

Features of Coverage of Historical Events Based on the Legends of “Ta’rīkh Al-Rusul Wa’l-Mulūk”

Agzamova Muhabbatxon Mirtoxirova

Doctor of Philosophy in History, Senior Teacher, International Islamic Academy of Uzbekistan

Article Information

Received: November 22, 2022

Accepted: December 23, 2022

Published: January 24, 2023

Keywords: Islamic history, muarrikh, narration, faqih, source, knowledge, mufassal, siyar, prophet, author, classification, muhaddith, scholar, Ḥadīth, ahkam, tafsir, manuscript.

ABSTRACT

Early Islamic historians generally used the narrative style as a method, presenting events in chronological order without overinterpretation. Most of the general works on the history of Islam written in the Islamic world during the Middle Ages were written in this style, and the best example is Ṭabarī's *Ta'rikh Al-rusul Wa'l-mulūk*. The article “*Ta'rikh Al-rusul Wa'l-mulūk*” describes the originality of the presentation of widely written and oral narratives of the 3rd-4th centuries of the Hijra.

INTRODUCTION. Studies on the early periods of Islam were mainly presented in bibliographic data. From the III/XI century, many works related to the field began to be written. In this period, along with general studies, the study of the history of a nation or region began to be prominent. Historians used different methods in this regard, some of them narrated the events of their countries, while others studied the past of different categories of scholars, poets, famous officials, or kingdoms.

Ṭabarī's work “*Ta'rikh Al-rusul Wa'l-mulūk*” occupies the main place among the books of Islamic history, and it has a special place as a source that has reached the present day, which is popular among historians. Ṭabarī tried to connect the bridge between the past and the future by using the narration style and direct presentation of information. This style of Scholar is characteristic of the period in which he lived, and it is a fundamental work that historians refer to as the first ancient source. It is the most important source for subsequent history books, and the work is valuable for its extensive coverage of events and the presentation of all material.

Materials and methods. If Karl Brockelman's “*Ta'rikh Al-rusul Wa'l-mulūk*” is recognized as the first world history, Fuad Sezgin says that there was a book “*Ta'rikh*” by Haytham ibn ‘Adī (d. 207/821) before Ṭabarī [7:519]. Whether Carl Brockelman's view or Fouad Sezgin's view is correct does not change much. Because there is a closeness between these two works, Ṭabarī quoted narrations from Haytham ibn ‘Adī in his work. For this reason, Ṭabarī's work is broader than Haytham ibn ‘Adī's work, and it is possible to accept *Ta'rikh Al-rusul Wa'l-mulūk* as a comprehensive world history.

Ibn al-Athīr's (d. 630-1233) work *al-Kāmil fī al-Tā'rikh* is one of the most reliable sources of the Middle Ages, and the preface of the book says, “I am starting my work using Ṭabarī's

“Ta’rīkh Al-rusul Wa’l-mulūk”. I took everything that Scholar wrote, and I did not ignore even the comments”, he said, acknowledging the importance of Ṭabarī’s work “Ta’rīkh Al-rusul Wa’l-mulūk” [3:6].

Ancient legends about the history of different peoples can also be found in the work. For example, the detailed explanation of the Kayumars legend, which was widespread among the people of ancient Tūrān and Iran, is given based on various legends. In the later period, Firdawsī’s (934-1012) “Shahnama”, Al-Bīrūnī’s (973-1048) “Al-Āthār al-bāqīyyah ‘an al-qurūn al-khāliyyah”, ‘Alī Shīr Navā’ī’s “Tā’rīkh muluki ajam” [2:158] the details of this legend can be found in the works.

Abū al-Rayḥān Al-Bīrūnī’s “Al-Āthār al-bāqīyyah ‘an al-qurūn al-khāliyyah” work, Abū Aḥmad ibn Muḥammad ibn Miskawayh’s “Kitāb tajarīb al-umam” work, Abū al-Ḥasan ‘Alī ibn Muḥammad ibn al-Athīr’s “al- Kāmil fī al- Tā’rīkh” historical sources, such as ‘Alī Shīr Navā’ī’s “Ta’rīkh Muluki Ajam”, use “Ta’rīkh Al-rusul Wa’l-mulūk” as a primary source.

Result and discussion. He got the history of the pre-Islamic Arabs and the ancient history of Iraq from Hishām ibn al-Kalbī, the old information about the history of Yemen from ibn Ishāq, Wahb ibn Munabbah and Muḥammad ibn Ka’b al-Qurazī. Roman history, the ancient news about the dissolution of the Roman state and the Byzantine Empire, he wrote based on the Christian written sources of Syria. Most of the information about Muḥammad (p.b.u.h) was taken from ibn Ishāq, in addition to Abān ibn ‘Uthmān ibn ‘Affān (d. 105/723), Urwa ibn Zubair (d. 91-101/710-720) Shurahbīl ibn Sa’d (d. 123/741), Mūsā ibn ‘Uqba (d. 141/758), ‘Āsim ibn ‘Umar ibn Qatada (d. 120/738) and Ibn Shihāb al-Zuhri (d. 125/742 y.) used the narrations.

