

DESCRIPTION OF GENRES OF ISLAMIC HISTORY

Madaipov Akhrorbek Abduraimovich

Researcher

ANNOTATION

This article is about the genres of Islamic history, the information in which is based on sources and scientific literature. The article also widely used Ibn Ishaq's "Siyar", Ibn Hisham's "As-Siyratu an-Nabawiyya", and Waqidi's "Kitab al-Maghazi", which have been in the spotlight of scholars to this day.

Keywords: Islamic history, siyar, magaz, tarojim, tabaqat, hadith, fiqh.

INTRODUCTION

Islamic history is a separate category within the Islamic sciences, which itself is divided into several genres. The first of these are siyar and magazi. Writing a separate book on history in the Islamic world began with the siyar and the maghazi.

السيرة (Siyar) is an Arabic word, a plural form of the word السيرة (siyarat), which means "action, lifestyle, character and behavior". The word is used in the term as a biography, more precisely, in the sense of the traditional biography of Muhammad (s.a.v).

The word siyarat is used in the Qur'an to mean "state" or "form." (He said, "Take it, do not be afraid. We will restore it to its former state (سيرتها).")

In the hadiths of Muhammad (s.a.v), "siyra" has been used to describe His lifestyle and actions. The Prophet (s.a.v) said to Abdur-Rahmaan ibn Awf (r.a), who had appointed him commander of the Dumat al-Jandal, "Oh son of Awf! Get the flag! All of you fight in the way of Allah with those who do not believe in Allah, do not betray the trust, do not do injustice, do not cut off anyone's part of body, do not kill women and children. This is the covenant of Allah and the siyarat (behavior, lifestyle, behavior) of your Prophet who guided you".

المغازي (Maghazi) is the plural of the Arabic word المغزاة (magzat), which means "war, land of war, to fight". The term is used in the sense of all the battles of Muhammad (s.a.v) (الغزوة والسرية) and the names given to books written on the subject.

The word الغزوة (Ghazwa) (plural الغزوات (ghazawat)) means "war journey, attacking, fighting in the way of religion." According to hadith and Siyar scholars, all the journeys of the Prophet (s.a.v) are called ghazwa, whether the number of soldiers is more or less, whether they are engaged in war or for any other purpose, whether a battle takes place or not.

The word السرية (Sariya) means "*military unit, detachment, company*." The term was used for a military unit or action that Muhammad (s.a.v) defined his goals and plans, but which He sent under the command of a Companion without His participation.

Some researchers point out that there is no difference between ghazwa and sariya. There is data to support this view as well. For example, Ibn Hisham refers to the Mut'a sariya as "Ghazwa", or Tabariy wrote the sariya Zotus-savari as "Ghazatus savari", which took place in 31 AH (651-652 CE).

Also, in the history of Islam, the word maghazi was used alone (in the form of "Maghazi") or in conjunction with the word siyar (in the form of "Siyar and Maghazi") in the sense of siyar. For example, Abul Fida ibn Kathir, in his work, sometimes called Ibn Hisham's oldest survived book, "Siratu Ibn Ishaq", and sometimes "Maghazi Ibn Ishaq".

The main part of those who were engaged in the science of the first siyar were the muhaddithin. Of these, the first Siyar scholars, such as Urwa ibn az-Zubayr, Aban ibn Usman, and Ibn Shihab az-Zuhri, collected as much information as possible about the life of the Prophet (peace and blessings of Allaah be upon him). The attention of the hadith scholars to the interpretation of narrations in terms of text and narration has increased the level of reliability of the books of Siyar and Maghazi, which are the main sources of Islamic history.

The most famous books of Siyar and Maghazi are Ibn Ishaq's "Siyar", Ibn Hisham's "As-Siyratu an-Nabawiyya" and Waqidi's "Kitab al-Maghazi" which are still in the sphere of interest of scholars and did not lose their value.

Writing a biography in the history of Islam has emerged as a new direction, first of all, to determine the way of life of Muhammad (s.a.v), as well as the companions, the followers and the followers of them, the people who narrated the hadiths of the Prophet (s.a.v). Works written in this direction began to be called as Tarojim and Tabaqat by a common name.

عتراجم (Tarojim) is a plural of the word ترجم (tarjama), which means "*biography*". The basis of the word الابقات (Tabaqat) is the biography of people who form a common group (class) with characteristics such as a specific age, job, position, lineage, title, sect, tariqah (religious way) or geographical area.

Among the works of Tabaqat and Tarajim are Ibn Sa'd's "At-Tabaqat al-Kubra", Abu Amr ibn Abdulbarr's (h. 368-463) "Al-Istilob", and Izzuddin ibn al-Asir's (h. 555-630) "Asadul-ghoba fi ma'rifatis-sahaba", Ibn Hajar al-Asqalani's (773-852) "Al-Isoba" are the most frequently used sources by Islamic historians.

The availability of information in the Qur'an and hadiths about the lives of the Prophets in the past and as an example has led to research on the history of the Prophets and the writing of works of the same name. It should be noted that almost all works on the history of Islam begin with the section "The creation of the world and the history of the prophets." This method has become a tradition for authors who have written works on Islamic history in the past.

The emergence of the sciences of tafsir, hadith, and Islamic jurisprudence necessitated a careful study of the period of the Rashid caliphs, as well as the period of prophecy. Especially after the beginning of jurisprudential and legal ijtehad (study), began the study of the administrative, military, political, and religious lives of the first caliphs. Thus appeared the historiography of Islamic history.

As religious documents are considered to be the most reliable historical documents, due to the events that took place in the early years of Islam, the phenomenon of aggregation of these documents took place. This, in turn, became the basis for the collection of the hadiths of the Prophet (s.a.v). The collection of hadiths is the summation of the source of history. The hadiths are not only a collection of stories about the life of the Prophet (s.a.v), but also a source that provides brief or long information about the events that took place during that period. In short, the hadiths of the Prophet (s.a.v) are a direct source of Islamic history for the period in which

He lived. For this reason, Imam Bukhari wrote his famous work which was called "الجامع (حديث)" "رسول الله صلى الله عليه وسلم سننه وايامه" المسند الصحيح المختصر من امور (Musnad and sahikh (reliable) book that collects hadiths, sunnahs, and holidays of The Messenger of Allaah peace and blessings of Allaah be upon him).

In short, the first buds of the field of Islamic history began in the time of Muhammad (saas), that is, in the first century AH, and in the following centuries it reached the level of a separate independent field. The Qur'an, hadiths and collections of hadiths, as well as books on Siyar and Maghazi, Tarajim and Tabaqat, have served and continue to serve as sources of enlightenment in this area.

REFERENCES

- 1) Ibn Hishom. As-Siyra. – Qohira: Dorul-kitabu al-arabiy, 1410/1990.
- 2) Tabariy. Tarix. – Qohira: Dorul-ma'rifa bi Misr, 1960-1970. J. IV.
- 3) Muhammed İbn İshak. Siyer (türkçe çev. Sezai Özel). – İstanbul: Akabe Yayınları, 1988.
- 4) Muhammad ibn Umar al-Voqidiy. Kitobul-mag'oziy. – Bayrut: Dorul-A'lamiy, 1409/1989. J. I-III.
- 5) H.Gibb, "Islamic Biographical Literature", Historians of the Middle East (ed. B. Lewis – P. M. Holt), London 1962.
- 6) Muhammad ibn Sa'd. At-Tabaqotul-kubro. – Bayrut: Doru Sodir, 1388/1968. J. I-XI.