

Rarest Biography Collections On Life Of Prophet Muhammad (Pbuh): As A Part Of Curriculum

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Abstract

There is no reason to deny the fact that no other civilization of the world could boast so vast a store of literary historical sources as the Islamic civilization. The striking thing in the colossal growth of historical works is the rapidity of its development. In every era incredible and important work on life of Prophet Muhammad (PBUH) is done. Some of the ancient and well-known biography on the life of Prophet Muhammad (PBUH) written by Muslim scholars. The aim of conducting the work is that the rarest work vanish with the passage of time and current generation is unaware of these treasure. Apart from it, these manuscripts are available in some of the world well known libraries but they are locked in restricted collection. It is need of the day that the rare manuscripts on Life of the Prophet (PBUH) translated to local languages, reprinted and available in print and online languages and part of curriculum .

Keywords: life of Muhammad (PBUH), biography, manuscripts, curriculum

Introduction

In Arabic the word Sirat Rasul Allah (Life of the Messenger of God) or al-Sirat al-Nabawiyah (Prophetic biography) is used biographies, historical information and life of Muhammad (PBUH) and early life of Islam, written by Muslim and non muslim writer. However, in rare manuscript the fame was acquired to Sirat Rasulallah³ a well known work of author, historian and hagiographer Muhammad Ibn Ishaq (d. 151/768) full name Muḥammad Ibn Ishaq ibn Yasar Ibn

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³ Jones, J. M. B., "Ibn Ishāq". Encyclopaedia of Islam. Brill Academic Publishers, 1968, (2nd ed.). pp 810–1.

Khiyar he was also known as, Ibn Khabbar, or Kuman, or Kutan The work is known as the comprehensive work on the biography of Prophet Muhammad (PBUH) till date. Ibn Ishaq was an Arab scholar and well known historian of time. Oral tradition used Ibn Ishaq for collection. The book consists of various chapters from the genealogy, life of Prophet before and after revelation, life at Makkah and Madina and concludes with death. Currently, the work is available in form of English version *The Life of Muhammad* and *The Life of Muhammad Apostle of Allah* ⁴. However, the works have been lost and are only known from the quotations of later authors⁵.

Some of the well known master piece of the author are *Al-Mubtada Wa Al-Ba'ath Wa Al-*

Maghazi—the *Kitab al-Mubtada* and *Kitab al-Mab'ath* both present in parts, however *al Mab'ath*, in *ibn Hisham* and *al-Mubtada* manuscript available in whole. He is also credited with the lost works *Kitab al-khulafa'*, which *al-Umawwī* related to him and a book of *Sunan* (*Hadjdj Khalfa*, II, 1008)^{6,7}.

Another scholar and most famous historian in the field of Maghazi literature was *Al Waqidi* (d. 207/747-823) full name is *Abu Abdullah Muhammad Ibn Omar Ibn Waqid al-Aslami* of

*Madina*⁸. He is known by his great work “*Kitab al-Tarikh wa al-Maghazi*” (*Book of History and Campaigns*), describes the battles (Arabic "Ghazwat") fought by Muhammad⁹.

Bibliography work of the same kind is “*Kitab Ul Tabaqat Al Kabir*” (*The Great Book Of The Classes*)¹⁰ by *Muhammad Ibn Saad* (d. 230/844-5) full name *Abu Abd Allah Muhammad Ibn Saad Ibn Mani Al-Basri Al-Hashimi Katib Al-Waqidi* or simply *Ibn Saad* and nicknamed "Scribe of *Waqidi*" (*Katib al-Waqidi*) a pupil of *Al-Waqidi* commonly called *Katib Al- Waqidi* (*Scribe of Waqidi*)¹¹.