Khulafai received the narrations about the Rashidin and Ridda marches from ‘Umar ibn Asadi. The details of the events of Ṣiffīn and Jamal were obtained from historians such as Abū Mihnaf Azdi (d. 157/774), Madā’inī (d. 235/850), Wāqidī, ‘Umar Shabbi (d. 264/877) and ibn al-Kalbī. In explaining the history of the Umayyads, he used the narrations of Avon ibn Ḥakīm Al-Kalbī , Abū Mihnaf Azdi, Madā’inī, Wāqidī, ‘Umar ibn Shabba, Hishām Al-Kalbī, and Aḥmad ibn Zubair. The information on the history of the Abbasids was given by Aḥmad ibn Haisama (d. 279/892), Madā’inī, Omar ibn Rashid, Haytham ibn ‘Adī, and Wāqidī [1:181].

Ṭabarī complements many sources on the subject with information about the lifestyle of the Jāhiliyyah Arabs. Importantly, Ṭabarī gathered information from many works and enriched it with new information. In the work, Ṭabarī tried to convey a number of important documents such as letters, appeals, and official statements for the next period. Most of these documents were preserved in the work of Ṭabarī and served to bring them down to the present day. Ṭabarī, who occupied an important place in Islamic historiography, used various artistic texts, such as poems and sayings, typical of the period of Jāhiliyyah, and mainly used this style to illuminate the historical processes before Islam. He presented the events of the early Islamic period in a series of years [8:258-259].

Scholar tried to get the information from the nearest sources. Ṭabarī expresses the following opinion about this: “Each nation knows its ancestors and lineage well and understands it better than others” [5:154]. The letters, dialogues, speeches and poems presented in the work are described using artistic techniques, which, while directly attracting historians, has a special place for literary scholars.

By studying the works of Ṭabarī, we will have the opportunity to study the views and styles of scholars. Ṭabarī, in the preface of "Ta’rīkh Al-rusul Wa’l-mulūk" wrote that "in the interpretation of the work, he mainly presented historical events in the form of reports and information from narrators, and in very few places he made conclusions, because of this, he could not testify to the events of the past, and it was conveyed through narrators, and it is less important in terms of importance. He points out that he did not dwell on important historical

events, and that he presented the messages from the narrators as he saw fit [5:7-8].

In the work, the author told most of the news based on the narrators and presented them as they were. In some places, he used phrases such as "He wished to remind me that it was not I and that it was only I who was conveying it," and left it to his reader to analyze the material of the narrative along with the information he found to be correct.

It is clear from the above opinion of Scholar that he applied the principle of direct transmission of materials on historical events without turning them into a topic of discussion. The characteristics of the narration of historical events of that period were based on two principles, that is, witnessing a historical event and providing information from it, or conveying messages through narrators.

Ṭabarī's method of telling historical events is typical of the method of Ḥadīth scholars, and the similarity of these two fields is that the transmission of information is based on narration [8:257]. In the introductory part of the work, Ṭabarī says that the accuracy of the information depends on the reliability of the narrators. It also tries to get information from eyewitnesses of every important event. It tries to convey all the chains of isnads that come in several ways. It emphasizes that there is an opportunity to get more information about the events.

In the period when the work was written, the influence of science was related to the extent to which ḥadīths were acquired in society, and ḥadīths were widely used in everyday life. In the period when the work was written, the influence of science was related to the extent to which ḥadīths were acquired in society, and ḥadīths were widely used in everyday life.

He cites many narrations on the basis of the principle of impartiality, which is considered important for the historian, avoiding the various influences of the stray currents that were widespread at that time, such as Shī'ah, Rāfiḍah, and Mu'tazilah. He presents each of his narrations without giving precedence to the other and leaves it to the reader to draw conclusions. Shākir Muṣṭafā comments on this style of scholar: "Due to his piety and attention to knowledge, Ṭabarī presents information about the history of Islam based on impartiality and determination" [8:256].

In preparing his work, Ṭabarī used information from books of tafsir and syrat, especially ibn Ishāq's "Sīrah" and Wahb ibn Munabbih's book "Kitāb al-Mubtada". 'Abd Allāh ibn Muqaffa' and Hishām Al-Kalbī used historical information about the history of Persia.

Narrations in the Sīrah section of Ṭabarī's history mainly give information from ibn Ishāq's "Kitāb al-Maghāzī" and narrate narrations from narrators who witnessed the event. Ṭabarī tried to get historical information directly from people who are old and close to the original source. Although Ṭabarī narrated from Hishām, Ibn Hishām died in 218/833, 20 years before Ṭabarī's birth, so it shows that he used his books.

