birth to his famous Sirah book and become the primary reference for the next generation. Besides Ibn Hisham, there are many other great scholars who took knowledge from Ibn Ishaq as stated by Abu az-Zar'ah ad-Dimasyqi.

Conclusion

Sirah nabawiyah is a vital and actual study of all time for Muslims. It depicts the essence of the plenary application of Islam which is reflected in the Prophet himself. Sirah Nabawiyah Ibn Hisham himself describes the perfection of the Prophet's identity clearly and intact from the fruit of the hands of Salaf scholars who lived in the second and third centuries of the Hijriyah. Of course, many writings of contemporary sirah books make Ibn Hisham's sirah nabawiyah the main reference. Even many scholars say that Ibn Hisham's sirah nabawiyah is a duplicate of Ibn Ishaq's al-Maghazi book which is believed to be the best and most trusted book of the nabawiyah sirah.

Both Ibn Ishaq and Ibn Hisham, both have important contributions in writing the book Sirah Nabawiyah. Ibn Ishaq with the quality of his book narration is strong enough to make his

work an important reference in the study of the nabawiyah sirah. Even Ibn Hisham, thanks to his summary book, was able to present the nabawiyah sirah well, as well as successfully introducing Ibn Ishaq more broadly whose book was no longer found.

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