



Classification of Works on the History of Islam

Mukhabbat Mirtokhirovna Agzamova

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

E-mail: ag.muhabbat@mail.ru

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Abstract

In the early years, the formation of genres in the field of history among Muslim peoples was influenced by a number of factors. In the process of the formation of Islamic historiography, works were written in siira and maghazi, tabakot and tarojim, history, fihrist and, for example, historical traditions and events. In early times, as in any society, the main source of written historiography was oral stories and narratives.

Keywords: *Islamic History; Prophet; Historian; Source; Mukhtasar; Mufassal; Author; Tasnif; Author; Classification; Hijri; Scholar; Hadith; Tafsir; Sharia; Ahkam; Tawil; Sunnah*

Introduction

Details of past events, cause and effect are interconnected, representing a bridge between the past and the future. History is used as a field of study that studies this structure. Over time, the meaning of the concept of history expanded, and it was seen as the field of identifying events and recording the information specific to the events that occurred in the processes.

As a science that provides information about the time and place of events, the term “History” is used, which means “Qamar”, “Shahr” or “seeing the moon” in Hebrew. In Arabic, it is derived from the word “ارخ” and it means to determine the time of events according to the month, day and year, and to describe the events in sequence. According to the generally accepted definition, it refers to the presentation of information about the past activities of people and communities, showing place and time, cause and effect. It is a branch of social science that studies relationships based on documents and collections.

History cannot be separated from time. It is a system of events that took place in a specific time, period, and time, that arose in a specific place, and that happened due to the intellectual potential, goals,

and intentions of the people of their time¹. History is the study of the past, its use in the present, and the study of the past, present, and future.

Discussion

Before Islam, the Arabs approached history in their own way, and in their opinion there was a view that the position of their ancestors in social life had an impact on themselves and their children. In the Arab families and tribes that lived next to the Jewish tribes, great attention was paid to the correct knowledge of genealogy and preservation. Arabs believed in history as a strong link between the past and the present and viewed it as the driving force of human life. Therefore, pre-Islamic Arabic historiography developed in the direction of “كتاب الأنساب” – (book of genealogies) and “أيام العرب” – (Arabic days). In order to permanently remember the past, Arabs attach great importance to genealogical knowledge, protection of national spiritual values, and knowledge of customs and traditions. “أيام العرب” – (Arabic days) has also been passed down orally from generation to generation.

In the early days, Arab historians were called “Akhbari” that is, “messengers”, and they narrated historical events based mainly on oral transmission. Akhbari’s accounts of Arab kings and relations between Arabs and Persians were often regarded as reliable sources, as they were handed down orally by eyewitnesses².

Islamic historiography, which developed after the emergence of Islam, as accepted by most researchers, went through the process of formation with books of the genre of sirat, which appeared in the religious field and were devoted to the life and events of the Prophet. The main part of such works is occupied by the historical processes related to Muhammad (PBUH) and the period after him. According to the pre-Islamic tradition, a large number of illiterate people in society, the Arabs, who perform very important works with their ancestors, praising themselves above others, with poems read by themselves, calculated from tribal traditions, were delivered from generation to generation by verbally telling the most important events in the Society of that time.

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 various categories of scholars, poets, famous officials, or kingdoms. The science of “History” was developed based on oral narrations without having any imagination as a science among the Arabs. Although there are similarities in form and style between early Islamic oral history and the genealogical genre of Jahiliyya, there is a connection between pre-Islamic Arab “chronology”. Because the historiography of the period of Jahiliyyah was in the form of stories and parables, and in the early Islamic period, works were written in the style of sirat and magazi. Since the leaders in these sources were muhaddiths, the narration of events in the style of isnad and text took precedence.

During the time of the Companions, no books were written on the field of history, but some of them wrote down the information they found and passed it on to their students. By the time of the Tobeins, the history of Islam was organized according to topics and chronology, and the first works in the genre of “Sirat and Magazi” were written.

¹ N.Jo‘raev. Tarix – inson, zamon va makon falsafasi // O‘zbekistonda xorijiy tillar ilmiy metodik elektron jurnal. № 3. 2017. – b. 227–228.

² A.Hasanov. Ilk islom tarixidan ma’ruzalar. – Toshkent: Movarounnahr, 2017. – B. 23-24.

The messenger of Allah (p.a. v. the prophet in the form of a narrative, quoting the hadiths of the prophet and the instructive stories of the previous prophets and The Righteous. v.) of lifestyle and lifestyle are important in the development of the industry. Among the ancient Arabs, a special kind of memorization, eloquence, poetry, and pride in genealogy took a special place in a number of characteristics.