Ṭabarī pays more attention to covering political events in his work. In this regard, the Iraqi historian Jawad 'Alī explains this style of scholar as follows: Ṭabarī, like many historians who write general history, focuses on political history. It was influenced by the spirit of the time he lived in. Ṭabarī widely used the views of historiography, the Arabs and the Gentiles, especially the Christian religion. In particular, the information about the Christian religion was widely used to illuminate the important aspects of world politics in the Middle Ages. Caliphs, kings and sultans rule over the people based on a single ideology, and public opinion has been focused on since the 18th century [1:175-176]. So, Ṭabarī also provided information based on the characteristics of that period and the stability of political views.

Also, Jawad 'Alī continued his opinion and said that the main part of Ṭabarī's life was in the important regions of that time, that these regions he visited were the cultural centers of the ancient East, he went to the ancient pilgrimage sites of that time, he began to write a historical

work that collected the knowledge and historical narratives, related to other history, managed to provide details that are not found in the works, but does not provide information about the ancient stepping stones typical of that period [1:170].

This style is also characteristic of scholars, and the author explained in the introduction of his work how he describes historical events and mentioned that he only provided geographical information when presenting information about the boundaries of the caliphate [5:6]. At the same time, in some places, the biographies of the caliphs, sometimes give information about their family life, children, virtues, and shortcomings. According to the information about the history of the caliphs, based on the long or short period of their rule, they tried to provide information in comprehensive or short lines in the narration of historical events.

This style of Ṭabarī is unique, the narrations are affected by various factors such as memory loss, and personal and religious views, and it is difficult to say that these narrations are correct without going through the process of criticism or selection. This avoids the fact that he expresses his opinion without criticizing the narration specific to the event, and increases the unreliability of the given narrations.

Another feature of Ṭabarī is that he presents narrations without any changes. This is one of the factors that show the scholar's scientific ethics. When presenting information, Scholar pays attention to the main persons in the chain of narrators - the narrators. In doing so, it seeks to obtain information from reliable narrators, placing greater emphasis on the reliability of narrators than on narrations [7:519].

Ṭabarī is recognized as a reliable narrator of most of the narrators that he narrated directly in the work "Ta'rikh Al-rusul Wa'l-mulūk". The narrations related to the Sīrah given in the work provide a lot of information related to the science of " Jarh wa At-Ta'deel" which is considered a part of the science of Ḥadīth .

Ṭabarī was a muḥaddith who started his scientific career from the science of Ḥadīth , and in collecting and analyzing historical narratives, he explained historical events based on the method of muḥaddiths. Muḥammad Fath 'Uthmān expresses the following thoughts about the history of Ṭabarī: "Ṭabarī enters the field of history through the doors of interpretation and Ḥadīth, so he narrates historical events through narrators" [4:167].

The words that Ṭabarī used the most in quoting narrations are the words "haddasana" and "hadasana", and the use of these words has gained special importance in the narration of the narrations. For example, Ibn Muthannā quotes two narrations describing the names of Muḥammad (PBUH) [6:178]. In the first, he used the word "haddasani" (he told me), and in the second "haddasana" (he told us), trying to express the uniqueness of these two messages. According to the first expression, it indicates that he alone received the message, according to the second expression, there are others along with him.

Conclusion. Ṭabarī wrote the pre-Islamic history of the Prophets based mainly on ibn Ishāq, Wahb ibn Munabbih's Kitāb al-Mubtada, ibn Muqaffa's translated books in Persian and Arabic, and Ibn Hishām's information, while he wrote Greek history from Damascus Christians, Jewish history from Israeli traditions and Jewish Received from Torah scholars. Pre-Islamic Arab history is based on the information of Muḥammad ibn Ka'b al-Qurazi, Wahb ibn Munabbih, Hishām ibn Al-Kalbī , and Ibn Ishāq. Ṭabarī often does not express his reaction to historical events, he rarely expresses his opinion, his religious views, and scientific objectivity helped him to be neutral about historical events.

Ṭabarī tried to pay attention to the related aspects between Ḥadīth and history. Because the history of Islam was first written by muḥaddiths, and the connection between history and Ḥadīth was expressed through sanad. Ṭabarī was educated in the science of Ḥadīth since his childhood, and this science had its influence his position in the field.

The use of isnad in the acquisition of historical narratives began to weaken over time and was almost not used by some historians such as Ibn Qutayba, Abū Ḥanīfa Dīnawarī, and Ya‘qūbī. This method was revived by Ṭabarī. Because Ṭabarī, while writing the original of each event, tried to attribute it to his witness or at least to a contemporary who received it through a continuous chain of narrators.

