CHAPTER I

ARAB HISTORIOGRAPHY IN THE MIDDLE AGES

The survey of the origin and the development of Arab historiography, particularly, from pre-Islamic and early Islamic period is a task of exhaustive and complicated study, because the material upon which an investigation is to be based is insufficient, defective and not very reliable. Further, the material available of whatever kind is disproportionately concerned with the southern Arabs who lived comparatively a settled and civilize life. They established kingdoms and made wonderful progress in industry, commerce and architecture. They developed such a high society in which intellectual output would have been of enormous importance. But unfortunately, the major part of their history either has not been recorded or has not reached us. We are unable to know, on the basis of true historical evidence, even the near past of the Yemenite Arabs. Our source of knowledge about them is of two kinds, the first one comprises the Ḥimyarite inscription; the second comprises the traditions which were later incorporated into the works of Wahab b. Munabbah, 'Ubayd b. Shariya, Hamadhāni and of Nashwan al-Ḥimyari. The language of the inscriptions is generally called Ḥimyarite which was also termed as Musnad by the Arabs.

The Himyarite inscriptions which are often mentioned in al-Iklib and rediscovered in recent times by a host of Western travellers and distinguished scholars are most valuable from historical point of view. "These inscriptions recently discovered and deciphered are, in all 3000 in number, extending in date as far back as the seventh century B.C." It is inferred from these inscriptions that four principalities came into existence between 1200 and 527 B.C. They reveal us a hazy historical picture of the eighth century B.C. till seventh century A.D., and some of them describe the virtuous and vicious acts and throw light on the system of land revenue, fortification and battles. Most of them bear religious character except few which were meant to commemorate great and heroic deeds. It is relevant to note that there is an inscription which bears the date 113 B.C. which indicates that the Arabs had an idea of time-reckoning. It also reveals the consciousness of history among the Arabs.

But here two questions arise; was the Himyarite language alive during the sixth century A.D. and did the Arabs, living in the seventh century A.D., know the Himyarite language? The first question, in fact creates doubt and we cannot hold a positive opinion; because if it was alive during the sixth century it would not have completely disappeared at the inception of Islam. There must be some evidence of the existence of some persons knowing the

language and using it for practical purposes. But we know there is not a single evidence which can support that the language was in use at that time. Further, we possess a book of Abraha the Yamnite governor, which bears the date 565 A.D. and was not written in the Himyarite character. This suggests that the language had been dead since long before Islam.

The above mentioned reasons do not enable us to accept the claim of Wahab b. Munabbah, Shábi, Ubaid b. Shariya, Muhammad b. Kab al Qurţ and Ibn al-Kalbi that they knew the language very well. Their claim may be characterized as an extravagant proclamation of their scholarship. This doubt is further strengthened, owing to the fact, that "neither the names of the Himyarite monarchs, as they appear in the lists drawn up by Muhammadan historians, nor the order in which names are arranged can pretend to accuracy. If they are historical persons at all they must have reigned in fairly recent times, perhaps a short while before the rise of Islam, and probably they were unimportant princes whom the legend has thrown back into the ancient epochs and has invested with heroic attributes. Anyone who doubts this has only to compare the modern lists with those which have been made from the material in the inscriptions." It is relevant to quote a famous historian

al-Hamadhahni, who frequently inserts such traditions in favour of having acquaintance with Himyarite character by the early Arab scholars. He states that most of the people who claim to have knowledge of Himyarite character are groping in the dark and have not true knowledge of it. Himyarite character of whose examples are presented in Al-Fihrist and al-Iklil was no more understood by any Yemenite scholar.

Although we are deprived of recorded material which can throw light on the historical consciousness of the Yemenites, a lot of oral traditions and Folklore have been preserved for us. They were committed to memory by the Yemenites and were recorded and expanded by the scholars in the second century A.H. The events related to the seventh century A.D. are comparatively recent and near to the period in which the literary activities received imp.

It is a fact that some Yemenite clans did remember their heroic deeds. These actions would have been of political and cultural nature and they might have been considered as a common asset and heritage. There are some historical evidences which prove that the Yemenites possessed high culture and civilization during these days, so it was natural for them to have vivid memory of their past.

When Islam spread throughout the Arabian Peninsula the Northern Arabs achieved political supremacy over the south. This political situation caused a social and cultural strifes between the descendants of Adanān and Qahtān. These strifes broke out into major conflicts during the reign of the 'Umayyads, and did not confine only to the areas of political and economic interests but their influence extended to the sphere of learning and culture. The Arabs of the North, proud of their past and contemporary political superiority, began to record their tribal traditions. Thus the literature of اَيّام and انساب were the direct products of this new situation which received further encouragement by the 'Umayyads in later times. The literary initiative of Northern Arabs stirred the minds of the southern Arabs and paved the way for literary creation. The Yemenites who had, since long, an established cultural and civilizational traditions and, in fact, excelled their counterpart, started to collect and record their remembrance which were incorporated into the works of Wahb b. Munabbah, Ubaid b. Shariāh, Ibn al Kalbī and of Al-Ḥamadhānī.
Beside the extant traditions, the Yamnites invented stories and fictions in order to establish cultural, political and military superiority over their rivals. It was the main cause for the production of the Yamnite folklores. One of the reasons to hold the above opinion is that a striking similarity exists between the Ayyam literature and that of Yamnite folklores. It is a distinct feature of Ayyam that each "Yum" battle-story contains a good portion of verses which are, in most cases, relevant to the incidents, but sometimes, the verses have nothing to do with the main theme. The same pattern is followed in the Yamnite folklores. This identity suggests that these folklores were not only the production of Islamic period but they were created in the fashion of the Ayyam literature.

Contrary to the Yamnites, the Arabs of Hira known as Manadhira had written documents and treatises pertaining to their genealogy, social affairs, military adventures and biographies of their chieftains. It is held that some of the historians of the Islamic period utilized them, especial Hisham al-Kalbi saw the records which were preserved in the temples of Hira. But nothing survived which could throw light on historical thought of the Arab in Hira.

The Arabs who lived in Hijaz, Najd and Tihama did not have written records of their past. But there were oral traditions

which were related to believes, rituals, social customs, and institutions. The traditions centred round the tribal wars and feuds which reflected their moral feelings and the sense of Murū'ah. Every tribe expected each of its members to memorise the glorious deeds performed by their ancestors. Thus every tribe owned oral literature and tried to keep it safe, pure and intact. These traditions were kept in mind through prose, but a considerable portion of verses were also introduced because poetry was considered as the most effective means to memorise the accounts. These verses were invented and supplemented with the main theme without considering the co-relation with the actual event. Sometimes, these verses were added in the middle of the story and upon sometime at the end of the account. It all depended whether the inventor participated in the war or not. In the former case the participation was by all means, quite possible, and in latter, his absence from the war may be considered self-evident. Anyhow these verses made the whole body of a "Yaum" very powerful and lively. After lapse of time people accepted them as a real and indispensable element of the "Yaum." They were transmitted generation after generation and thus the Ayyam literature was orally preserve. There is chance of the spurious and forged elements to have been added to the Ayyam literature and concrete evidences of forgery have been pointed out. But we cannot deny the historical importan which it has already achieved as the only source of our knowledge
about the pre-Islamic Arabs. It is due to this fact that the men of letters have been attaching great significance to Ayyām literature.

The Ayyām literature which was a collection of oral traditions and common property of a tribe was committed to writing during the second century A.H. and genealogists, lexicographers and historians took equal interest in it.

Beside the Ayyām, the Ansāb was another very important subject which engaged the attention of the pre-Islamic Arabs. Every tribe paid extreme attention in preserving its genealogical line. Strict and careful means were employed in keeping it pure and correct. In this effort, the main consideration involved was the feeling of superiority and a sense of pride against other

tribes. Therefore every tribe considered its fundamental responsibility to attach highest importance to the common heritage which was the abiding force between the individuals of a tribe.

An important question arises in this connection: Did the Ayyām literature and the Ansab implicitly or explicitly imply the existence of a historical sense on the past of the pre-Islamic Arabs? The Ayyām literature was not intended for historical material but its main object was to entertain the listeners and provide them with recreation. However we are not in a position to state that they had no relation with the fact; they had, and many big events had actually happened. But they lacked continuity and were devoid of time-reckoning. The style and form of the Ayyām literature has influenced the form and character of Arab historiography and became an indispensable part of Arab historical literature.

