

WORKS AND THEIR FEATURES OF THE SĪRAH AND MAGHĀZĪ DIRECTIONS ON THE EARLY ISLĀMIC HISTORY

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Abstract

The article deals with the scientific and cultural environment of the Arab Caliphate in the early Middle Ages and the history of its important branches. The Abbasid dynasty that ruled during this period paid special attention to the scientific environment. During this time many important works were written in the field of history and literature. Historians such as ‘Urwa ibn az-Zubair, Muḥammad ibn Shihāb az-Zuhrī, Wahb ibn Munabbih, Mūsā ibn ‘Uqba ibn Abū ‘Ayyāsh wrote their first works. In the ninth century, historians such as Muḥammad ibn ‘Umar al- Wāqidī and Muḥammad ibn ‘Ā’id classified works in the science of magnetism. This article gives you a brief overview on the features, style and current state of the art. After the work of the poet, the direction of the siren is discussed. It provides information on early medieval historians and their works.

Keywords: Abbasids, Baghdad, Hārūn ar-Rāshīd, Ma’ mūn, History of Islām, Maghāzī, ‘Urwa ibn Zubair, Wahb ibn Munabbah, Muḥammad ibn Shihāb az-Zuhrī, Mūsā ibn ‘Uqba ibn Abū ‘Ayyāsh, Muḥammad ibn ‘Umar al- Wāqidī , Muḥammad ibn ‘Ā’id, sīrah, Muḥammad ibn Ishāq, ‘Abd al-Mālik ibn Hishām, Shams ad-Dīn adh-Dhahabī

Introduction

In the ninth and tenth centuries, one of the most important states in the Middle East was the Abbasid¹ state, which was dominated by a single Arabic language and Islāmic faith, although it was inhabited by people of different nationalities. During the Umayyad² period, the socio-economic

¹ The Abbasids are the descendants of ‘Abbas ibn ‘Abd al-Muṭṭalib (ra), the uncle of the Arab Caliphate dynasty (750–1258) and Muhammad (pbuh).

² The Umayyads are a dynasty of the Arab Caliphate (661–750). Its founder was Mu‘āwiya ibn Abī Sufyān, a nobleman of the Quraysh tribe of Makkah.

position of the Arabs was strengthened over other nations. Because the Arabs had more political positions and property than the people of other nations. However, in the Abbasid state, the influence of other nationalities, such as Persians, Turks, and Khorasans, increased as a result of their various levels of support and assistance.

Another aspect that distinguished the Abbasids from the Ummah was that they were patrons of science. The Arabs made it a habit to bring the material and spiritual wealth of the occupied countries with them. During the reigns of Ja'far al-Manṣūr (754-775), Hārūn ar-Rāshīd (786-809) and Ma'mūn (813-833), among the Abbasid caliphs, were focused on bringing ancient manuscripts and great scholars to Baghdad, the center of the caliphate[1:28].

In short, during the Abbasid period, much attention was paid to the development of science. This was especially the case in the 3rd / 9th century AD, during the caliphate of Ma'mūn. During this period, along with astronomy, medicine, and the science of handasa, positive results were achieved in the study of sciences such as tafsīr, ḥadīth, kalām, jurisprudence, and Islāmīc history.

In the early Middle Ages, most historical works were written by ḥadīth scholars. Because the subject of these works is mainly to cover the life and work of Muḥammad (pbuh), they are called maghāzī and sīrah. Works on Islāmīc history cover a wide range of styles and fields.

Maghāzī is a plural of the word "gaza (raid)" and the battles in which the Prophet (peace and blessings of Allah be upon him) took part are called raids. The works in this direction include not only the military campaigns in which Muḥammad (pbuh) took part, but also the history of the military unit, sariyas, sent by him. There were twenty-seven gaza (raids) and forty-seven sariyas or more.

In the second half of the first century AH / late seventh century AD and the beginning of the eighth century, some of the tābi'īn³ began to write in the Magistīcal direction. The works in this direction are not only in the field of Islāmīc history, but also the first written sources written by Muslims. According to Kashf al-Zunūn by Ḥājī Khalīfa (1609-1657), 'Urwa ibn Zubair (d. 713) was the first to write in the Maghzi direction[2:1749]. He was followed by scholars such as Wahb ibn Munabbah (d. 728), Muḥammad ibn Shihāb az-Zuhrī (d. 742), 'Āṣim ibn 'Umar ibn Qatāda (d. 738), and Mūsā ibn 'Uqba ibn Abū 'Ayyāsh (d. 758). He wrote a work in the Asian direction.