⁴ A. Guillaume, *The Life of Muhammad*, 1955, and partial trans. by Edward Rehatsek as edited by Michael Edwardes, *The Life of Muhammad Apostle of Allah*, 1964

⁵ "Arabia" in *Ancient History*". Centre for Sinai. Retrieved on 2016-10-10, from <http://www.centre4sinai.com.eg/arabia%20in%20ancient%20history.htm>

⁶ Raven, W., *Sira and the Qurān – Ibn Ishāq and his editors*, *Encyclopaedia of the Qur'an*. . Vol. 5. Leiden, *The Netherlands: Brill Academic Publishers*, 2006, pp29-51.

⁷ Gordon, D. N., *The Making of the Last Prophet*. *University of South Carolina*, 1989, pp 15-16.

⁸ *Islamic Conquest of Syria*. A translation of *Fatuhusham* by *al-Imam al-Waqidi*, pp. 10-11. Trans. *Mawlana Sulayman al-Kindi*.

⁹ Bearman, P.J., et al., *Encyclopaedia of Islam*, "Muhammad". *Leiden: E. J. Brill*, 2005, 12 (2)

¹⁰ Naveed S, PA. "Ibn Sa'd's *Kitab Al-Tabaqat Al-Kabir* Vols. 1 & 2". retrieved from Islamicbookstore.com.

¹¹ Fück, J.W. "Ibn Sa'd". *Encyclopedia of Islam*. *Brill*, 1960, (2).

During the first Abbasid century, we also notice the celebrated historical works of distinguished Arab historians like Abu Ubaydah Amir Ibn Abdullah Ibn Al-Jarah is commonly known as Abu Ubayda (d. 825), Al-Azraqi (d. 834) who wrote a history of Mecca^{12,13}, Al- Madaini (Abu Al Hasan Ali) (d. between 830-845), author of “ Kitab Al Maghazi” and “ tarikh Al Khulafa”¹⁴, Al Zubair Ibn Bakkar (d. 870) wrote a work entitled “Muwaffiqiyat”^{15,16}, Abu Al Hasan Al Masudi full name Abu Al-Hasan Ali Ibn Al-Husayn Ibn Ali Al-Masudi (d. 896– 956), wrote a great historical work the “Akhbar Al Zaman” and some other works²⁰. Arabic historical literature is so extensive and important that the producers of it may reasonably be proud. It is a product of several countries and not of Arabia alone.

Some literary men of Central Asian origin had begun to translate works, not existing in Arabic literature. The chief work translated out of the Pehlevi into Arabic was the fables of “ Kalila And Dimna” by Ibn Al- Muqaffa¹⁷ (d.720-757), and “ Khudai Nama” under the title “ Siyar Muluk Al Iran”²².

Among the other first formal historians there were two names sakes of Central Asian origin, one of them is Ibn Qutaiba also known as Abu Muhammad Ibn Muslim Al-Dinwari d. 276/ 889-90) was of Central Asian extraction¹⁸. His chief work “ Kitab Al Maarif” (book of knowledge) is the first Arabic manual of history¹⁹. His contemporary Abu Hanifa Al- Dinwari commonly known as Ahmad Ibn Daud (d. 282/995-6)²⁰ wrote his historical work “ Akhnar At Tiwal” (Book Of Long Stories)²¹.

¹² Sahih al-Bukhari book of Maghazi, Ghazwa Saif-al-Jara

¹³ Tabqat ibn al-Saad volume no:1, chapter no:1, p. 138

¹⁴ Al-Nawawi, Yahya ibn Sharaf Ali Mu`awwad and Adil Abd al-Mawjud, ed. Tahdhib al-Asma wa al-Lughat (in Arabic). al-Asma. *Beirut: Dar al-Nafaes*, 2005.

¹⁵ Ibn Bakkār, Al-Zubayr . al-‘Ānī, Sāmī Makkī, ed., Al-Akhbār al-muwaffaqīyāt. *Dār ‘Ālam al-Kutub*, 1996, (2nd ed.), pp. 14–18

¹⁶ Khalidi, T. The Muslim Jesus: Sayings and Stories in Islamic Literature. *Harvard University Press*, 2001. p. 188.