On the other hand, genealogical literature came into existence in order to preserve the purity of a clan. If genealogical pedigrees were forgotton it would have implied the destruction of social and political system of that particular tribe. For this reason genealogies, probably based on faint consciousness of history, were carefully preserved.

The histories of the neighbouring nations.

It is but natural to hope that the Arabs should have known even to a little extent, the affairs of those nations and countries.
which were their immediate neighbours. The border of Roman provinces in Asia met the north-west of the Arabian Peninsula where the Arabs settled down for many centuries and established relation with them. But it is surprising to note that the information about the Romans which Arabs possessed does not bear a very historical character. This can be inferred from the material recorded in historical books.

On the other hand, the Persians had direct contact with the Arabs. Their relation, throughout the ages, was varied nature and comprehensive character. But in spite of this fact, the information which the Arabs possessed and recorded in their books are not very reliable. Especially those which belong to pre-Sasanid period. It shows that the Arabs had accepted whatever they heard or was supplied to them. The reason of accepting, whatever was available, was that they did not develop a critical sense. They lived in such primitive age in which superstition and creduality ruled the mind. This was one of the reasons that provided conducive environment for the fiction to enter the oral literature of the Arabs. Besides, the historical books which were translated into Arabic during the Abbasids did contain legends, tales, which became a part of historical literature.

Advent of Islam.

The advent of Islam was a very epoch-making event in Arabia. It opened a new era not only in the history of Arabia but in the history of the world as well. It revolutionised social, political
economic and moral life of the Arabs, and the whole Arab culture underwent a great change and reformation. This revolution took place in physical arena as well as in mental sphere of Arabia. It is a fact that Islam was a new message to the Arabs and the Holy Qur'an preached new faith, new values and new Ideals to them. The Qur'an viewed the world and its past achievements acquired by the human will from a new angle. It attached new importance to the past events. It did not review thoroughly the past history of the nations — because it was not a book of history, but some famous events were selected and mentioned. They were referred to by the Qur'an in order to bring into light the moral values involved in them. To achieve this objective, the Qur'an has mentioned some nations of the world and the big events which occurred. This way of the Qur'anic thinking induced the Arabs to inquire about the nations and the happenings.

Another contribution, which the Qur'an, by its universal and global attitude, made to the Arab mind, was an introduction of universalism, which the Arabs, for the first time, came to know. The Qur'an preached basic eternal concepts with which a number of prophets were sent to the different nations. This approach of the Qur'an was a successful attempt to enlarge the mental horizon of the Arabs.

The Qur'anic universal view of history underlying the narratives of Prophets found a good response from the Arab mind. They began to inquire into the history of the past nations and
Prophets. This was a first step towards taking interest into the history of Prophecy itself, which showed to Arab mind a world in which many nations lived with their rise, fall, vice and virtues. The history of the Prophecy which achieved important positions in literary activities during the first century A.H. was the direct result of this new consciousness inspired by the Qur'ān.

Since the Qur'ān is a book of guidance for the moral and the spiritual life of a man; it has preached certain basic principles for the guidance but it was not enough, living example of those principles was needed who could well practice them in his life and could show the actual manifestations of those teachings. For this no one was better than the Prophet himself. He tried with great success to live up these ideals which are prescribed by the Qur'ān. Moreover, the life of the Prophet was considered as an explanatory supplement to the Qur'ān. Therefore it achieved great importance for the Muslims.

With the advent of Islam the Arabs felt their unique role in the context of the world history. They realized that the time had placed them in an eventful and revolutionary process through which they had to pass and to play an important role in the world. The excellent political achievements which they gained in terms of military conquests awakened historical consciousness in their minds which provided a great momentum for the development of Arab historiography. For the conquests which they scored against the well-organised and mighty power of the world were not ordinary in the significance and results. At this juncture, when the
Persians and the Romans kneeled before the Arab sword, this would have struck the Arabs with wonder and awe. It would have been a novel experience to them which would have induced them to produce historical literature which could perpetuate their heroic achievements.

Umar—the second Caliph fixed the year in which the Prophet migrated to Madina for time-reckoning. Before this, the Arabs did not follow any set pattern for the fixation of date. This decision of Umar directly facilitated for maintaining the records in historical continuation.

The political expansion of the Arabs resulted into the growth of a new social and administrative institutions. At the very beginning of the first century when military operations were and being conducted successfully in Persia, Iraq, Egypt, it became imperative to establish "Divans" so that the number of soldiers, the clans to which they belonged, might be registered with a detailed family background. It had become essential because the salary of a soldier was to be fixed according to the status of a tribe to which that soldier belonged.\(^1\) This situation stimulated

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1. The policy of distributing allowances also was changed during the reign of Umar. Now the scale of allowance was revised and fixed according to the gradation of accepting Islam. Those who first accepted were granted more than the later acceptees. Those who embraced Islam and migrated to Medina were given more allowances than those who embraced Islam after Hijra. Further, the preference was given to those who fought as a muslim in Badr against those who accepted it after Badr and so on and so forth.
for the keen study of the genealogical pedigrees. A number of scholars started to take interest in this field. They collected large information, sifted it and later recorded it. Thus genealogical literature came into existence which enriched and expanded the activities of historiography.

The system of Islamic government, particularly its financial organization also proved as one of the factors in speeding up the pace of history writing and its development. For the value of income received through the conquered lands varied from one country to another. It all depended on the nature of its annexation. The political and social dealing with the conquered nations were not similar too. They differed with the situation arose at the time of the conquest. This, along with the financial system, led to search into the history of the conquests.

The above survey which aims at tracing out the origin and the development of Arab historiography bears eloquent testimony of two distinct intellectual currents flowing side by side in the field of Arab historiography. One represents Islamic trend, namely, Muhaddithin; while the other, based on tribal outlook which was expressed through Ayyam literature. These two trends in fact represented two separate intellectual currents which existed in Islamic society. Each developed itself at different centres; as Medina became the centre of Muhaddithin's thoughts while Kūfa and Basra became the centre of Ayyam trend. These cities gradually became famous as the centres of all cultural and civilizational activities throughout the Islamic world.
After the death of the Prophet a group of scholars began to take interest into his sayings and the actions which were considered as the source for/guidance of life and legislation. The interest in Hadīth continued to develop and the class of Muḥaddīth which consequently emerged out started to record Hadīth material. People took interest in the Ghazawats so that the feelings of pride and greatness would have been aroused by recalling the deeds of the Prophet and his companions.

Maghāzī means the wars in which the Prophet participated in person, but this definition does not strictly apply to the material recorded in the books of Maghāzī. Because there were and are many books which have included every aspect of the Prophet's life since the beginning of the Revelation. The study of Maghāzī was started as a supplement to the study of Hadīth according to some scholars but many differs with this opinion. They think that Maghāzī literature flourished independently. It was not originated as a part of Hadīth. Besides, it is interesting to note that the early writers of Maghāzī were also interested in Hadīth and they applied the same rules in determining the authenticity of a Maghāzī tradition and attached importance to the criticism of the transmitters.

The political, social and religious factors, discussed so far, became a compelling force for the origin of Arab historiography. We notice that a beginning in recording oral traditions during the reign of Muʿāwiyyah has been made. But we
do not know exactly which was the first historical book written by the Arabs. A group of scholars is to be considered as a possible forerunners in this field like Ziad b. Abih 53 (672) A.H. Dabal al-Nassabat al-Bikri (60, 679 A.H.) Abd-Allah b. Abbas 68 687 A.H., and Ubaid b. Shariat al-Jurhami 70 689 A.H. Ibn Nadim records that Ziyad wrote a book on the Mathalib al-Arab. Perhaps it contained geographical information of which nothing is preserved. A book of Dabal called "Al Tazafur wa al-Tanasmur", is also mentioned by Ibn Nadim. It is thought that the book contained literary information. Abd-Allah b. Abbas also compiled some works which were utilized by later historians but no particular book has survived.

