
The Role of "Tarikhi Tabari" In the Formation of Works on Islamic History

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Abstract: A book "Tarikh ar-rusul val-muluk" by Abu Ja'far Muhammad ibn Jarir al-Tabari consists of written and oral sources. This work is unique with a wealth of historical information. The sources and many legends about historical events given in this book help to determine the history of the origin of this or that event and how close it is to the truth.

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

The work "Tarikh ar-rusul val-muluk" by Abu Ja'far Muhammad ibn Jarir Tabari is one of the most important sources of the Middle Ages and gives us a lot of information about the history of the peoples of the Near and Middle East, especially the VII-IX centuries. In this book, the author uses a variety of sources, covering historical events from the creation of the world to 915 years. Much of the information on the history of the Arab Caliphate between the 7th and 10th centuries relates to historical events in the Caucasus, Central Asia and the surrounding areas, such as Khorasan and northern Afghanistan.

Introduction. The emergence of Islamic history as a science began with works written in the late eighth century, and the ninth century, like other Islamic sciences, was a turning point in Islamic historiography. In this century, large-scale works began to be written on the basis of primary sources. Such works have a special place in the history and development of Islam in the later period. In the study of works on Islamic historiography, the initial information on which the sources were based was based on oral narrations and was later written as a written source, influenced by Siyar books and commentaries.

The main part. The sources that reflect the events of that period up to the 3rd century AH are very few, among which Ibn Jarir al-Tabari's Tarikh ar-rusul val-muluk is of great importance. The works of historians before Ibn Jarir al-Tabari have not yet reached us in full, and later historians have classified their works based on "Tarikh ar-rusul val-muluk" by Ibn Jarir al-Tabari. Tabari's "Tarikh ar-rusul val-muluk" is a historical work that describes the main events of that period, but it is also an ancient source that contains valuable information about that period from the beginning of human history to the third century AH.

In the early days of Islam, historical research was mainly based on bibliographic data, and from the 11th century onwards, many works in the field began to be written. During this period, in addition to the study of general history, the study of the history of a nation or region also began to emerge. Historians have meticulously used various methods in this regard, some of which dealt with the history of their country, while others studied the history of various categories of scholars, poets, eminent officials, or kingdoms.

The first written documents on the history of Islam began with the process of writing the hadiths of the Prophet pbuh. Tabari tries to present the written sources in a unique style in his work. In particular, the isnads in the narrations refer not only to oral sources but also to the author. In the book, he refers to the fact that Muhammad ibn Ishaq is taken from Kitab al-Maghazi, using the words “told us Ibn Humayd, told us Salama, told us Ibn Ishaq”.

Some of the works used by Ibn Jarir al-Tabari in the preparation of his works were Ibn Ishaq's Siyrah and Wahb ibn Munabbih's “Kitab al-Muqtada” from the commentaries and Siyrah books written by Ibn Abbas's disciples. Information on Persian history is given in the books of Abdullah ibn Muqaffa and Hisham ibn Kalbi translated from Persian into Arabic. Hisham Kalbi used information from pre-Islamic Arab history and the ancient history of Iraq from Ibn Ishaq, Wahb ibn Munabbih and Muhammad ibn Ka'b from Qurazi. Ancient reports on the end of Roman history, the Roman state, and the Byzantine Empire, however, were based on written sources from the Christians of Damascus. Muhammad s.a.v. Most of the reports are from Ibn Ishaq, with the exception of Abban ibn 'Uthman ibn Affan (d. 105/723), Urwa ibn Zubayr (d. 91-101 / 710-720) and Shurahbil ibn Sa'd (d. 123/741), Musa ibn Uqba (d. 141/758) used the narrations of Asim ibn Umar ibn Qatada (d. 120/738) and Ibn Shihab Zuhri (d. 125/742). It is narrated on the authority of 'Umar ibn al-Asadi that the Caliph Rashidin and Riddah marched. Abu Mihnaf Azdi (d. 157/774), al-Madani (d. 235/850), Waqidi, Umar Shabbi (d. 264/877) and Ibn al-Kalbi received information about the events of Siffin and Jamal. Awan ibn Hakim Kalbi, Abu Mihnaf Azdi, Madani, Waqidi, Umar ibn Shabba, Hisham al-Kalbi and Ahmad ibn Zubayr used the narrations to cover the history of the Umayyads. Information about the history of the Abbasids was given by Ahmad ibn Haysama (d. 279/892), Madani, Umar ibn Rashid, Hasaym ibn Adi and Waqidi.

Instead of conveying the messages he received from his mentors, Tabari acted as a bridge to bring all the oral and written sources of that period together in a general way and to the present day. Ibn Asir, in the preface to his book “al-Kamil fi-t-Tarikh”, I begin my work using Tabari's “Tarikh ar-rusul wa-l-muluk”. Definitely refer to this source. I took everything that the scholar wrote, and I did not even ignore the comments”.

Abu Ja'far Muhammad ibn Jarir al-Tabari's book, “Tarikh ar-rusul wa-l-muluk”, is not only valuable in that it is filled with information on long histories, but also provides information about the causes of historical events and how true they are.

Ibn Asir (d. 630-1232) wrote “al-Kamil fi-t-tarikh” in a general historical style, which is recognized by the author as one of the most reliable historians of the Middle Ages. The work discusses the events up to 302/915 and relies on Tabari's “Tarikh ar-rusul wa-l-muluk” as the main source.

In the introductory part of his work, “Tarikh ar-rusul wa-l-muluk”, he describes the concept of “history” as “the field in which a person's actions work at a particular time and place”. Continuing his thought, he dwells on the fact that he began this work in order to write about the history of the prophets, rulers and caliphs, who arrived on the basis of his own narrations, and the events of historical processes.

The author began writing the work in 290 AH (903) and finished it in 303 AH (915-916). The work describes the historical processes from the creation of the world to 302 AD on the 22nd of Dhu'l-Hijjah. He was awarded the titles of “Abul Muarrikh” and “Sheikh ul-Muarrikh”.

Known as a great historian in the Islamic world, Tabari gives a description of historical processes up to 302/915, eight years before his death. Ibn Hallikan recognizes the history of Tabari as the most accurate history.

Conclusion. This work of Tabari embodies the information in these works, illuminating

works that were written before him, but which for some reason were lost. His work, which still serves as a bridge between the past and the future, is recognized as an important source for historians of later times.

The history book "Tarikh ar-rusul wa-l-muluk" contains a series of isnads based on the information of the narrators, historical events and events, and is recognized as the first encyclopedia of Islamic history.

He created a historical encyclopedia by combining legends about historical processes. Citing several narrations pertaining to a historical event, he does not cite his own views as to which of them is preferable and more accurate.

The book is an informative work on pre-Islamic history, with a description of historical processes under the title "Events of the Year". We can see that this method of Allama was used by the scholars of the later period as an example in the historical works they wrote.

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