Manuscripts of these historians have not yet been identified. Information about them is given in the works of Muḥammad ibn Ishāq (699-769), Muḥammad ibn 'Umar al-Wāqidī (747-823), Ibn Sa'd (784-845) and Ibn Jarīr Ṭabarī (839-923)[3:41].

'Urwa ibn az-Zubair's 'Al- Maghāzī covers some aspects of the life of the Prophet (peace and blessings of Allaah be upon him), including the beginning of the revelation, some of the gaza, and important historical events. As the book was written in response to questions from the Umayyad court, details of the expeditions and the isnad of ḥadīths on the subject are mentioned. 'Urwa ibn az-Zubair's information is reliable. He narrated the details of the events from his mother Asma bint Abū Bakr, his father Zubair ibn 'Awwām, his brother 'Abd Allāh ibn Zubair and his aunt Aisha bint Abū Bakr. 'Urwa ibn az-Zubair's 'Al- Maghāzī also describes the Ridda wars⁴ that took place after the death of Muḥammad (pbuh) and the battles of Qādisiyyah⁵ and Yarmouk⁶. [4:25]

³ Tābi'īn means "obedience" in the dictionary. The term refers to Muslims who saw the Companions of the Prophet (pbuh) as "tābi'īn" or "tābi'īy".

⁴ The Battle of Ridda - After the death of Muḥammad (pbuh), some Arab tribes refused to pay zakat on the pillars of Islām. The wars that Caliph Abū Bakr waged with them were called the wars of Ridda.

⁵ The Battle of Qādisiyyah was fought on December 2, 636 between the Arabs and the Persians. The Arabs won.

⁶ The Battle of Yarmouk was one of the most important battles between Byzantium (Greece) and the Arab-Muslim army for the region of Damascus. It took place in August 636 on the banks of the Yarmuk River in the Middle East.

Muḥammad ibn Shihāb az-Zuhrī in the work of "Al- Maghāzī" tried to clarify the information of 'Urwa ibn az-Zubair with additional ḥadīths. He was one of the first to write the history of Muḥammad (pbuh) and mentioned pre- Islāmic events. Muḥammad az-Zuhrī followed a historical sequence in narrating the events. In early medieval Arab culture, events were widespread in a poetic style. Therefore, az-Zuhrī used the method of narrating events through poetry. After the historian in the work of "Al- Maghāzī" mentioned important events in the life of the Prophet (pbuh), Abū Bakr (ra) became the caliph during the time of the rashidun caliphs⁷, the introduction of the divan system, and the compilation of the Qur'ān. The assassination of 'Uthmān (ra), the caliphate of 'Alī (ra), the events of Jamaāl⁸ and Ṣiffīn⁹, and the transfer of the caliphate to the Umayyads [4:27].

The works of 'Urwa ibn az-Zubair and Muḥammad ibn Shihāb are free from the exaggeration used by later historians. Also, the narration of Isra'iliyyat narrations¹⁰ and fabricated ḥadīths was not widespread during this period. Wahb ibn Munabbah had a great influence on the penetration and development of the Islāmic sciences in Israel. In the work of "Al- Maghāzī", he focused on the myths and legends of the ancient Jewish covenant. Through them, he tried to interpret the verses about the prophets mentioned in the Qur'ān. Therefore, the fourteenth Egyptian historian Muḥammad ibn 'Abd al-Raḥmān al-Sakhāwī described Wahb ibn Munabbah: "His narrations are not typical of the style of reliable historians" [4:31].

Another of the first works written in the Maghāzī direction was Kitāb ibn al-Maghāzī by Mūsā ibn 'Uqba (d. 758), and Yaḥyā ibn Ma'īn (d. 848) and Aḥmad ibn Ḥanbal (d. 780). 855) and ḥadīth scholars such as Mālik ibn 'Anas (711-795) have recognized it as one of the reliable sources [3:42]. Mūsā ibn 'Uqba was born in Madinah and learned the science of magic from Muḥammad ibn Shihāb az-Zuhrī. In his book, he mainly referred to the ḥadīths narrated by the ḥadīth scholars of Medina. Ḥājji Khalifa, the author of Kashf al-Zunūn, also said that Mūsā ibn 'Uqba's book Al-Maghāzī was a reliable work [2: 1749]. Most medieval historians quote from the work of Mūsā ibn 'Uqba. The last quotation from the work of Muḥammad Baqshish al-Maghāzī states that it was narrated in the 16th century historian Ḥusayn ibn Muḥammad Diyārbakrī (d. 1559) in "Tārīkh al-khamīs fī aḥwāl anfas nafīs". He published the work in 1994 using quotations [5:11].

Al- Maghāzī, written in the ninth century by Muḥammad ibn 'Umar al- Wāqidi and Muḥammad ibn 'Ā'id (767-847), has a special place in terms of its scope and significance.