Various historical narratives, messages, stories, events in daily life, in particular, construction, the life of soldiers, various documents, correspondence, information about the birth and death of individuals, a number of situations such as the authority of caliphs, judges, emirs of the season during the Hajj, are included in the field of history, began to be described in related works. The translation of books into Persian, Greek, and Syriac languages influenced the increase in trips to different regions. As a result, he influenced the formation of written sources about regions, peoples, and civilizations that he did not witness.

If we look at the important factors in the creation of works of poetry, we can see that religious, political, and social reasons influenced them. Among these reasons, studying the way of life and lifestyle of Muhammad (PBUH), the interpretation of the Holy Qur'an, and the collection of hadiths, the first jurisprudential views influenced the formation of the history of Islam.

In the early period of the 3rd century of Hijri, attention to the sanad of narrations increased in all sciences. Islamic historians who lived in this period reported historical events in the style of sanad. At the end of the century, the sanads in the narration were explained in a short way, by referring to the source and the work. From this period onwards, sources such as oral narratives, written narratives, contract texts, and letters were replaced³.

Several factors influenced the formation of historical genres among Muslim peoples in the early times. As the main source for this, it is possible to refer to the compilation of various narrations as a result of the study of the stories mentioned in the Holy Qur'an, the events related to the history of the previous Prophet and peoples. One of the factors influencing this is the citation of a number of verses in the Holy Qur'an about learning from past events and learning from them.

During the formation and development of the field of Islamic historiography, there are various genres, the main of which are the following.

Siirat and Maghazi type is a genre in which the description of the Prophet's (pbuh) lifestyle is presented, and thanks to such works, the beginning of the scientific approach in Islamic historiography and the writing of biographical works were created. Over time, information about previous prophets was added to the prefaces of works in the sirat⁴ method. The life of previous prophets, the lifestyle of Muhammad (PBUH), and the era of the caliphs were added, and a new style of writing a historical work was revealed. Ibn Ishaq's "Kitab Siirat" is recognized as one of the first in this style. Ibn Ishaq, having a wider knowledge than his contemporaries, divides his work into three parts. The first part is the period from the time of Adam (PBUH) to Muhammad (PBUH), the last two chapters describe the historical processes related to the life of Muhammad (PBUH), the period of Mecca, and the period of Medina. So, we can say that writing in the genre of poetry and magazi began with Ibn Ishaq (d. 151/768)⁵. The works of this series include "Kitab Siyrat" by Ibn Ishaq (d. 151/768), "Kitab al-Maghazi" by Waqidi (d. 207/822), Ibn Hisham (d. 218/833). It is possible to include the works of "as-Sirat al-Nabawiya", "as-Sirat al-Nabawiya and ahbar al-khulafa" by Ibn Hibban (d. 354/965).

³ Ikrom Ziyu Umariy. *As-siyrat an-nabawiya as-sahiha*. – Madina: Maktaba al-ulum, 1994. – J. I. – b. 16.

⁴ Sirat is a field of religious study created by collecting, organizing, and classifying information such as oral sayings, including hadiths, reports, writings, and narrations from the early days of Islam, over several centuries.

⁵ Mustafa Fayda, "Ibn Ishaq", *DIA*, Istanbul 1999, XX, 93–96

Type of *tabaqat* and *tarojim* – in Islamic historiography, this type of works are the works in which the life stories of people belonging to various professions and groups, such as *muhaddiths*, commentators, historians, and mystics, are presented. In particular, works in this series include “*at-Tabaqat al-kubra*” by Ibn Sa’d (d. 230/844), “*Kitab at-tabaqat*” by Khalifa ibn Hayyat (d. 240/854), Ibn Qutayba (d. 276/889 y.) “*al-Tabaqat ash-shuaro*”, Ibn Hibban (d. 354/965 y.) “*Tarikh as-sahaba*”, Shamsuddin Zahabi (d. 748/1347 y.) “*Siyar A’lam an-Nubalo*” works can be mentioned.

A general type of history is – The works of the *Maghazi* method, which appeared as early Islamic historiography, were expanded and additional information was added by the historians of the later period. Although Ibn Ishaq’s “*Kitab Siirat*” was completed, Muhammad ibn Umar Waqidi’s (d. 207/822) work on the history of Islam, one of the later historians, is called “*Kitab al-Maghazi*”, but the Prophet’s (pbuh) Along with the information about his life, the historical events of the *Khulafai Rashidin* era and its aftermath are presented. The information given in the general history books was combined with the events related to the history of Islam, and works containing *sirat*, *maghazi*, *ansab*, *genealogy*, *hadith* and historical narratives began to appear. Historians Ya’qubi (d. 292/905) and Mas’udi (d. 349/956) developed Islamic historiography and wrote works containing the historical processes of the later period.