Ubaid b. Shariat was a distinguished scholar and story teller. He was called by Muáwiyah to join his court. Ubaid readily agreed to the request and reached Damascus. He lived with the Caliph

1. Ibn Nadim, Al-Fihrist, p. 58, 59.

2. Ibn Nadim, Al-Fihrist, p. 89.

for many years and delivered discourse to him. Muādiyāh asked one of his secretaries to compile the discourses under the name of Ubaid b. Shariāh.¹

The book of Ubaid holds great importance in connection with the development of Arab historiography. It throws light on cultural condition in which the Arabs lived during the very early of Islamic era. This can be witnessed in the stories, genealogy and names etc. We notice that he mentions a name in Arabic which follows its equivalent in Hebrew or Syriac². The authorship of the book as is attributed to Ubaid is denied by the learned F. Krenkow. His argument is based on the evidence drawn from the contents of the book itself. He goes even to the extent of denying the existence of Ubaid. He holds that the book was written by Ibn Hishām, Al-Berqi or Muhammad b. Ishāq, in order to supplement Kitāb al-Tijān of Abd al-Malik b. Hishām.³

The above mentioned books were compiled at the very early of Islamic period and preceded the books of Sīra and Maghāzī. The Arabs besides religious motives, looked upon the Prophet as a

¹ A part of the book entitled, Akhbar Ubaid b Shariat al-Jurham, Fl Akhbar al Yemen w Ashaariha w Ansabiha was discovered and published from Hyderabad in 1347 A.H.
hero who united them and created such a suitable phenomenon in which they found themselves able to conquer their neighbouring lands; therefore when the Prophet died, the new generation Tabīḥi started to record the history of the Prophet and his campaigns. The first names in this respect are of Abbān b. Uṯmān and Urwah b. Zubair.

Abbān b. Uṯmān b. Afīn 105-95 (723-713), was a scholar of Hadīth and jurisprudence. It is held that he was the first compiler of Magḥāzī. He transmitted his information of the campaigns to Mughīrah b. Abd-al Rahmān. Ibn Sād reports that Mughīrah has received Magḥāzī from Abbān. But from the available information it is inferred that Abbān’s account of Magḥāzī was not preserved in the books of Sīra and consequently it fell into oblivion.

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1. He was born not later than 20 A.H. because in the year 36 A.H. he was grown up enough to take part in the campaigns which Aisha, Taḥa and Zubair undertook for avenging the murder of Uṯman. In later years, he took no part in politics and lived a peaceful life. But it is recorded that ‘Abd al-Malik appointed him governor of Medina in 75 A.H. on the recommendation of Abbān’s predecessor. Abbān held the post for seven years till 83 A.H., when ‘Abd al-Malik deprived him of the post. During the term of office some distinguished men like Jabir Ibn Abd allāh, Muḥammad b. Hānafiya and ‘Abd allāh Ibn Jafar died in Medina and Abbān performed the funeral services. The date of his death is variously reported. But 96 or 105 A.H. may be taken as more appropriate dates.” Josef Horowitz, The earliest biographies of the Prophet and their authors “Islamic Culture”, Vol. 1/536-37, 1927. Ibn Sād. Al-Ṭabqāt Vol. 5/112-113.
Urwah son of the most distinguished companion of the Prophet was among one of the four jurist of Medina. He was exclusively interested in Hadith and Maghāzī. His love for knowledge has been confirmed by Hishām the son of Urwah. He reports, "after burning the book of Fiqh on the day of Harra" he used to say in regret, "had he not spoiled them they would have been dearer to him than his family and the wealth." He kept himself aloof from politics and had good relations with the Umayyad court in Damascus. He has written the first book of Maghāzī whose fragments are still extant in the works of Ibn Ishaq, Wākī, Tabari, Ibn al-Āṯīr and Ibn Kathīr. These are the oldest material on the topic.

Urwah did not confine only in recording the accounts of the Ghazawāt but he included information pertaining to other aspects of the prophet's life. For instance the beginning of the

5. Urwah b. Zubair b. al Uwwam was born either in 23 A.H. or 29 A.H. He was brought up into a family of high status of Medina. Hadith and Maghāzī was the field of his interest. He loved poetry and developed good taste of it. The number of his teachers is very large and his students were also innumerable. He died in 93 or 94 or 96 A.H. according to various reports." Al-dhahābī, Tarajim al-Rejāl, p. 40-48, Abu Nuaim, Ḥilyat al-Awliya Vol. 2/178. Siar Alam al-Nubla Vol. 3/8 Safwat al-Safwa, Vol. 2/47-49.
Revelation, the event of Migration to Ḥabša were narrated too. This suggests that his book contained different aspects of the Prophet's life. Most of the traditions pertaining to Ghazwat were in form of despatch's sent to the Caliph Abd al-Malik in compliance with his questionnaire.

One of the characteristics of Urwah's writings is that he does not always follow 'Asnad' chain in describing the event. Some of the letters sent to Abd al-Malik were written without the chain. Sometimes he has mentioned the chain; for example the traditions concerning the beginning of the Revelation and the migration were stated with chain. Perhaps the "Asnad" chain was not strictly observed during the time of Urwah. He has written in lucid, simple, and effective language.

The source of Urwah is very original namely Aaisha, and his family. Most of the accounts related to Zubairids are recorded on the authority of Urwah. Further it is to be noted that Urwah acquired some original documents written and sent by the Prophet to the people of Hejar, Zaraa b. dhī yaza and Abd allāh b. Jahash.

It is also to be remarked that Urwah occasionally quotes verses because he was a lover of poetry and had good taste of it. Beside Maghāzi, Urwah was interested in the history of the pious Caliphs. For example Al-Ṭabarî has recorded the account of Qādasīyā and Yermūk on the authority of Urwah.

After Urwah the famous biographer Muhammad b. Muslim b. Shihāb al-Zuhrī (741-124) deserves mention. He was pupil of Urwah and the first transmitter of his Maghāzi as well. He made relentless efforts to acquire Medāmi traditions and then recorded them. After studying his traditions, one may note that al-Zuhrī was the first who has given the "Sira" distinct form and characters. He has started the book with the few accounts of pre-Islamic period pertaining to the Prophet's life. Then important events of the Prophet's Meccan life are narrated. This precedes Hijra, conquests

2. The date of his birth is variously reported. Mizzi says that he was born in 50 A.H. while Khalifa, Ibn Bukair and Waqīdī hold 51, 56 and 58 respectively as the dates of his birth. He died in 123 or 124 A.H. Al-Dhahabi, Tarajim al-Rijal, p. 73-74, Al-Bukhari, Tarikh al-Kabir, Vol. 1/220-21.
3. He wrote a book on the biography of the Prophet by/advice of Khalid b. 'Abdallāh al-Qusari. He further suggested him to write a book on North Arabian clans. He started it but was never completed. Asfahānī, Al-Aghani, Vol. 19/59. "Qurra b. 'Abd al-Rahmān refers to the same book when he states",

"لم يكن للزهري كتاب الأئتماب نسب قومه"

Tarajim al-Rejal, p. 68.
of Mecca, and description of the deligations sent abroad or received by the Prophet. Before mentioning the Prophet's illness and death, he has furnished other accounts about the life of the Prophet and he is particular to the dates. Beside the Sira, some other books are reported to have been written by Al-Zuhri. But it is regrettable to note that none of his books has survived. The available material of his writings is only to be seen in the work of later historians.

Some writers of later period have collected the Ahadith of Al-Zuhri from Hadith books based on Zuhri's records and arranged them in a book entitled Al-Zuhriyat.

The available material from the works of Sira suggests that al-Zuhri did not confine only to Maghazi but he included the whole life of the Prophet. The elements of Israiliyat were also included into the accounts. One of the most characteristics of 1


2. Josef Horovitze, the earliest biographies of the Prophets and their authors, Islamic Culture, 1928, Vol. 2/49-50.


"و ان حدث عن النبي و أهل الكتاب لقت لا يحسن الا هذا"
Al-Zuhri's Maghazi is that, for the first time, he has assimilate several reports about the same event, into a single body includin all names of the authorities. This was a bold step of Al-Zuhri which may be considered as a great contribution in the field of Arab historiography. This method was followed by later historian when they had to investigate historical informations and arrange them. It is also to be observed that al-Zuhri wrote a book on Ansab for the first time which was later utilized by Muṣab b. Zubair in his Nasb-Qurash. Al-Zuhri has, sometimes, followed Asnad and dropped it at some places. He has introduced verses into the accounts.