²⁰ Lunde, P. and Stone, C. Mas‘udi. The Meadows of Gold, The Abbasids. *London and New York*, 1989. p. 11

¹⁷ Arjomand, S.A., Abd Allah Ibn al-Muqaffa` and the `Abbasid Revolution. *Iranian Studies*, 1994. 27:33

²² Browne, E. G., *Literary History of Persia*. 1998.

¹⁸ Ludwig, W.,A. *Historical Dictionary of Islam (Historical Dictionaries of Religions, Philosophies, and Movements Series)* Scarecrow Press. 2009, (2)p. 259.

¹⁹ Lamoreaux, J.,C. *The Early Muslim Tradition of Dream Interpretation*, SUNY series in Islamic spirituality. Albany: State University of New York Press, 2002, p-27.

²⁰ Toufic, F. *Botany and agriculture*, (p. 815), in Morelon, Régis; Rashed, Roshdi (1996), *Encyclopedia of the History of Arabic Science*, 3, Routledge, pp. 813–852,

²¹ Houtsma, M.,T. *Encyclopedia of Islam*, Brill Academic, 1993 p. 977

i. Al- Baladhuri Era

Ahmad Ibn Yahya (d. 892 AD) was a historian of Central Asian origin. He wrote two important works known as “Kitab Futuji Al Buldan” (History of the Muslim conquests) and another book “ Kitab Ansab Al- Ashraf” (the book of the lineages of the nobles) which is a chronicle of the early history of the caliphate. One of the most important representatives of this epoch was Muhammad Ibn Jarir Abu Jafar Al- Tabari (d. 310/ 922-3) a great scholar of Central Asia who was equally prominent as a commentator of the Quran and a historian²². He wrote a monumental history which bears the title “ Tarik Al Rusul Wal Muluk” (the history of the Prophets and the Kings). “ Balami”, Abu Ali Muhammad Bin Muhammad Ziqid of the Samarids in Central Asia, translated it into Persian (Tarjameye Tarikh Tabari)²³. In the opinion of W. Barthold “ for the history of the first three centuries of Islam Abn Al Athir’s chief source was the compilation of Al-Tabari’s work”. Al-Tabari has been justly called “The Father Of Arab History”²⁴ .

The two more historical works on the history of Bukhara of Samanid Kingdom were written by Abu Abdullah Muhammad Ahmad Bin Sulayman Al- Bukhari (d.312/924)³⁰. Somewhat later in 332/993-4, Abu Bakr Muhamamd Bin Jafar Al Narashakhi (d. 348-959) wrote in Arabic a “ History of Bukhara” in a most eloquent style. Another work was written by Abu Abdullah Muhammad Bin Ahmad Al-Bukhari Al-Ghunjar (d. 412/1012) a librarian and paper manufacturer by profession²⁵. **ii. The Ghaznavids era**

The Ghaznavids contributed both to history and culture, one of the most prominent figures of the period is Abu Nasi Al- Utbi (d. 427/1035) who wrote a panegyric biography of the valiant sultan under the title The “Tarikh i Yamini” , it was translated from Persian into English in 1858 by James Reynolds under the title, Kitab-i-Yamini^{26,27}. Contemporary with Utbi was the most outstanding historian of this age Al-Biruni, Abdir Rayhan Muhammad Bin Muhammad birth place is Khwarizm (d. 1048 Ghazna). His most important works are “Al Athar Al Baqiya An Al Qurun Al Khaliya”, “Tarikh Hind” and “Al- Qanun Al Masudi”²⁸.

About 1050 AD, Abu Saaid Abdul Hay Bin Ad Dahhak Gardizi wrote his masterpiece “ Zaynu Al Akhbar” (The Adoring Of History). In 459 AH/1058 Mahmud Warraq wrote the history of “Several Millennia” to 409. Al-Bayhaqi frequently quotes from it in his book. Another great work

²² . Brown,J.,A.,C. *The Canonization of al-Bukhārī and Muslim: The Formation and Function of the Sunnī Ḥadīth Canon*,. Brill Publishers, 2007, p. 151

²³ Kraemer, J.,L. *Humanism in the Renaissance of Islam: The Cultural Revival During the Buyid Age of Studies in Islamic culture and history*. Leiden: Brill Publishers, 1992. Vol 7, p 61.