Works such as “*Kitab al-buldan*” by Ya’qubi and “*Tarikh ar-rusul wal-muluk*” by Tabari are related to the geographical situation of ancient countries, large cities and inhabitants, their lifestyle, activities, caravan routes, wars, upheavals, socio-economic and political life, various information is provided.

Tabari’s chronological description of historical events influenced the writing of works in a new style in the field. Chronologically, writing the events of the same topic under one title influenced the work of the authors of the next period, who also tried to use the same style. Especially, this method has been effectively used in the classification of information that is difficult to place in a certain historical period.

Tabari’s account of historical events presented in the sequence of years after the *Hijra* became a classic example for historians of the later period. Historians such as Ibn Miskawayh (d. 421/1030) and Ibn Asir wrote their works based on Tabari. Ibn Javzi (d. 597/1200), Abul Fida (d. 732/1331), Ibn Kasir (d. 774/1373), Ibn Khaldun (d. 808/1406), Aini (d. 855/1451 y.) many historians wrote works on the history of Islam in this style⁶. So, while later they wrote their works based on Tabari, another group of scholars wrote their works as a continuation of Tabari’s “*Tarikh ar-rusul wal-muluk*”⁷.

In the field of general history in the Middle Ages, Khalifa ibn Hayyat (d. 240/854) “*Tarikh*”, Ibn Qutayba (d. 276/889) “*al-Maarif*”, Abu Hanifa Dinovari (d. 282/895) “*al-Akhbar at-tivol*”, Yaqubi (d. 292/905) “*Tarikh al-Yaqubi*”, Tabari (d. 310/923) “*Tarikh ar-rusul wal-muluk*”, Mas’udi (d. 349/956) “*Muruj az-zahab wa ma’adin al-jawahir*”, Ibn Javzi (d. 597/1200) “*al-Muntazam fi tarikh al-muluk wa al-umam*”, Ibn Asir (d. 630/1233 y.) wrote works such as “*al-Kamil fi at-tarikh*”, Ibn Kasir (d. 774/1373) “*al-Bidaya wa an-nihaya*”.

Vafoyot type – although the “*Vafoyot*” books, which are partially similar to *tabaqat* and *tarojim* works, tell the stories of the lives of famous people, the main aspect is the works related to the recording of the dates of death of famous people. Works of this type include “*Wafayot al-ayon*” by Ibn Hallikon (d. 684/1282), and “*Al-wafi bi al-wafayot*” by Ibn Shakir Kutbi (d. 764/1362). the information provided has been included in the general history over time. In the works of many historians such as Ibn Javzi (d. 597/1200), Ibn Asir (d. 630/1233), Zahabi (d. 748/1347), Ibn Kasir (d. 774/1373) historical events are given, and at the end of each year, it gives information about people who died in that year. In this series,

⁶ Gholam Rasul, *The Origin and Development of Muslim Historiography*, 30-41.

⁷ Gibb, *İslâm Medeniyeti Üzerine Araştırmalar*, 135

Ibn Hallikon (d. 681/1282) wrote works such as “Wafoyat al-ayon”, and Abdullah ibn Safadi (d. 764/1363) – “Al-wafi bi al-wafiyat”.

Nasabnومه – due to inter-tribal competition before Islam, great attention was paid to genealogy in later times. Genealogical information specific to this period was transmitted orally from generation to generation, and during the time of Umar (r.a.), one of the caliphs, Muslims were required to register in the divan. The need to know genealogy in matters of marriage, inheritance, and endowment increased the need to write genealogical works. This series includes “Kitab al-nasabi Quraysh” by Mus’ab Zubayr (d. 236/850), “Ansab al-ashraf” by Balazuri (d. 279/892), Ibn Hazm (d. 456/1063) has works “Jumhuriat ash’ar al-Arab”.

Futuh type – contains a lot of information such as conquests during the Khulafai Rashidin period, historical events during the conquest process, information about commanders, and the geographical position of the conquered territories. “Futuh ash-Sham” by Waqidi (d. 207/822), “Futuh Misr wal akhbarikha” by Ibn Abdulkhakim (d. 257/871), “Futuh” by Balazuri (d. 279/892) al-buldan”, “Kitab al-futuh” by Ibn Asam Kufi (d. 314/926), “Futuh ash-Sham” by Yazid ibn Muhammad Azdi (d. 334/945) were written in this style.

