

## SOURCE BASIS OF THE WORK "AL-KAMIL FIT-TARIKH"

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### ABSTRACT

The work of one of the medieval historians Abu Hasan Izzuddin Ali ibn Muhammad Jazari "Al-Kamil fit-tarih" is recognized as the most reliable source in modern research. This article explains the original meaning of the word "Al-Kamil fit-tarikh". Also, it reveals the place of the word "Tarikh ar-rusul val-muluk", which is considered important when writing a work. In particular, Ibn Asir made up historical processes up to 302/915 based on the work of Muhammad ibn Jarir Tabari "Tarikh ar-rusul val-muluk" and events after 628/1230 based on various scattered sources and wrote a beautiful historical work, scientifically analyzed.

**Keywords:** History of Islam, muarrikh, narration, source, knowledge, mufassal, prophet, author, classification, muhaddith, scientist, period, chronology, introduction, manuscript.

### INTRODUCTION

The science of history expanded widely after the 3rd century of the Hijri, and works on the history of genealogies, peoples, kings, and religions were published in several volumes from this period. The 4th century of Hijri is the perfect period of Islamic historiography. Among the history books written at that time are "Tabaqat al-kubra" by Muhammad ibn Sa'd (d. 230/845), "Kitab al-imamat wa as-siyasat" by Ibn Qutayba (d. 276/889), Balozuri (d. 279/892) "Futuh al-buldan", Abu Hanifa Dinavari (d. 282/895) "Akhbar al-tivol" and Ibn Jarir Tabari (d. 310/923) His books "Tarikh ar-rusul wal-muluk" are the most famous. In the next period, "History of Bukhara" by Narshahi (d. 348/959), "History of Baghdad" by Khatib Baghdadi (d. 463/1070), "Kitab al" by Ibn Hayyan (d. 469/1076) - school of fiy tarikh ar-rijal Andalusi", "Tarikh al-Damasq" by Ibn Asokir (d. 571/1175), "Al-kamil fit-tarikh" by Ibn Asir (d. 630/1233), Ibn Kasir's (d. 774/1373) historical works entitled "Al-Bidaya wan-nihaya" are among the important sources of Islamic history.

Among such famous historians, Abu Ja'far Muhammad ibn Jarir Tabari and Abu Hasan Izzuddin Ali ibn Muhammad ibn Muhammad Shaibani Jazari have a special place.

Abu Ja'far Muhammad ibn Jarir Tabari (225-310/839-923) was originally from Iran and was born in the city of Amul, the center of Tabaristan [7:276], Tabari wrote works in many fields such as history, fiqh, tafsir.

Among his works, the work "Tarikh ar-rusul wal-muluk" occupies a special place. Muhammad ibn Jarir Tabari's book "Tarikh ar-rusul wal-muluk" is valuable in terms of being filled with information related to long history, and it is particularly important because it provides information about the reasons for the origin of historical events and the extent to which they are true. This work is recognized as the oldest, the most detailed, and the largest source of sources, and it contains many sources, works, and documents that were lost due to fires, wars,

and other disasters. Tabari did not only transmit the messages he received from his teachers, but also served as a bridge to reach the present day by summarizing all the oral and written sources of that time.

The distinguished scholar Abu Hasan Izzuddin Ali ibn Muhammad Shaibani Jazari, known in many sources as Ibn Asir is located in Mesopotamia (Iraq) on the upper reaches of the Tigris River, a day's journey from Mosul (Syria). He was born in 555/1161 in the city of Jazirat ibn Umar[1]. Al-Jazari, which is his nisab, also originated from this.

### MATERIAL AND METHODS

Information about the life of Ibn Asir is given briefly in the sources, and scholars such as Ibn Hallikon (d. 681/1282) and Subki (d. 771/1370) lived close to the time of Ibn Asir, but give brief information about the scholar. Scholars who wrote historical and biographical works such as Yaqut Hamavi (d. 626/1229) and Ibn Qifti (d. 646/1248), who were contemporary with Ibn Asir, also gave brief information about Ibn Asir[2:258].

The works of Ibn Asir that have reached us are "Al-Kamil fit-tarikh", "Usdul global fi manifest as-sahaba", "Al-lib", "Al-jame' al-Kabir", among them "Al-Kamil fit- history" is a source of general history type. "Al-Kamil fit-Tarikh" contains valuable information that is not found in many other works on the history of Islam, in particular, from the creation of mankind to the period of the Mongol invasion.

That is, the historical events up to the end of 628/1230 and the information that has not lost its scientific value until now have been collected [5:57]. Ibn Asir describes historical processes within a certain time limit, that is, each year separately. He notes the death of important historical figures, scientists, and famous people separately every year and says about it: "At the end of every year, I mentioned the famous scholars, nobles, and righteous people who died there, and I was careful to write the names of other persons whose writing is similar. If a student wants to read the history related to his time, he will not look at the mistakes and shortcomings in them. The author used a unique method in "Al-kamil fit-tarikh" where he mentions the years in which the events took place in the top heading, and at the same time mentions the events that happened in those years as a sub-heading. From the point of view of source studies, the work covers the historical processes related to the introduction of Islam to Movaraunnahr in different regions, as well as important information about the history of Khorasan Movaraunnahr in the 12th-13th centuries[6:22].