²⁴ Rosenthal, F.*The History of al-Tabari* (State University of New York Press, 1989, Vol 1, pp. 10–11 ³⁰ Khair,T. *Other Routes: 1500 Years of African and Asian Travel Writing*. Signal Books, 2006.

²⁵ Michele, B.S., & Kay,B.P. "Bukhari". *Encyclopedia of World Biography*. Gale, 1998 (2nd ed.). p. 112.

²⁶ Bosworth, C.,E. Sistan and Its Local Histories, *Iranian Studies*, 2000,Vol. 33, No. 1/2 p. 37.

²⁷ , Frye, R.,N. The Samanids. *The Cambridge History of Iran*. Cambridge University Press, 1999, Vol. 4, pp. 156157.

²⁸ Meisami, J.S., & Starkey, P., *Encyclopedia of Arabic Literature*, Taylor & Francis, 1998, Vol. 1.

of this epoch is “ Tarikh-I-Baihaqi” commonly known as “Tarikh-I-Masuadi” by Abu Al Fadl Muhammad Bin Husain Baihaqi (d. 470/1077-78)²⁹. A work on the history of Ghaznavids entitled “ Tarikh-I-Mujadwal” by Abu Al Qasim Muhammd Bin Ali Imadi.

iii. The Seljuke Era

Of the Seljuke period in the 12th century a well known work in the historical literature

- a. “ Mujmil Al Tawarik Wal Qisis” (The Collection of histories and Tales) written in the year 520/1126 by an unknown author, which records events from the creation of the world and brought down up to 520 AH.
- b. “ Lam At Tawarik” by Abu Al Futuh Barakat Bin Mubarak Bin Ismail born on 460 AH/ 1068 AD (d. 525AH/ 1131 AD)³⁰.
- c. “Tarik-I-Al Seljuk” by Abu Tahir Khaluni, a contemporary of Sultan Sanjar³¹.
- d. The most outstanding work of this epoch is “Rahatu’s Sudur”³² by Abu Bakr Najmud Din Muhammad Bin Ali Al-Rawandi which embraces the history of Seljuke upto 595 AH/1199 and is based on “ Seljuk Nama” of Zahirud Din Nishpuri This work is now extant.

iv. The Ghorid era

During the Ghorid period, Minhaj I Siraj Muhammad Juzjani³³, wrote a large general history entitled “ Tabaqat-I-Nasir” (The Generations Of Nasiri)³⁴. The author was the foremost historian of the Delhi Sultanate.

v. The Mongol Era

- a. During the Mongol period, one of the most important works is “ Jami-Ut-Tawarikh” (Collector Of Chronicles) by Rashid-Ud-Din Fadlullah Tabib (d.1318 AD). The writer was born in Hamadan, Tabriz in 1248 AH. It is one of the greatest historical works of the Central Asia, written in Persian³⁵.

²⁹ Bosworth, C.E., An Oriental Samuel Pepys? Abu’l-Faḍl Bayhaqī’s Memoirs of Court Life in Eastern Iran and Afghanistan, 1030-1041, *Journal of the Royal Asiatic Society*, 2004, Third Series, Vol.14, No. 1 p. 13.

³⁰ Bosworth, C.E., The History of the Seljuq Turks: from the Jāmi al-Tawārīkh : an Ilkhanid Adaptation of the Saljuq nama, Transl. Kenneth Allin Luther, Ed. *Curzon Press*, 2001, viii.

³¹ Grunebaum, G.E.V., Classical Islam: A History, 600-1258. p. 113

³² Donald, R. S., & Robinson, C.F., Texts, Documents, and Artefacts, *Brill*, 2003, p. 265.