History of provinces and cities – such works, which have an important place in historiography, discuss the role and potential of a city or region in the political, social, economic and scientific fields⁸. Works in this series include “Fazilat al-musawwara fi Makkat al-Mukarram” by Hasan Basri (d. 110/728), “Tarikh Makkah” by Abdullah Azraqi (d. 222/837), Ibn Shabba (d. 262 /876 y.) “Tarikh al-Madina al-Munawwara”, Muhammad Azdi (d. 334/945 y.) “Tarikh al-Mawsil”, Narshahi (d. 348/959 y.) “History of Bukhara”, “History of Baghdad” by Khatib Baghdadi (d. 463/1070), “Kitab al-maktabati fi tarikh ar-rijal Andalusi” by Ibn Hayyan (d. 469/1076), Ibn Asokir (d. 571/ 1175) works “Tarikh al-Damasq” can be cited.

Literary books – includes such topics as literary books with a specific cultural history, admonitions, wills and poems of famous people. This series includes “al-Bayan wa al-tobein” by Jahiz (d. 255/869), “al-Kamil fi al-lug‘at wa al-adab” by Ibn Umayr Mubarrad (d. 285/898), “Ishtiqaq” by Ibn Durayd (d. 321/933), “Kitab aghani” by Isfahani (d. 356/957), “Mu’jam al-udabo” by Yakut Hamavi (d. 626/1229), Shahabeddin Nuwayri (d. 732/1332) wrote works called “Nihayat al-arab fi funun al-adab”. Information about these Arab customs, holidays, poets, famous people and events is given.

Works on geography – books of this type contain information about events and historical topics, not only about place names and regions. The works of this series complement the information given in historical books about the places where the events took place. In the Middle Ages, Ibn Khurdadbeh’s (d. 280/893) “Kitab al-masalik wa al-mamalik”, “Surat al-arz” by Ibn Khawqal (d. 287/900), Ibn al-Faqih (d. 289/902) “Kitab al-buldan”, Istahri (d. IX-X) “al-Masalik wa al-mamalik”, Yaqt Hamavi (d. 626/1229) “Mu’jam al-buldan” works.

Shamail books – books that describe the life, behavior, and physical characteristics of the Prophet (PBUH). This series includes “al-Shamail al-Muhammadiya” by Tirmidhi (d. 279/892), “al-Anwar fi shamailin nabiyyil mukhtar” by Husayn ibn Mas’ud Baghawi (d. 516/1122), Abulfida ibn Kasir (d. 774/1373) includes works such as “Shamayil ar-rasul”.

⁸ Goldziher I., *Klasik Arap Literatürü*, çev. Azmi Yüksel-Rahmi Er, Ankara 1993. 139-141.

Conclusion

In addition to the types of works listed above, there are also works that report on historical traditions and events, such as fikrist, travelogues, and Jahiliyya sources.

Based on the given information, the following points can be made about the beginning and development of the history of Islam:

- in the early Islamic period, as in every society, oral tradition and narrations were the main sources of written historiography. For this reason, information about poems, tribal genealogies, and festivals is widely reported in early written works. The formation of various religious and political divisions and sects had a significant impact on historiography. The influence of this factor is clearly visible during the Umayyad and Abbasid periods;
- the development of poetry and the narration of information in the period of Jahiliyya led to the development of a simple and story-like description of historical processes in later periods. The works related to the history of Islam until the second half of the 3rd century A.H. consist of types of sirat, magazi, tabaqat, tarojim and futuhot. Although there was an attempt to unite with general history before Ibn Ishaq, Tabari is considered one of the historians who were able to combine it with general historiography. In this type of work, the history of the Prophet (PBUH) was shown not separately, but as a part of historical events;
- in early works on the history of Islam, in particular, Ibn Qutayba (d. 276/889), and Abu Hanifa Dinovari (d. 282/895). The chain of narrators used by historians such as Yaqubi (d. 292/905) was weakened by later historians. The reduction of attention to the chain of narrators is evident in Tabari's work "Tarikh ar-rusul wal-muluk". Tabari did not give the complete chain of narrators because he participated in the historical processes of each event or was aware of the chain of narrators. This method was later used by historians such as Tajuddin Subki (d. 772/1370), and Ibn Khaldun (d. 808/1406)⁹.

The history of Islam has been shaped by political, religious, economic, cultural, social, and artistic development since the beginning. In this regard, the formation of various Islamic sciences and the works created under its influence, as the development of Islamic history and traditions were considered important in the formation of Islamic historiography and developed organically with religious and social processes. In these processes, the information provided by Islamic historians is considered a reliable source, and the main reason for this is that the historical events are narrated based on narrations and narrated by different narrators, and specialists in the field have developed unique methods and approaches.

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⁹ Vafiy Muhammad Abdukarim. *Manhaj al-bahs fi at-tarix va at-tadvin at-tarix indal arab*. Bingazi. 1998. – c. 240–243.

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