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the main problems with sirahs today revolves around the authenticity of some of its narrations and the fact that some of the narrators of the historiography were secondhand. the major source of problems is the fact that some narrations, in addition to the historical facts, contain sayings or actions of the prophet muhammad and are known as ahadith (arabic for sayings). the most glaring example of this is ibn hishams seerah. one of his narrations, the saying of the prophet that the ants of egypt are the worst of created things (sahih muslim). the bahai have used ibn ishaqs biography to claim that the prophet is a humanistic anti-missionary prophet. the bahai claim that the only way to solve the debate between the two groups is for the other side to acknowledge his humanistic image. the problem with these claims is that many of the books of history tend to be retold histories where narrations are used to expand on the story rather than serve as a source of facts as in the hadith. it is really, really easy for a given authority, in this case ibn hisham, to fabricate a hadith or to ignore a hadith to make the story look better. muslims will say that the qurayshi were the first people to challenge the new religion and if all of them did not accept it then islam would not be accepted by any people. therefore for muslims the battle is in gaining converts. the second problem is that verses [4] in the qurayshis history that are matched to historical events that ocured many years after the death of the prophet were said to be imprecise. if the quraysh were such brilliant people how could they make this mistake? to think that even if there was one error in a book of history that could justify the arabian people for rejecting the message of muhammad (pbuh) is a joke. furthermore, the arabs after the prophet did more than reject islam, they fought him and his followers. he was killed in the battle of ulla. the narrative of ibn ishaqs arabic version goes something like this. the arabs who were called quraysh sat silently watching the muslims worship, then one of them got a hold of a fish and gave it to the muslims so that they would eat and forget their religion. during the battle, ibn ishaqs version goes, the qurayshis held his followers with the help of the ravens in the mountains. the same story is told in imam hafees and in al-waqidi. one of the narrators of ibn ishaqs version was amr who was known for his false testimony. during the battle of ulla in 628 ad, the leader of the new religion, abu bakr as-siddiq wanted to go to the mountain of the birds to ask why they are against the quraysh. the historian, ibn hisham, says that it was feared that some of the birds in the mountains may have escaped and attacked the muslims.

since the lack of characters for different tribes makes it difficult to understand many of the passages, i have shown the text to tariq bin (al-hasan) al-yamani and his daughter umar al-ghazali, who have spent several years with the text and are fluent with the modern arabic language. however, they reached a deadlock when they came to the "oath which the messenger of allah swore on the day of khaybar." i have no other way to verify the accuracy of the text but al-ghazali is familiar with the arabic language so i am sure she is right. according to scholars of genealogy, among them being muhammad ibn ishaq, the name of saba was abd shams ibn yashjub ibn yarub ibn qahtan. he was the first to take captives and he was very generous to the people. as-suhaili said: it is said that he was the first person to be crowned, and some scholars said he was muslim and that he composed poetry in which he brought good news of the advent of prophet muhammad (s.a.w.s.). this last saying was attributed to ibn didya in his book titled [at-tanwir fi maulid al-bashir an- nadhir] ibn ishaq said that he was told by abu zaid al-ansari that amr ibn amir al-lukhami saw a rat digging beneath the dam of marab and realized that the dam would not stand long. however, he tricked his people by ordering his youngest son to slap him on the face before the people. the son did as he was ordered and amr said: i will never live in a place where my youngest son slapped me on the face. and he offered to sell his property. the noblemen of yemen seized the opportunity of amrs rage and bought all his property. hence, he moved along with his children and their offspring. the azd said: we will not leave amr ibn amir, so they sold their properties and accompanied him in his fleeing (without knowing his real intentions). they arrived at the land of ak who fought against them. finally, they departed from the land of ak and dispersed in the lands. ibn jafnah ibn amr ibn amir went to sham (syria), al-aus and al-khazraj went to yathrib (al-madinah al-munawwarah), khuzaah went to marran, azd as-sarah went to as-sarah, and azd amman went to amman. then allah the almighty sent the flood against the dam and it collapsed. the glorious quran bears witness to this incident. 5ec8ef588b

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