³³ Virani, S.N., The Ismailis in the Middle Ages: A History of Survival, A Search for Salvation, *Oxford University Press*, 2007.

³⁴ Ali, D., Indian Historical Writing c.600-c.1400. The Oxford History of Historical Writing: 400-1400, *Oxford University Press*, 2012, Vol 2, p. 94.

³⁵ Morgan, D.O. Rashid Al-Din Tabib: Encyclopaedia of Islam. *Brill Academic Publishers*, 1994, 8 (2nd ed.). pp. 145-148.

- b. Another earliest work of the Mongol times is the “Tarikh-I-Jahangushay” (History Of The World Conquerer) by Ala Ud Din Ata Malik Al-Juwayi (d. 681 AH/1283 AD)³⁶.
- c. Among the historical literature of the Mongal period. The most important as a source is called “ Tajziyatut Ul Amsar-U-Taz Jiyatul Al Sar” also called as “ Tarikh Vassaf” by Shibah-Ud-Din Abdullah Bin Fadlallah Sharaf Shirazi.
- d. By the 14th century, there appeared another great work entitled “Tarikh-I- Guzida” (Selected Histoy) composed by Hamdullah Bin Abu Bakr Mustawfi Quzwini³⁷.

vi. Timurids era

During the Timurids Regin, a large amount of historical literature was produced. The first work is the “ Majma ’U’T Tawarik” (A Compendium of History) composed by Abdullah Bin Lutfullah Bin Abdur Rashid Bihdadini³⁸ (d. 833 AH/ 1430 AD), only known as Hafiz Abru³⁹, a court historian of Shahrukh. Ulugh beg, Shahrukh’s son, composed a work entitled “Tarikh-I Arbaulus” deals with the history of the whole Mongol Empire.

Two more outstanding compilations were the “ Raudatus Safa Fi Sirat Al Anbiya” by Muhammad Bin Khavand Shah, best known as Mir Khvand (d. 903 AH/1498). It consists of seven books⁴⁰. The second work was the “ Habibus Siyar” composed by Ghiyath Ud Din Muhammad, better known as Khvand Amir.

Another well known work of Muhammad Mahdi Khan Astarabadi, who served as a secretary of Nadir Shah. They are “ Tarikh I Jahangushai Nadiri” (History of Nadir Shah's Wars) and the Durra-I-Nadira⁴¹.

In the 12th/18th century there appeared also the historical compositions of Khwaja Niamtullah Al Haravi, Court Historian of Mughal Emperors Akbar and Jehangir. The historical work, which bears the title of “Tarikh-I-Khanjahani U Makhzan-I-Afghani” was written in 1021 AH/1613. It deals with the ancient history and the genealogy of the Afghans⁴².

vii. Shaybani era:

³⁶ Boyle, J.A., The History of the World-Conqueror cited Mirza Muhammad Qazwini, Gibb Memorial : 1912–37. Series 16, *Leiden and London*, 1997, vol 3.

³⁷ Hillenbrand, C., Turkish Myth and Muslim Symbol: The Battle Of Manzikert. *Edinburgh University Press*, 2007. p. 97.

³⁸ Maitra, K.M., A Persian Embassy to China, Being an Extract from Zubdatu’t Tawarikh of Hafiz Abru, *Lahore*, 1934; repr., *New York*, 1970.

³⁹ Jawadi, S.K.S., *Zobdat Al-Tawarik*. Tehran, 1993, vols 2.

⁴⁰ Elliot, H.M., The History of India, as Told by Its Own Historians: The Muhammadan Period, *John Dowson*. *London: Trubner and Co.*, 1872, pp. 127-129.

⁴¹ Ketab, D., Esterabadi, Mirza Mehdi Khan (1368–1989). The History of Nader Shah Afshar.

⁴² Dorn, B., History of the Afghans, translation of Makhzan-e Afghani, p.9.