### RESULTS

The description of the events after the 9th century of the work "Al-kamil fit-tarikh" aroused great interest in modern research, and collected rare information about the history of the Central Asian dynasties of the Somanids, the Karakhanids, the Seljuks, the Ghaznavids, and the Khorezmshahs until the middle of the 13th century. The work consists of twelve volumes, and the social and political events that took place in the Eastern countries are described in order[1:77].

In the prologue of the work, Alloma explains that he studied historical sources and observed himself from his youth. According to him, some written sources are greatly exaggerated, some important events are described in short texts, and the events that happened in the Western

Islamic world are often ignored. For this reason, he emphasizes that people who are interested in history should read many books to get information about an event, and in order to make it easier for readers, he wrote this work with the intention of writing a general history book.

Ibn Asir considers two bases in the narration of historical events: time and space. These two factors mainly shaped Ibn Asir's view of history. In solving issues related to time, he considers historical processes in relation to space. Citing narrations about the Hijri calendar used by Muslims at the beginning of the book, Ibn Asir explains that this issue is related to the calendar, which is an integral part of history, and it will not be possible to determine and evaluate historical events without a time that is agreed upon by everyone or presented by an almost unanimous absolute majority [3: 8-9]. Therefore, Ibn Asir, recognizing the calendar as a factor determining time, mentions this topic separately in the introduction to the book.

Then it continues with the concept of time and the beginning of creation. Ibn Asir gives the following definition of time in his work "Al-kamil fit-Tarikh": "Time and consists of the movement of day and night. Sometimes short and long periods are also called time. Citing the expression used by the Arabs, "I came to you when the fruits are gathered", he explains that by this they mean the time of gathering the fruits. Again, they put the word time in the plural form. For example, "I came to you during the time of Amir Hajjaj" - by this, they mean that Hajjaj came during the time of Emir [3:9].

## DISCUSSION

Ibn Asir Ibn Jarir stated that Tabari's work "Tarikh al-Rusul wal-Muluk" was based on the most reliable sources, and in the preface of the book "I am starting my work using Tabari's work "Tarikh ar-Rusul wal-Muluk". I took everything Allama wrote, and I did not ignore even the comments" - he acknowledged the importance of the work "Tarikh ar-rusul wal-muluk"[3:6].

Also, because the "Jamal" event, which is considered the most delicate point of early Islamic history, was distorted and interpreted by various people, Ibn Asir emphasized that a number of historians such as himself were limited only to the information provided in "Tarikh ar-rusul wal-muluk" and said, "About the event of Jamal I have not added anything except what Abu Ja'far Tabari wrote, because this work is considered the most reliable among historians. Some historians have cited many weak reports about this event in their works and interpreted it in different ways[4:148].

## ACKNOWLEDGEMENT

Ibn Asir was not satisfied only with what was said in "Tarikh ar-rusul wal-muluk", but also referred to the remaining historical works of that time. At the same time, Ibn Asir acknowledges the work "Tarikh ar-rusul wal-muluk" as the main source of support, adding additions to the narrative of historical events or shortening many narrations and citing the narrations that he considers important.

Ibn Asir did not copy Tabari's book verbatim, but made additions in some places that needed correction. For example, Tabari mentioned all the narrations he collected about many events. Ibn Asir analyzed these narrations and some of them were either close to the previous narration or evaluated as a short version of the narrated narrations, he made small additions



or shortened it [3:7]. As a continuation of the above statements, he added the following points: "Tabari and other famous historians covered the events year by year, sometimes month by month". This method can be understood only by careful analysis of the interruption of events. And I looked at the events by theme and grouped those themes regardless of what year or month they happened. Thus, I narrated the events one after the other continuously" [3:7].

### CONCLUSION

In conclusion, while reading the works "Al-Kamil fit-tarikh" and "Tarikh ar-rusul wal-mukluk", the goals of these two historians in writing works in the field of history is clearly visible. In particular, Tabari collected all the news that came to him in his book and aimed to convey it to the future without any interference, while Ibn Asir studied the history books written before him and tried to convey the historical processes to the reader in a simple, fluent and concise manner.

In his work "Tarikh ar-rusul wal-muluk" Tabari cites historical events from the creation of the world, then the history of the Prophets and the period of the kingdoms, and then the history of the Sassanids and the Arabs until 302/915. Ibn Asir, like Tabari, writes the work "Al-Kamil fit-Tarikh" from the creation of mankind to the time when he lived, that is, until 628/1230. While Ibn Asir relied on Tarikh ar-rusul wal-muluk as the main source for covering the historical processes up to 302/915, he explained the events after 302/915 on the basis of various reliable sources, documents, and oral narrations of merchants and scholars. Ibn Asir did not hesitate to use this information if he could not find coherence and harmony in the available information.

In "Al-Kamil fit-Tarikh", Ibn Asir did not limit himself to recording the events but commented on and criticized political, social, and moral events scientifically and reliably. "Al-Kamil fit-Tarikh" is connected with the fact that it continues almost three centuries after Tabari, that is, the events after 302/915 until 628/1230. At the same time, Ibn Asir looks at historical events from a critical point of view. He evaluates history not only as stories, messages, speeches, and events but as a collection of specific ideas and views. He stated that studying the historical processes of different periods, it helps to study the ideologies of people and society at that time.

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