Al-Zuhri did not like to conceal his knowledge and distributed his books among the people. He takes pride in diffusing knowledge. The style of his writings is very simple and beautifu

2. Dr. 'Abd-al-Azīz al-Bouri, Drasat An Muarrīkhīn Al-Ārāb.
7. Al-Bahābī, Ṭahām al-Rejal, p. 69, ed. Dr. August Fischer Leiden 1890.
8. Yūnus has been advised by al-Zuhri in the following words:

"قال الذهري: يا أباك وظللت الكتب فقلت ماغولها قال حسبا عن أهلها"

Urwah and Al-Zuhri have made valuable contribution to the development of historiography. Their books can be considered as pioneering works in the field of historical literature. In addition to this, a growing interest of the commentators in the Qur'ān also played an important role in furthering the progress of historical literature. For most of the Qur'ānic Suras have close relation with the affairs of Muslims. Therefore it became essential to record those events which had especial relation with a particular Sūra. Moreover, the administrative requirements such as organizing the offices and systematizing taxes urged the government and the people to record all the relevant material. A growing respect to the Ulmas in the society also became a great stimulus for the acquisition of knowledge.

The traditions of Urwah and Al-Zuhri which still partly survive, give us reason to think that spontaneity and simplicity were two distinct characteristics of their writings. We rarely find exaggeration which became an essential characteristic of the writings of later historians. It is also to be remarked that we do not notice the fatalistic view which dominated the minds of the Umayyad scholars.

With the death of Al-Zuhri, a new generation comes forth in which Mūsā Ibn Aqaba, Māmār b. Ḥashid and Muhammad b. Ishaq are to be mentioned. They have enriched the biographical literature.
Mūsā Ibn Ḥaḡa Ibn ʿAbī Ayyāḥ (758 A.D. – 141 A.H.) was one of the scholars of Maghāzī. He compiled a book on the subject which was handed down to the coming generations by his nephew, Ismāʿīl b. Ibrāhīm (158 A.D. – 774 A.H.). The book does not survive except its excerpts which contain one or several Ahādīth from each of the 10 (Ajza) parts of the book. It is preserved in the Prussian State Library of which the original text with German translation has been published by Elvord Suchav in 1904. From the available extracts it is inferred that he did not confine only to Maghāzī but also dealt with the topic of Hijrah. Ibn Ṣad has utilized it through his teacher al-Wāqīdī. The latter one has also borrowed various accounts from the book and recorded them in his Kitāb al-Maghāzī. The fragments scattered throughout the pages of Al-Tabaḥqūt and Kitāb al-Maghāzī clearly show that Ḥaḡas Maghāzī did contain the lists of the immigrants to Ḥabsha, of the participants in the pacts of Ḥaḡa, and of those

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2. Aloy Springer was assured in Damascus that a copy did exist of which he was, however, unable to obtain a sight. Josef Horovitze, The earliest biographies of the Prophet and their authors, Islamic Culture, Vol. 2/165.
3. Ibid.
5. Josef Horovitze, the earliest biographies of the Prophet and their authors, Islamic Culture, Vol. 2/166.
who took part in the battle of Badr. Ḥaqaba turned to this particular topic in order to present the list of the real participants because he saw that Sharahbil b. Sad enlisted false names as the participants.

Ibn Sad and Al-Tabari are among those who derived information from the book of Ḥaqaba. Most of the information which were copied by Tabari are in connection with the period of the pious Caliphs and the Umayyad. It is also mentioned that Ḥaqaba took interest in the history of Jahiliya too.

The above discussion presents the following points. Firstly, he has furnished the lists and turned his attention towards the history of the pious Caliphs and at the same time he recorded information pertaining to some of the Umayyad Caliphs. Secondly he was very strict to Asnad contrary to his predecessor; Some exceptions are also found. He utilized the works of former authors like Ibn Abbas and at the same time original documents

1. Ibn Sad, Al-Tabaqat, Vol. 2/1, 3/1.
were consulted too by him. He has recorded verses in his book and it had chronological dates.

Another biographer in line is Mamar Ibn Rashid who was born at Basra about 96 A.H. (714 A.D.). He spent major part of his life in search of knowledge and died while he was in Yemen in 154 A.H. (770 A.D.). Ibn Nadim reports that Mamar wrote a book named Kitāb al-Maghāzī. His book has not survived except in fragments which are preserved in the books of Al-Waqīdī, Ibn Sad, Al-Baladhuri and Al-Tabari. It can be inferred from the fragments that Mamar did not confine his interest only to Maghāzī but he paid attention to Biblical stories which Tabari, later, has included in his Ta'rikh. He has also recorded few accounts of pre-Islamic period concerning the Prophet. Mamar has recorded some accounts about Uthmān and Mu‘āwiya which are preserved in the books of Ibn Sad and Al-Tabari.

6. Ibn Nadim, Al-Fihrist, p. 94.
Mutamar Sulaiman b. Tarkhan al-Tamimi was a resident of Basra. He died in 143 A.H. (760 A.D.). Though he is not mentioned as an author in the books of early writers, even then he is frequently referred to by Al-Tabari. Von Kremer discovered a manuscript containing the Maghazi of Al-Waqidi of which the last portion is a fragment of Tarkhan's Maghazi. It is entitled السيرة الصحيحة which begins from the page 360 and ends at 437 page.1

We are unable to judge from the extant part whether he included the history of Jahiliya, the history of the Prophet in Mecca, in his book or restricted himself to Maghazi alone. Though the world induces us to think that probably he included the Meccan period of the Prophet's life. Al-Tabari quotes two traditions each refers to the creation of Adam2 and to the burning of Ibrahim3. No more tradition is copied by Al-Tabari until the period of Uthman wherein Al-Tabari again quotes some accounts of Al-Fitna.4

3. Ibid. Vol. 1/266.
The most eminent and the third in line of Al-Zuhri's disciples is Muhammad Ibn Ishaq (464–580 A.D., 87–1058 A.H.). He sprang from a family of Muwallī. He wrote Kitāb al-Maghāzī which surpassed all the former books in many respects. Though the original book in a complete form does not survive, yet its major portion are preserved by the famous Ibn Hishām in his book Sirat Ibn Hishām. It was held that the original Ms. did exist in Constantinople in kupru library but Prof. Horovitze, after accurate examination, denies it. He thinks that it is a copy of Sirat Ibn Hishām.

The reason/writing the book is reported thus "one day, Ibn Ishaq came to Mansūr-the Caliph. His son Mehdi was sitting infront of him. Mansur asked Ibn Ishaq, "do you recognize the boy?" He replied, "yes." He is the son of Amīr al-Mu'minin, the Caliph ordered him, "go and write a book for him starting

1. Yasār the grandfather of the author was probably a Christian Arab who was taken prisoner at the fall of Ain al-Tamr in Iraq in the year 12 A.H. He was sent to Medina where he embraced Islam and consequently was set free. He had three sons among whom Ishaq was the father of Muhammad. Muhammad was probably born in 85 A.H. He was interested in Hadith from the very early of his age. He repeatedly visited to learned scholars like Aasim Ibn Umar, Abdallah Ibn Abi Bakr and Al-Zuhri. He undertook vast journey of Alexandria, Kufa, Al-Jazira, Rai and Baghdad where he died in 150 or 151 A.H. He was buried in the Khai'zuran Cemetery, Yaqut al-Hamavi, Irshad-al-Arib Vol. 6, p.399-401. Josef Horovitze, the earliest biographies of the Prophet and their authors, Islamic Culture, Vol. 2/169-172. Ency.of Islam, Vol.11, p.389-39.

with the creation of Adam till the present day." Ibn Ishāq obeyed the order, wrote the book and brought it to the Caliph. After seeing the book, Mansūr said to him, "0, Ibn Ishāq, it is too lengthy, go and abridge it." The Caliph kept the big one in his library. But Johann Fuck does not accept the view in his excellent monograph — Muhammad Ibn Ishāq. After thorough discussion based on strong arguments, he is of the view that the book was written in Medina instead of Baghdad or Al Hems, before the author came to the court of Mansūr.2

The original book-Kitab al-Maghāzi was divided into three parts—al-Mubtada, Mubath and Maghāzi. The first part dealt with the history of the Prophecy, the second dealt with the youth of the Prophet and his career in Mecca, while the last one treated of the Medani period. The first section of the book was, to a great extent, deleted by Ibn Hisham, though al-Ṭabarī preserved in major portion of it in his history and the great commentary of the Holy Qur'ān. Al Azraqī has recorded informations pertaining to the history of Mecca from the first section. Ubaid b. Sharia also copied some traditions from the book.