Of the Shaybani period, one work which enjoys the greatest reputation is the “ Book Of Shaybani” or “Shaybani Nama” in the verse form⁴³.

A large number of historical literature was produced in the subcontinent by the eminent writers of the age who belonged to Central Asia in one way or another. Among them, earliest work is “ Futuhu’s Saltin”(the conquests of sultans), by Isami “Tabaqat-I- Akhbari” (The Generation Of Akbar) was composed by Nizaam-Ud-Din Al-Haravi (d.1003/1594)⁵⁰.

These historical works, another work of great reputation is “ Muntakhabuat Tarikh”(Selection From Histroy) by Abdul Qadir Badauni, a historian of Akbar’s court^{44,45}. Another well known work was written by Muhammad Qasim Hindu Shah, born in Astarabad (d.978AH.1570AD) commonly called Firishta. This work is known as “ Gulshan Ibrahimi” or “ Tarikh-I-Firista”⁴⁶.

Many historical works flowed from the pen of historians on the history of Mughal empire.

Among these the best and well known work is “ Siyarul Muta Akhkrin” written by Ghulum Husain Khan Tabatabai.

The two subjects were in the foreground of interest in the early days of Islam are the Biograpghy of the Prophet Muhammad (PBUH) and the events of the first Battle of Islam (Al-Maghazi). That is the reason that the Arabic literature is rich in biographies literature produced in central Asia is also abundant. A large number of works dealing solely with the life of the Holy Prophet and his companions, caliphs, imams ruling figures, saints, scholar, poets and biographies of other elite were written.

The biographical sketch of the Holy Prophet (PBUH) also existed the interest of the Central Asian scholars and historians. Among these works “ Maariju Nubuva Fi Madarji Ul Futuva” composed by Muin Ud Din Farahi (d.907-1501) and the “Madarij Un Nubuva” written by Sheikh Abdul Haqq Dehlvi⁴⁷, “ Shavahidu Un Nubuva” by the renowned poet and “ Raudatul Ahbab Fi Siyari Un Nabi Vaul Al Val Asbab” (d. 900AH/1494-95).

Among these books the lives of eminent saints, ascetics and mystics, the best known works are “ Halat U Sukhanan-I- Sheikh Abu Saad” composed by Muhammad Bin Abi Rauh Lutuffullah Bin Abi Saad,“ Manaqibul Arifin” written by Shams Ud Din Ahmad Aflaki in the (d. 600AH /

⁴³ Ruby.L., Domesticity and Power in the Early Mughal World. *Cambridge University Press*, 2005, p. 130 ⁵⁰

Habib, Irfan, H., Akbar and His India. *New Delhi: Oxford University Press*, 1997.

⁴⁴ Majumdar, R. C., *The Mughul Empire*. 2007

⁴⁵ *The Histroy And Culture Of The Indian People. Mumbai: Bharatiya Vidya Bhavan*. VII (4th ed.). pp. 6-7.

⁴⁶ Miers, E.H., *The History of India, As Told by Its Own Historians*.

⁴⁷ Abd al-Haqq “Ḥaqqī” Dihlavī Buḥārī d. 1052/1642. *Profile Packard Humanities Institute*

1400AD)⁴⁸ and “Rashahat-I-Ayni Ul Hayat” (The Drops Of The Spring Of Life) composed by well known Husain Waiz Kashifi.

There are a large number of collective biographies that flowed from the pen of the Central Asian scholars in both Persian and Arabic some of these celebrated works are “ Vafayat Al Ayan” composed in Arabic by Ibn Khallikan (d. 681 AH/ 1282AD)⁵⁶, “Tabaqat-I-Shahjahani” was written in Persian by Muhammad Sadiq Hamdani, “ Majalisul Mum’Minin” by Syed Nurullah Bin Sayyid Sharif Shishtari⁴⁹, “ Haft Iqlim” was written by Amin Razi, “ Tadhkirat Ul Auliya” by poet Farid Ud Din Attar⁵⁰ and “ Nafaht Ul Uns” an original Persian work of the later period by Nur ad-Dīn Abd ar-Rahmān Jami⁵¹.