Muḥammad ibn 'Umar al- Wāqidi was born in Madinah in 747 and learned the science of ḥadīth from Imām Mālik. In 796, al-Wāqidi moved to Baghdad. Yaḥyā ibn Khālīd al-Barmakī, the minister of the Abbasid state, praised his scientific potential and appointed him a judge in Baghdad. al-Wāqidi wrote works in the field of history, such as "al- Maghāzī", " Fath al-Afrikiya", "Fath al- 'Ajam", and "Fath al-Shām". Historians and ḥadīth scholars have differing views on his scientific work. Ḥadīth narrators such as Aḥmad ibn Ḥanbal (780-855), Abū Dāwūd Sijistānī (817-819), Abū Ishāq Volume jani (796-872), Abū 'Abd al-Raḥmān al-Nasā'ī (829-915) narrated it from false narrators. criticizes

⁷ The rashidun caliphs were Abū Bakr Siddiq (632-634), 'Umar ibn al-Khaṭṭāb (634-644), 'Uthmān ibn 'Affān (644-656) and 'Alī ibn Abī Ṭālib (656-661) rashidun, that is Called the "rightly guided" caliphs.

⁸ The event of Jamal is a battle that took place in 656 between the army of Caliph 'Alī (ra) and the army of Basra led by Ṭalḥa ibn 'Ubayd Allāh, Zubair ibn 'Awwām and Aisha bint Abū Bakr (ra). It is called the Jamal incident because of the fierce battle in front of the camel on which Aisha (ra)'havdaj(covered camel seat) was placed.

⁹ The Battle of Siffin was fought in 657 between the Kufis led by Caliph 'Alī (ra) and the Shamīs led by Mu'āwiya (ra). The Siffin Plain is located on the banks of the Euphrates River.

¹⁰ The narrations of Isra'iliyyat are the narrations of the previous ummahs and prophets who passed on to the Jews and Christians.

[6: 112]. ‘Abd al-‘Azīz ibn Muḥammad Dorovardi (d. 803), Muṣ‘ab az-Zubair (773-851), Muḥammad ibn ‘Aḥmad az-Zuhali (788-871), Abū Bakr as-Soghani (d. 990) and others. He testifies that al-Wāqidī was a reliable muḥaddith [6: 107-109]. Shamsiddin adh-Dhahabī, in his description of al-Wāqidī, acknowledging his talent, states that of the six reliable collections of ḥadīth, there is only one ḥadīth narrated from al-Wāqidī in the work of Ibn Majah [7: 162]. ‘Abd al-‘Azīz al-Dawri (1919-2010) praised al-Wāqidī's Al-Maghāzī and considered it superior to Muḥammad ibn Ishāq's As-Sīrah in terms of style and sequence of historical events [4:35].

About the work of Abū ‘Abd Allāh Muḥammad ibn ‘Ā’id "Kitab al- Maghāzī" Shams ad-Dīn adh-Dhahabī gave information in his books “Mīzān al-i’tidāl” [8: 589], “Al-Kāshif” [9: 183] and “Taqrīb al-Tahdhīb” [10: 858]. The work served as an important source for historians. ‘Alī ibn ‘Asākir (1105-1176) “History of Damascus”, Muḥammad ibn Muḥammad al-Yamuri (1272-1334) known as Ibn Sayyid An-Nas “Uyun al-asar”, Ismā‘īl ibn Kathīr (1301- 1372) “Bidāyah wa al-nihāyah”, Ibn Ḥajar al- ‘Asqalānī (1371-1449) used the work of Muḥammad ibn ‘Ā’id in the books “Al-Iṣābah” and “Fath al-Bārī”. Al-Asqalani's words, such as "I found the answer to this question in the book of Ibn ‘Ā’id," and "as narrated by Ibn ‘Ā’id," indicate that he had a manuscript of Muḥammad ibn ‘Ā’id. [11:15] However, no research has been done on the manuscript, which has survived to the present day.

Most of the works in the field of magic were written in the VIII-IX centuries. After that, writing in this direction is relatively rare. In Kashf al-Zunūn, Ḥājī Khalīfa mentions that in the 11th century, historians such as Ibn Abdulbarr al-Qurtubi (d. 1071) and ‘Alī ibn ‘Aḥmad al- Wāḥidī (d. 1076) wrote in the magical direction [2: 1747].

In the middle of the VIII century the writing of historical works in the direction of sira began. The word sira (السيرة) in the dictionary means a biography of a person. The term is combined with the word nabawi (النبي) to refer to written sources that provide information about the way of life of Muḥammad (peace and blessings of Allah be upon him). Dr. Muḥammad Tanahi (1935-1999) describes the word sīrah as follows: The word al-Maghāzī is also used with it”[3:43].