1. Ibn Hisham, Sirat, p. 6.
The first part of the book was divided into four sections; the first contained information from the creation of the world till Isa. This part almost has been neglected by Ibn Hishām. He does not copy from this section. For the source of this section Ibn Ishaq has relied on the Qurʾān, the traditions of Waḥb b. Munabbah and those of Ibn ʿAbbās. Statements of Jewish and Christian scholars, and traditions from Behilical texts were also included. The second part of Mubtada' contained the account of the immediate ancestors of the Prophet and the Meccan cults. It is to be mentioned that Asnād is rarely found in this part.

The second part-Al-Mabath comprises the prophet's life in Mecca, migration and, probably, first year of his life in Medina. The number of Asnād increases in this section. Ibn Ishaq chiefly relies on his Medani teachers whom he has mentioned in order. Original documents have also been furnished which distinguish Ibn Ishaq from other biographers. He has recorded a number of lists of those persons who embraced Islam by the preaching of Abū Bakr, of those who migrated to Ḥabsha and later returned. Many other lists have also been furnished. The third part begins with the history of the Prophet's life in Medina till he died. He has strictly observed Asnād in this part. His


his authorities are Medani teachers among whom Al-Zuhri. Asim b. Umar and 'Abd allâh Ibn Abu Bakr deserve special mention. He has again furnished the lists in Maghâzi section. He furnishes a list of those who fought at al-Badr, of those who fell at Uhûd, of those who took part in the wars of the Trench, Khaibar, Mûta and Ta'if. The list of immigrants who returned from Habsha is again furnished.


One remarkable element which Ibn Ishaq introduced into his Maghâzi is a considerable number of verses which are in most cases fabricated. He has furnished them without ascertaining their veracity.

Ibn Ishāq may be considered as a confluence in which all the three historical currents came to submerge. The Ḥabar characteristics which were represented by Wahb b. Munabbah, Ubaid b. Sharah and the Yamāni scholars influenced Ibn Ishāq. He incorporated Yemenite stories and legends in the first part of his Sira. Further, the characteristics of the historical writers of Medina which were developed by the Muhaddithin and the jurists of Medina were embibed by Ibn Ishāq. The Medani school has laid a great emphasis on Asnād and gave basic importance to scientific evaluation of the material. Moreover, it enlarged the scope of its interest which was in the beginning confined to the Sira and Maghāzi, and included the history of the pious Caliphs and the Umayyād. The third school established in Iraq and later represented by Awāna and Abu Mikhnaf seems to have influenced the historical thinking of Ibn Ishāq. The Iraqi school was founded on a wide concept of history in which jāhiliya and Islamic trends met together and received equal importance. Especially the history of the Caliphs attracted more attention which has given Iraq the most prominent place for the history of the Caliphs. It is due to this reason that we find detailed accounts of Iraq in historical books. Ibn Ishāq has shown a keen interest in incerting verses within the account and takes interest in the history of Caliphs too. It is reporte that he wrote a history entitled kitāb al-Khulfa which is lost except few sentences which are preserved in the history of Al-Tabari.

From these sentences it is inferred that the book contained the accounts not only of the period of the pious Caliphs but of the Umayyads too.\(^1\)

Ibn Išāq has been criticised due to his certain defects. For example, it is held that he relies too much on "Ahlal-Kitab." Secondly he records spurious verses in large number. He has committed many mistakes in describing genealogical pedigrees, because he does not assess and evaluate the authenticity of the sources and perhaps he was himself conscious of the negligences.

Another author of great repute is Abū Mašar al-Sindi (776-77 A.D. - 170 A.H.) whose Maghāzi has been preserved in fragments by Al-Wāqīḍī and Ibn Sād. Abū Mašar belonged to Sind which was at that time under Islamic rule. He was sent to Medina as a slave and was sold there. He, later, came under the possession of Umm Musa bint Mansur a bride of the Caliph Mansūr. This lady set him free. Khalīfa Mehdi took Abū Mašar from Medina to Baghdad and patronised him. He died in 170 A.H. (786 A.D.) and was buried in the great cemetery of Baghdad. His funeral prayer was led by Hārūn.

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"علَف بالا حداث والسير واحد الحدثين وتوافق إيلام الحاوري"

Ency. of Islam, Vol. 1/100.
Ibn Nadīm states that Abū Māshar wrote a Kitab al-Maghāzī which contained the material pertaining to the whole life of the Prophet. Beside the Maghāzī, Abū Māshar wrote a Tarikh which terminated at 170 A.H. shortly before his death.

Abū 'Abdallah Muḥammad Ibn Umar al-Waqīḍī (823-748 A.D./207-130 A.H.) takes a big step towards the development in the field of historical studies. He wrote a number of historical books of which the majority has lost. His Kitab al-Maghāzī is completely preserved. The first third portion of the text was discovered by Vone Kremer in Damascus and was published from Calcutta in 1855. An other incomplete and one complete manuscripts of the book are preserved in British Museum. Al-Waqīḍī collected the material from his Medani teachers who were either


2. He was born at Medina in 130 A.H. and had surname—Al-Waqīḍī after his grandfather al-Waqīḍī. He was Mowla of Abdallah Ibn Burād Aslāmī. He professed Shīʿ doctrines. He migrated to Baghdad where he was appointed Qādī in the eastern suburb and later, Māmūn conferred upon him the same honour in Asqīr al-Mehdī in the Suburb of Baghdad. Māmūn treated him in great respect. After death, he left behind a library of six hundred chest full of books. These books were sold for two thousand Dinarīs. Ibn Iṣḥāq, records that two servants of Al-Waqīḍī used to write day and night. He wrote 28 books among which most of them belonged to historical subject. Al-Fihrist, p.98 Yaqūt, Iḥrād al-ʻArib, Vol. 7/58.

natives of Medina or settled there. This means that al-Wāqīḍī represents Medani school and because of this fact the accounts concerning the life of the Prophet in Medina, are very lengthy and comprehensive. Al-Wāqīḍī avoids to furnish verses in his book. He has utilized documents, records of the edict, and treaties issued by the Prophet from time to time. Al-Wāqīḍī has acquired these official material from his predecessors. He has pursued a fixed order in presenting the material. For instance, he records chronological dates of setting out of the expedition from Medina and of its return. Then he describes the accounts of the campaigns. He quotes Qurānic Sura in connection with event to which it referred. He furnishes the list of those persons who were appointed administrators of Medina in the absence of the Prophet from the Capital.

Al-Wāqīḍī was extremely conscious of Asnād and, unlike Ibn Ishāq, he was strict to it and tried by all means to a

2. Ibid, p.11.
3. Ibid, p. 43, 126-133.

"قال استلخت رسول الله ابنا لبنته بن عبد المنذر على الدنداة ثلاث مرات

"بدر التحال، وبن قينقاع، وفهاري في ذي الحجة

Al-Waqidi further reports the appointment of Ibn Umm Maktum.

"قال استلخت رسول الله على المدينة ابن أم مكرم فكان يجمع بهم ويخطب إلى

جنب البئر ينجلس البئر عن ساره"

Al-Waqidi, Kitab al-Maghazi, p. 184.
certain Asnad. Moreover he investigated the dates of the events in which they occurred. Another distinct characteristic of his Maghāzi is that the element of Qissa was not allowed to enter in. It is remarkable that he visited battle fields to ascertain the information and thus he prepared the lists of the participants in the Battle with careful examination.

The list of Al-Waqidi's books shows that he wrote books on other historical subjects like Al-Ridda, Maqta-ul-Uthman, Siffin, Jamal, Fatūh al-Shām and Fatūh al-Iraq. The most important book of Al-Waqidi was al-Tarikh al-Kabir which contained important events of Islamic history in annalistic order and at least, it terminated at the year 179 A.H. Though the book does not survive, its fragments have been preserved by Al-Tabari in his book. Another important book of Al-Waqidi was Kitāb-al-Tabaqat which has become a model for the similar work of his student Ibn Sad. Ibn Sad has enormously copied the accounts from the book of Al-Waqidi.