Among the works about the lives of poets and scholars, the first work of this nature is the “Lubab Ul Albab” written by the poet Sadiduddin Muhammad Aafi (1171-1242)⁵², Daulat Shah Al Samarqandi composed “ Tadhkiratul Sh-Shul Ara” (Memories Of Poets)⁵³. An excellent work entitled “ Khutasat Ul Ashar Va Zubda Tul Afkar” composed by Taqi Ud Din Muhammad Khikri commonly known as Taqi Kashi (d.993AH/1585AD)⁵⁴. Among other Tadhkiras composed “ Atashkada” by Haji Luf Ali Beg Adhar, “ Arafatul Arifin Va Arasatul Ashiqin” written by Sheikh Hazing (d. 1165 AH/1752AD) and “ Riyadu Sh-Shu Ara ” composed by Ali Auli Khan Valih Daghistani⁵⁵.

Conclusion

The main purpose of conducting the desk research is that highlight the manuscripts work of the above rare manuscripts are vanishing with the passage of time. The manuscripts on Life OF Prophet (PBUH) are not available to local person as they are locked and kept in restricted areas. These manuscripts are use as a reference by scholars but not available to scholars as these manuscript

⁴⁸ Lewis, F. Rumi Past and Present, East and West, *Oneworld Publications*, 2000. Cited Shams al-Din Tabrizi, *Maqalat-e Shams-e Tabrizi*, ed. Mohammad-Ali Movahhed. Tehran: Sahami, *Entesharat-e Khwarazmi*, 1990. ⁵⁶ Lewis, B., Menage, V.L., Pellat, Ch., Schacht, J. *Encyclopaedia of Islam. Leiden, Netherlands: Brill*, 1986, Volume III (H-Iram), p. 832.

⁴⁹ Hasan, S.N., & Satish Chandra, S., *Religion, State, and Society in Medieval India*. 2005, p. 76.

⁵⁰ Browne, E.G., *A Literary History of Persia from the Earliest Times Until Firdawsi*. *Adamant Media Corporation*, 2002, p. 543.

⁵¹ Chad, L., *Jami's Salaman va Absal: Political Statements and Mystical Advice Addressed to the Aq Qoyunlu Court of Sultan Ya'qub (d. 896/1490)*. *Iranian Studies*, 2011, 44 (2): 175–191

⁵² Nicholson, R. A., *Studies in Islamic Poetry*. *Cambridge University Press*, 1969, vol 1.

⁵³ Blois, F.D., *Persian Literature - A Bio-Bibliographical Survey: Poetry of the Pre-Mongol Period*. *Routledge publication*, 2004, Vol 5

⁵⁴ *ibid*

⁵⁵ Aziz Ahmad *Studies in Islamic culture in the Indian environment* Oxford University press 1964

are either not existing or lock in the restricted section of libraries. A very few number of scholars knows the existing of these manuscripts around them or only the theologian scholars concern the manuscripts on Life Of The Prophet (PBUH). Therefore, it is required that translate the manuscript and make it a part curriculum in academic institutions. So, that new generation come to know in depth about the life of Holy Prophet (PBUH).

SUGGESTION AND RECOMMENDATION

- translate the manuscript in local, national and international languages and make it available online as well. Hence, the new generation acquire knowledge about the Holy Prophet (PBUH) life and religion, hardship life of Holy Prophet (PBUH) and his companions. And the true meaning of Islam open to new generation
- A long and lengthy procedure has to be followed by the researchers for access to these manuscripts. Therefore, the manuscripts needs to be part of curriculum at least at higher education level. So that the upcoming researchers will conducted by the researcher on different perspectives
- Include a subject on the life of Prophet Muhammad (PBUH) in curriculum at different level.
- Make the manuscript available in hard and soft from in online libraries.