Works of the sīrah direction also mention historical events before the birth of the Prophet (pbuh). They talk about the political, social and religious situation in Mecca and Medina at that time. For example, ‘Abd al-Mālik ibn Hishām's As-Siyra an-Nabawīyyah deals with the origins of the Arabs, the history of paganism among the Arabs related to ‘Amr ibn Luhay, the story of Abraha and the Elephant, and the digging of the well of Zamzam.

Historians such as Muḥammad ibn Ishāq, Ma'mar ibn Rashid (d. 771), and Najih ibn ‘Abd al-Raḥmān al-Madani (d. 787) were the first to write in this direction. Manuscripts of the works of Ma'mar ibn Rāshid and Najih ibn ‘Abd al-Raḥmān were not found during the research. Muḥammad ibn an-Nadim (d. 990) and "Al-Fihrist" [12: 136,138] and Shams ad-Dīn adh-Dhahabī's "Siyar a'lām al-nubalā'" [13: 100] books. One of the oldest surviving works on the sīrah is Muḥammad ibn Ishāq's Kitab "as-siyra val-mubtada wal- Maghāzī". The chapters in Ibn Ishāq's work can be divided into three groups.

They are:

1. Mubtado - the period before the revelation of prophethood to Muḥammad (pbuh);
2. Mab'as - the period from the time of the revelation to Muḥammad (pbuh) to the time of his migration to Madinah;
3. Maghāzī - The time from the migration to Madinah until the death of the Prophet (pbuh).

Ibn Ishāq compiled and edited earlier works on the subject of the Maghrib. Therefore, in addition to the authentic ḥadīths, there are also narrations from Israel in the book. In writing the history of the time of Muḥammad (pbuh), Ibn Ishāq referred to the narrations of the ḥadīth scholars of Medina. He used Israel in the history of the prophets. Although the work is mentioned in many sources, the available manuscripts have not been completed [14: 9].

The most famous work on the siren after Ibn Ishāq is the book "As-siyra an-Nabawiyya" by 'Abd al-Mālik ibn Hishām (d. 833). Although Ibn Hishām is well-known in the sources as a scholar of history, information, poetry, grammar and lexicography, there is not enough information about his teachers and works. Ibn Hishām, who re-arranged Ibn Ishāq's "Kitab as-siyra wal-mubtada wal-maghāzī", became famous for this work. The historian based his work on a copy of Ziyad ibn 'Abd Allāh al-Bakka'i, one of the most reliable narrators from Ibn Ishāq, known as Kufi-Baghdadi, and added additions when necessary. Over time, the work became known as "Sirat ibn Hishām" or "Tahdhīb ibn Hishām". Historians such as Shams ad-Dīn ibn Khallikān (1211-1282), Shams ad-Dīn adh-Dhahabī (1274-1348), Ismā'īl ibn Kathīr (1301-1373), Shams ad-Dīn as-Sakhāwī (1427-1497), Muḥammad ibn al-Imad (1623-1679) recognized this work as the most reliable and best sīrah work on prophet Muḥammad (pbuh)'s life. The work survived to the present day and was published in Cairo (1978), Beirut (1987), and Tonto (1995) [14:10].

Ibn Hishām's "As-Sira al-Nabawiyya" has four independent commentaries, three of which have been published. The most comprehensive commentary is the work of the Andalusian ḥadīth scholar 'Abd al-Raḥmān ibn 'Abd Allāh as-Suhaili (d. 1185) entitled "Ar-rawd al-unuf fi sharhi al-Sīrah an-Nabawiyya li-Ibn Hishām ". It was published in Cairo during 1967-1970 [15: 464].

Writing in the direction of sīrah continued in later periods, beginning in the VIII-IX centuries. 'Alī ibn 'Aḥmad ibn Sa'īd (d. 1064), Jawami 'as-siyar, Ibn Sayyid an-Nas, "Uyun al-asar fi fununi al-Maghāzī vash-shamail was-siyar, Ismail ibn Kathir's As-sīrah an-nabawiyya", by Ibn ad-Dayba 'al-Shaybani (d. 1518)) "Subul al-huda var-roshad fi siyrati khayril-i'bad", Nuriddin 'Alī ibn Ibrahim Halabi (d. 1634) "Insan al-uyun fi siyrati al-Amin al-Ma'mūn" are recognized as unique sources of sīrah ¹¹.

Although the magical and siren directions differ in naming, they have similar historical styles. In addition to covering the history of the Gazas and the Sariyya, his works include the history of the prophets, the socio-political processes before the birth of Muḥammad (pbuh), the Prophet's (pbuh) childhood, and containing his activities in Mecca and Medina.

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