A remarkable compiler of the Prophet's biographies is Muhammad Ibn Sad (844-784 A.D. - 230-168 A.H.) known as the

2. Ibid., Vol. 10/639.

The study of Maghazi and biography of the Prophet which was in the beginning confined in Medina, now extended to other parts of the Islamic world. A large number of books were written in Yemen, Iraq, Syria during the second century which unfortunately could not survive.

The study of Hadith and its collection enhanced the interest in historical studies. For, Hadith consisted of the sayings and the actions of the Prophet which had close relation with the experiences of the whole Muslim community. Therefore the experiences of the community also became the subject of interest for the jurists who were to formulate their laws on the experiences of the Prophets' companions. Another element which contributed to the development of historiography was genealogy which received great encouragement under the Umayyads. They revived the importance of Ansab and encouraged it for the political and social motives. The result of this encouragement was that a large number of Akhbarids, lexographers and genealogists appeared in the second century. They started to compile, according to the field of their choice, a huge information about pre-Islamic and early Islamic periods.

The first man who is of great importance in this respect is Abu Mikhnaf (774 A.D. - 157 A.H.). Though he had interest in "Sira" or "Maghazi," yet he took especial interest in genealogy, Fotūh and Akhbar. The list of his writings comprises 33 books including monographs. These books are mentioned by Ibn Nadim which indicate his manifold activities and scholarly achievements. Though we know his books have not survived, they were utilized by Al-Tabari and Al-Baladhuri. It is to be noted that Al-Tabari for the accounts of Iraq and Civil Wars, has relied on the works of Abu Mikhnaf who did great labour in collecting the information from various original sources. Al-Tabari has preserved such original documents in his history.

For the accounts of Siffin, Abu Mikhnaf mostly confined in his clan Azd, while Tamīn, Tai and Kinda tribes served as a reservoir of information to Abu Mikhnaf. He has recorded such


2. Ibn Nadim, Al-Fihrist, p. 93.

accounts which go back to Kufa. For example Abū Mikhnaf has relied on Shabi. Abū Mikhnaf represents Iraqi view in the selection of the accounts and he had sympathy with the Alwids, but at the same time, he did not side any party while handling the material.

A contemporary of Abū Mikhnaf was Awānah Ibn al-Hakam (764 A.D. - 147 A.H.) who lived in Kufa - the capital of Iraq. He was interested in genealogy, history and developed a taste of poetry. He wrote two books, Sirat Mu'awiyah wa Banī Umayyah and Kitāb al-Tarīkha. It is thought that the former one was the history of the Umayyads in which the accounts of the dynasty were recorded in chronological order. The second book probably contained information pertaining to the pious Caliphs, Al-Ridda and the Conquests.

Though Awānah lived in Kūfa, he maintained his close relation with Syria. His tribe Kalb which was an ally of the Umayyads served as a medium through which he received private information about the Umayyads. Awānah has felt pride of the

2. Awānah died in 147 A.H. Ibn Nadim records;
3. F. Rosenthal, A history of Muslim historiography, p. 79.
4. J. Wellhausen, the Arab Kingdom and its fall, p. XIV.
5. Dr. Aziz al-Dowri, Drasat an Mowal-Rekhin al-Arab.
Relation of his tribe with the Umayyads. He generally prefers Syrian traditions to the Iraqi. This opinion is inferred from those traditions which represent the Umayyad view—that is to say, a fatalistic tendency in interpreting history. The Umayyad rulers patronized this view for their political motives. The Medani and Iraqi traditions were also recorded by Awānah which sometimes go against the Umayyad interest. This attitude of Awānah shows that he did not owe allegiance to any group. The traditions of Awānah have come down to us through Ibn al-Kalbī, Maqāinit and they have acquired them either from Awānah himself or through his writings.

Naṣr Ibn Muzāhim was also from Kufa (827 A.D. - 212 A.H.) Since he was shei so his basic interest was in those topics which were relevant to the Sheids. For example the events of Jamal, Maqtal Husain, Maqtal Hūjir b. ʿĀdī, and Mukhtār were favourite topics upon which he wrote. His major works have been lost but the extant book Kitāb al-Sifrīn helps us in understanding his attitude. The list of his works furnished by Ibn Nadīm shows that he had inclination towards the Alavīds. He has recorded

3. Yaḥyū mentions,
such traditions in his book which are against Mu`awwiya and they support the cause of Ali.

The historical book of the storytellers and all the characteristics of this literature were assimilated into the works of Madaini (839-752 A.H./226-135 A.H.). He collected extensively the works of previous authors and sifted them and after examining them, arranged in better form. The list of his books furnished by Ibn Nadim is very lengthy. It consists of at least two hundred forty five books. He wrote on every important topic beginning with the biography of the Prophet till the history of the Abbasid.

Madaini surpassed all his predecessors in regard to his research and critical approach towards the material. He applied Hadith method in evaluating the account and tried hard to test the chain of an account. Therefore, he has been considered more reliable than his predecessors and recorded more Medani traditions than others. He has preserved the accounts of Basra in connection with the Khārjids, Futūh and of Mawara al-

1. Ali b. Muhammad b. Abdallah b. Ali Saif Abū al Hasan was one of the famous historians of the third century A.H. He was a client of Qurash family of Abd Manaf. He was born in 135 A.H. at Basra. He has been a student of the theologian Mummar b. Al-Ashath. Here he become interested in literature and history. He lived for a short period in Medina but later he moved to Baghdad where he was closely associated with Ishaq b. Ibrahim al-Musali in whose house he died in 225 A.H." Ibn Nadim, Al-Fihrist, p. 100-102 Ency. of Islam, Vol. III, p. 81-82.
Nahar. Almost all the accounts pertaining to Basra and Khurāsān in Tarikh al-Tabari have been taken from Medāinis books.

Madāinī as a scholarly historian adopts a balanced attitude in selecting and treating with the material though he was sympathetic with the Ābbāsid, as Wellhausen mentions, "He takes up altogether the Ābbāsid standpoint and from it describes the fall of the Umayyads and the rise of the blessed dynasty." But even then he was considered a reliable and had become a valuable source to the coming generations.

The importance of genealogy again had increased under the new political situation, the Umayyad patronised its study. Records were prepared and complete registers of the genealogical tables were prepared by the order of Walīd al-thānī. There were many reasons for a renewed interest in genealogical studies among which the economic one was very important. The distribution of monthly allowances which was based on tribal system, required a comprehensive register. The rehabilitation of the tribes in new emerging cities also speeded up the studies of genealogy because the problem of the settlement was planned according to individual tribe. It is also to be noted that the political conditions were being influenced by the tribal feuds. So it also contributed to the development of the genealogical literature.

1. Wellhausen, The Arab Kingdom and its fall, p. XV.
Therefore, the political, economic and social forces provided great stimuli for a wide-spread interest in genealogical literature. The šubūbiya movement also strengthened the above mentioned forces.

The genealogical material has been preserved through poetry. Poets prefaced their poems with introductory informations which was later utilized as a historical material by the historians.

The first genealogist who attracts our attention is Abū Yeqzan 805-190. He wrote a number of treatises on the subject but none of them exists. Some fragments are available in the works of later historians.

Muhammad b. Saib al-Kalbi (763 A.D.-164 A.H.) and his son Hishām b. Muhammad al-Kalbi are two great figures of Arabic literature, who did excellent service to Arab culture and civilization. Muhammad b. Saib al-Kalbi had great interest in genealogy and history. He relied only on those persons who were expert of genealogy of their individual tribe. Besides, he

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2. Ibn Nadim, Al-Fihrist, p. 94.
3. Ibn Nadim, Al-Fihrist, p. 95.
quoted Naqāʻid in his books. He has been criticized by the traditionists and they called him a fanatic shei even then his importance in the field of genealogy has not been minimised.