REFERENCES

1. ‘Alī Jawad. Mawarid Tarikh al-Tabari. – Baghdād: Majalla al-majma al-ilm al-Iroq, 1950. – V. I. – 231 p.
2. ‘Alī Shīr Navā’ī. Ta’rīkh Muluki Ajam / Works / - V. XIV. – Tashkent: Fan, – 269 p.
3. Ibn al-Athīr. al-Kāmil fī al-Tā’rīkh. – Beirut: Dar Al-Kotob Al-Ilmiyah, 1971. – V. I. – 256 p.
4. Muḥammad Fath ‘Uthmān. Madkhal ilá al-tā’rīkh al-Islāmī. – Beirut: Dar al-Nafais, 1412/1991 – 430 p.
5. Ṭabarī. Ta’rīkh Al-rusul Wa’l-mulūk // I-XI. Researched by Muḥammad Abu al-Fadl Ibrāhīm. – Cairo: Dar Al-Maarifah, 1387/1967. – V. I. – 637 p.
6. Ṭabarī. Ta’rīkh Al-rusul Wa’l-mulūk // I-XI. Researched by Muḥammad Abu al-Fadl Ibrāhīm. – Cairo: Dar Al-Maarifah, 1387/1967. 1387. – V.III. – 632 p.
7. Fu’ād Sīzkīn. Tārīkh al-turāth al-‘Arabī. Translation by Fahmi Hijazi. – Al-Riyadh: Imam Mohammad Ibn Saud Islamic University, 1991. – V. I. – 630 p.
8. Shākir Muṣṭafā. Tarikh al-Arab wa al-muarrixun. – Beirut: Dar el-Ilm Lil Malayin 1983. – V. I. – 468 p.
9. Agzamova Muhabbat Mirtoxirovna (2020) About copies, translations and editions of the work Ta’rīkh Al-rusul Wa’l-mulūk. *Academicia: An International Multidisciplinary Research Journal* 10 (4), p. 755. doi: 10.5958/2249-7137.2020.00136.6 Available at: <https://saarj.com/wp-content/uploads/ACADEMICIA-APRIL-2020-FULL-JOURNAL.pdf>
10. Agzamova Muhabbat Mirtoxirovna (2020) The scientific legacy of Abū Ja’far Muḥammad ibn Jarir ibn Yazid Ibnkathir ibn Ghalib at-Ṭabarī and the importance of Ta’rīkh Al-rusul Wa’l-mulūk. *Journal of Critical Reviews*, 7 (5), 923-925. doi:10.31838/jcr.07.05.189. Available at: <http://www.jcreview.com/search.php#>. <https://drive.google.com/file/d/1pItX8uIbnsBlzRh-4BerRXdAsSPf2dh/view>
11. Agzamova Muhabbat Mirtoxirovna (2020) About the persian translation of "Tā’rīkh ar-rusul val muluk" *Academicia: An International Multidisciplinary Research Journal* 10 (6), 416-419. Available at: <https://saarj.com/wp-content/uploads/ACADEMICIA-JUNE-2020-FULL-JOURNAL.pdf> Article DOI: <http://dx.doi.org/10.5958/2249-7137.2020.00634.5>
12. Agzamova Muhabbat Mirtoxirovna. Muḥammad ibn Jarir at-Ṭabarī is a great medieval historian. *Scientific progress scientific journal*. - Tashkent: Volume 2/ Issue 1. 2021. ISSN:2181-1601. № V соҳ. – Б. 1817-1822. Available at: [https://cyberleninka.ru/article/n/mu-ammad-ibn-zharir-at-Ṭabarīy-rta-asr-buyuk-muarrihi/viewer](https://cyberleninka.ru/article/n/mu-ammad-ibn-zharir-at-Tabarīy-rta-asr-buyuk-muarrihi/viewer).
13. Agzamova Muhabbat Mirtoxirovna. Fundamental historical events in the book “Tā’rīkh ar-rusul wa-l-muluk” by Ibn al-Jarir Al-Ṭabarī. *International Journal of Philosophical studies and social sciences*. Vol 2, Issue 2, 2022. ISSN-E: 2181-2047, ISSN-P: 2181-2039. Available at: <http://ijpsss.iscience.uz/index.php/ijpsss>

14. Agzamova Muhabbat Mirtoxirovna. The Scientific Legacy Of Abū Ja'far Muḥammad Ibn Jarir Ṭabarī. The light of Islam. Volume 2022, Issue 1, Article 4, 33-39. Available at: <https://uzjournals.edu.uz/cgi/viewcontent.cgi?article=1363&context=iiaw>
15. Агзамова Муҳаббатхон Миртохировна. (2022). Ислом тарихига оид илк манбаларнинг аҳамияти. EURASIAN JOURNAL OF ACADEMIC RESEARCH, 2(12), 1229–1235. Available at: <https://doi.org/10.5281/zenodo.7397111>