Hishām Ibn al-Kalbī (819 A.D. - 204 A.H.) has surpassed his father in scholarship and research. He incorporated not only the information of his father pertaining to genealogy but he made valuable addition to it. His book Jamharat al-Nasb partly preserved in British Museum served as a rich material to the later genealogists. But al-Hamādhānī considered the book defective in respect of the Yemenite genealogy.

He extended his interest to other topics of historical studies. The history of Prophets, the history of pre-Islamic Arabia, the battle days and Iranian history became his main topics. Thus Hishām al-Kalbī represents a wide-concept of histor. For the history of the Prophet, he derived information from "Ahlal-Kitāb". His treatizes pertaining to the histories of Persia and Hira have been prepared on the basis of those information documents and records which were found preserved in the Temples of Hira. He acquired them and utilized them. The informations pertaining to Persia were derived from the above mentioned records. Oral tradition were also recorded by him.

1. Ibn Nadim, Al-Fihrist, p. 95-98.

"قال حمد بن سعد كتاب الواقئي هو هشام بن حمد بن سائب بن بشر عالم بالنسب واختيار العرب وآيامها ومواليبها ووقائعها اخذ عن أبيه وعن جماعته من الرواة"
It is relevant to note that Hishām might have been well versed in Persian language. His approach towards the material was a scientific and critical.

Muṣab b. Zubair (860-847 A.D./234-33 A.H.) was a great scholar of Ansāb. He wrote two books on the subject. His Al-Nasb al-Kabīr does not exists while Nasb Qursīn is extant. This book is considered as the best one on the subject. His main authorities are Al-Zuhrī, his father Zubair, and other family members. He rarely quotes other authorities.

Haytham Ibn Adi (821 A.D.-206 A.H.) did combine historical and genealogical literatures together, and his book Tarikh Ashrāf al-Kabīr is an example of it. He prepared it according to genealogy. He wrote an other book, perhaps first of its kind, Tābaqat al-Fuḥa wāl-Muhaddithin. Substantial account of local interest, particularly about Kūfah and Basra, have been preserved in his two books. A third book is also mentioned by Ibn Nadim which was written by our Haytham. It's title was

"توفى مصعب بن عبد الله يوم الاربعاء ليوم خليفا من شوال سنة ۱۳۳ وله ست ۱۰ وسمون سنة كذا ذكره ابن ابي خيشه وله من الكتب كتاب النسب الكبير وكتاب

Ibn Nadim, Al-Fihrist, p. 110.

عالم بالشعر والأخبار والنتائج والمنابع والمآثر والانساب وكان يطلبه في نسبه توفي

سنة ۱۳۴ وله من الكتب المتوفية كتاب المثل، كتاب العمر، كتاب بيوتات تريث كتاب

الدوله، كتاب بيوتات العرب، كتاب هبوط آدم، كتاب نزول العرب بخواصه والمواد، كتاب

Ibn Nadim, Al-Fihrist, p. 99-100."
Kitāb al-Tārikh ʿAlā al-Sinīn. It deserves especial mention because it was perhaps the first book written in annalistic order.

A remarkable branch of Arabic literature namely philology has also contributed to the content of Arab history during the second century A.H. Tribal tendency, fends and philological needs compelled the people to study poetry. The Arab scholars who were proud of having pure language superior to that spoken by the Muwālīds, tried very hard by extensive study to keep it pure and chaste. This interest in philological studies was enhanced by the growing cultural conflict between the Arabs and non Arabs which reached to it climax under the Ābbāsīds. The philological studies were based on poetry. The poems were transmitted by the Bedwins who were the custodian of them. These poems were prefaced with introductory prose which explained the points of historical importance. These introductory portions contained historical and genealogical information. Thus, with the poems, introductory notes were studied and preserved by the philologists. Abū ʿUmar b. al-Ula deserves mention. He was interested in this field, but his noted student Abū Ubaida

1. Ibn Nadim, Al-Fihrist, p. 53-54.

"كان أعلم الناس بالصرف والصرفية وبالقرآن والشعر وأيام الناس"
(826-728 A.D./210-114 A.H.) is well known representative of this particular historio-philological school.

Abū Ubaida received much benefits from Abū Umar and Yūnus Ibn Habīb. He travelled inside the country and established wide contact with the Bedowins who handed over the traditions of their individual tribe to him. The importance of traditions were so valued that the transmitters began to migrate to the cities and settle there. Abū Ubaida collected almost all North Arabian traditions with great labour. He wrote a number of books on the history of the Arabs and on the beginning of Islam.

Besides his numerous treatizes which dealt with the Khārjids, wars, jurists, and Muwaliids, his monographs on the Ayyām were priceless treasure and that they had been utilized by the later historians among whom Ibn al-Athīr may be mentioned.

The movement of Shauqābya no doubt was one of the strongest stimulating factors for the development of Arab historiography. For the leader of the movement, in their historical studies and researches, distorted Arab history and thus they posed a serious challenge to the Arab mind which counteracted with the same vehemence and vigour. Arab scholars spared themselves for historical studies on a large scale, and translation from Persian...
Greek and Syriac languages was started. But it is interesting to note that those books which were translated from Greek concerned cultural material. Those works did not contain historical information which might influence the form and content of Arab historiography.

The historical literature produced after the second half of the third century A.H. represents new intellectual elements. Now historical studies does not confine only to one particular topic like Sira, Akhbar and genealogy but the whole activities of the "Ummat" came in its perview. The historians of this period began to utilize the Sira, Akhbar and genealogy with critical examination and assimilated all these materials into a whole body. The leader of the new trend was Ahmad b. Yehya b. Jābir al-Baladhuri (892 A.D. - 279 A.H.).

Al-Baladhuri wrote two very important historical works, Kitab Futūḥ al-Buldān and Ansāb al-Ashraf. The first book contains the accounts of the conquests. He describes how one city after another was conquered. He collected the accounts from monographs which extensively dealt with that particular city. He has furnished information after a careful examination and does not like to record many traditions of different origin about the same event. He relies chiefly on those who belong to

Ibn Nadim, Al-Fihrist, p. 113.
the city of which an account refers to. Another characteristic of the book is that it preserves information of social, cultural, economic, and organizational importance.

**Ansāb al-Ashraf** is a general history of Islam. It has combined the characteristics of Tabaqāt book and of Ansāb. **Al-Balādhurī** furnishes the biography of every Caliph which precedes the happenings occurred in his period. The activities of the political parties have been narrated under the subtopics. Historical continuity is observed though with few exceptions. For instance Yazīd has been dealt with before ʿUthmān.

**Al-Balādhurī** has critically handled the material before he recorded it. For instance, he remarks, "أبو مخنف في استاده، الواقدي في استاده" which indicate that before utilizing the material he examined it. Besides, it suggests that during his period the opinion of early historians was gradually receiving importance. **Al-Balādhurī** records first-hand information which has been received from those places where they occurred. For example when he deals with the question of Al-Shūra he primarily relies on Al-Zuhri, Al-Wāqidī, who were the earliest transmitters of Medani traditions, then he supplements them with the traditions of Abū Mihnaḥaf.

For the material of genealogy Zubair b. Bakkār is his chief source and for the accounts of Abd al-Malik b. Marwān he relies on Madaini, Awānah b. al-Hakam and al-Wāqidī. He quotes al-Wāqidī. Madaini, Awānah and Medani sages for the accounts of Al-Hurra.
Al-Balāḏūrī assumed the policy of neutrality in the conflicts of the Umayyads and the Abbāsids though he was associated with the latter. His information recorded in al-Ansāb supports the opinion. His neutrality based on the conception of unity of the Ummat which served as an anchor of his historical thinking.

During the last quarter of the third century A.H., a new intellectual element enters into the body of Arab historiography. A new concept of Universalism developed in the field of Arab historiography, which assimilated all the three sections of historical forms and included the Persian, Greek etc. histories into its encompass. The Persian traditions through translation entered into the corpus of Arab historiography. Ibn al-Muqaffa translated Khudaynamu into Arabic early in the first quarter of the second century. This book was not completely reliable as Prof. Gibb says "The Khudaynama itself in its earlier sections consisted of Tales of mythical personages, priestly speculations, Avestic legends, and reminiscences of the Alexander romance, and even in the narratives of the Sāsānīd kingdoms tradition was frequently overlaid by epics and rhetorical elements. Those historians who wrote the historical works with the awareness of this new intellectual element, were Yaqūbī, Dīnawarī, Ibn Qutaba and

1. Prof. Gibb, Studies on the Civilization of Islam, p. 117.
a great profile Muhammad Jarir al-Tabari.

Ahmad b. Ali Yaqūbī (897 A.D. - 284 A.H.) was an Arab historian and geographer. He was a descendant of Wadīh, freedman of Ṣāliḥ and later of his father, the Caliph Al-Mansūr. He wrote a number of books namely Kitāb al-Tarikh al-Kabīr and Kitāb Asmā al-Buldān. His history begins with the history of the Patriarchs of Isrāʾīl, then he furnishes with the story of Missiah and the Apostals, of the rulers of Syria, Assyria, and Babylon, the Indian and Romans, Persians, Northern peoples including the Turks, Chines, Egyptians, Berbers, Abysinians, Bedja and Negros and in the last pre-Islamic Arabs. The second part begins with the birth of the Prophet and it comes to an end at the date 259 A.H.

Yaqūbī belongs to the class of literateurs. He had good administrative experiences and possessed high qualities of Culture. He acquired first hand knowledge through his wide-travellings which helped him in writing the historical books. He was keenly interested in history and geography and has developed a scientific outlook.

1. His date of birth is not known. He spent his youth in Armenia and Khurasan where he was attached with the Tahirid. He wrote his historical book during those days before leaving for Egypt. When Tahirid fell Yaqubi went to Egypt where he died in 284 A.H. He wrote Kitāb al-Buldān in Egypt, Yaqut Irshad al-Arib, Vol. 1/166-67, Ency. of Islam, Vol. IV/1162-63.
Ibn Qutaiba (883 A.D.-270 A.H.) was basically a man of varied interest. He, like Abū Hanīfa Dinawarī and Al-Jāhiz covered the whole field of learnings. He has collected materials of lexical and poetical importance along with the historical one and has recorded them in his books. Doing so, his main purpose was to fulfill the requirements of a worldly men of the period, particularly of the Khuttāb whose importance was extremely felt. His Kitāb al-Ma'rif is an encyclopaedia of learning during those days. He begins his book with the creation of the Universe which is followed with the history of prophecy itself. Every Prophet has been fully described by the author. Then the genealogy of the Arabs was in short described which is followed by the time of the Prophet Muhammad. The history comes down to the period of Al-Mustain billah. This follows geographical, literary and topographical informations. Even the religion, creed and professions of the Arabs have been described.

Ibn Qutaiba has utilized for every topic the relevant sources. For example, Isrā'īliāt section is largely based on the Torh itself though Wahb b. Munabbah has been consulted. For

1. Abd allah Muhammad b. Muslim al-Dinawary was born in 213 at Kufa. He spent his childhood and was educated there. He was for a time Qādi of Dinawar in the Province of Jabal. He died in 267 A.H. according to Al-Souti and 270 A.H. is also mentioned. Bughyat al-Waṭṭ, p. 291. Ency. of Islam, Vol.11/399.
2. Ibn Qutaiba, Kitāb al-Ma'rif, p.6,9, ed. Wustenfield, Leyden, 1850.
3. Ibid.
the section of Sira, the books of Muhammad b. Ishaq, Waqidi, Ibn al-Kalbi have frequently been utilized. He has utilized als Kitāb Siar Mulūk al-Ajam the Arabic version of Khudāinama. The source of other sections is not mentioned by the author. Here it is important to note that the historian does not follow "Asnad." It means that the influence of the traditionists could no longer retain its hold over him. Yaqubi and Ibn Qutaiba both neglected "Isnād". Further, it is to be noted that both arranged the material in chronological order and they have shown remarkable talent in it. Their approach towards history seems to be based on scientific outlook.

A distinguished figure of this period is Ahmad b. Daud al Dinawari (891 A.D./282 A.H.) whose only book Kitāb Akhbar al-Tiwāl survives. The book pays especial attention to the history

1. Ibid., p. 70.
2. Ibid., p. 59.
3. Ibid., p. 59.
4. Ibid., p. 320.
5. Abū Hanīfa Ahmad b. Daud was an Arab historian. He was born probably in the first quarter of the third century at Dinamar in Persian Iraq. He received education in philology from the father of Ibn Sikkit who was a famous grammarian of Kufa. He lived in Asfahan for a while to make astronomical observations which were recorded in his Kitāb al-Rasad. He stayed in his native town for the rest of his life and occupied with astronomical studies in his observatory. The date of his death is variously reported but the 282 A.H. is generally accepted (895). Ibn Nadim, Al-Fihrist, p.78. Yaqut, Irshād al-Ārab, Vol. 1/123-27. Al-Souti, Baghlat al-Weat, p. 132. Ency.of Islam, Vol. 1/977-78.
of Persian and to those topics which had especial concern with
the Persians like Alexander. The Sāsānids, the conquest of
Irāq by the Arabs, the Battle of Qādasiyya, the wars between Āli
and Muāwiya and the Khārjids have been fully narrated. The
death of Hūsain, the risings of the Azrāqids and of Mukhtār,
the fall of the Umayyads and intrigues of Ālids, particularly
in Khurāsān have been narrated with especial importance.

Abū Hanīfa was primarily a philologist and scientist.
His critical outlook to have cautioned him not to bring in too
muchlegendry material in his book. Like his contemporaries,
he has furnished unhistorical and literary materials too. The
form and style of historical writings such as chronological and
the Khabar form have still served as a recognized standard for
the historians.

The development of the Arab historiography and its
characteristics achieved so far culminated into the great work
of Abū Jafar Muhammad b. Jarīr al-Tabarī (922-838-823 A.D./310-
224-25 A.H.). He has written the famous history Tarikh al-Rasul

Tabarī was born probably in 839 (end of 224 or beg. of 225
A.H.) at Amul in the province of Tabrīstān. From the very
early of his childhood he started study. It is said the he
learnt the Quran by heart while he was only of seven years
old. When he finished elementary education at his native
town he proceeded to al-Raʾi and then to Baghdad. He wanted
to study under the famous jurist Ahmad b. Ḥanbal who died
before he arrived at Baghdad. After a short stay in Basra
and Kūfah he returned to Baghdad where he stayed for a while.
Later, he moved for Egypt and during this journey he visited
a number of Syrian towns for the study of Ḥadīth. After visit-
ing Egypt, he came back to Baghdad from whence he repeatedly
w-al-Muluk which has assimilated most of the historical characteristics. The idea of world history which had since long time been working in the minds of those historians who lived in the last quarter of the third century, and many of them though not very successfully attempted to write historical books within that mental frame, was now made realized by Abu Jafar.

Tarikh al-Rusul w-al-Muluk begins, after an introduction, with the problems of the creation, the definition of Life, and it goes ahead describing the history of PeTiriarch, Prophets, rulers of the earliest period. Then the history of the Sasāmīd is described with detail. After it comes the history of the Prophet Muhammad, the history of the pious Caliphs. The history of the Umayyad and the Abbasids follows accordingly. From the beginning

(Continued from previous page)

of the book up to the Islamic era, the material is arranged in chronological order but since the first year of Hijra the account have been described in Annalistic order.

The source of Tabari's history falls into two categories - Oral and written. Among the Oral authorities are those teachers who imparted their knowledge to him. There are some teachers who permitted him to transmit their books. For the written sources, he relied on Abū Mikhnaf, ʿUmar b. Shabba, Ziyād b. Ayab, Naṣr b. Muṣāḥim, Muḥammad b. Ishāq, Muḥammad Hisām al-Kalbi, Al-Madāinī, Saif b. Umar and Ibn Tafūr. For the history of the Sasanids, he relied on the Arabic version of Khwadinamak or Khwadhynamagh. But the contemporary accounts of the Abbasids have briefly been recorded by the historian relying on the oral authorities.

Al-Tabari being a great Muhaddith, has strictly followed "Asnad". He furnishes more than one version about a fact, if available, through several series of the transmitters, thus he provide various narratives about a fact which can be judged and analysed from different point of view, which enables a reader to reach to the maximum truth.

With the history of Muḥammad b. Jarir an era in the field of historiography comes to an end and after that historiography steps into a threshold of a new epoch. Many historians of later period, have extensively relied on the history of Muḥammad b. Jarir.