



"TARIHI TABARI" IS AN IMPORTANT SOURCE FOR STUDYING THE HISTORY OF ISLAM

Zakhidov K.,

PhD in History, Associate Professor, Yangi Asr University Uzbekistan

ABSTRACT

The article informs about the famous historian and commentator Allama Aba Ja'far al-Tabari. Also, the role of his work "Tarikh al-Umam wa-l-Muluk" dedicated to the interpretation of the verses of the Holy Qur'an and the history of nations and kings in the study of Islamic history, the opinions of the researchers who are engaged in the history of Islam and the author are described.

KEY WORDS: *al-Tabari, Tarikhi Tabari, Tarikh al-umam wa-l-muluk, nagkoi, Jame'u-l-bayan fiy ta'wili-l-Qur'an.*

Abu Ja'far Muhammad ibn Jarir al-Tabari was born in the year 839 in the city of Amul, the capital of Tabaristan, in a Persian family. He went to the cities of Rai, Baghdad, Kufa, Basra, and Fustot in search of knowledge. He was a scholar of history, tafsir, jurisprudence and hadith. He received the rank of imam of mufassirs¹. In his youth, he went to Baghdad to learn from Imam Ahmed ibn Hanbal (780-855), but the Imam had died². Allama often quarreled with the Hanbalis in Baghdad. His supporters saw the Hanbalis as their enemies³. The enmity of the two sides reached such a level that al-Tabari's supporters held his funeral at night, fearing that they would riot at the funeral of the scholar⁴.

At the root of such disagreements is the fact that al-Tabari himself was the founder of the sect. He first followed the Shafi'i school and later founded the "Jariri" school. His sect was slightly different from Shafi'ism. The sect of Jarirism lasted only two centuries after his death⁵.

Allama wrote more than 20 works during his life. "Jame'u-l-bayan fiy ta'wili-l-Qur'an"⁶, which gained fame under the name "Tafsir Tabari", is considered by researchers as the first perfect source written in the direction of tafsir. It is true that the work contains a lot of hadiths and even Israelite narrations of different degrees of authenticity or weakness. However, this commentary has much more useful information. Allama used simple, fluent sentences to explain the interpretation of the verses of the Holy Qur'an, so that the person who reads it will understand the meanings of the Qur'an and enjoy the charm of the Arabic language.

The study of Islamic history cannot be imagined without "Tarikh al-Umam wa-l-Muluk". His work on the history of prophets and kings is also known as "Tarihi Tabari"⁷. These two works of his have received the status of encyclopedias of their fields. According to F. Sezgin, "Tabari is one of the great representatives of the science of the Muslim world. The scientist became known to the world through two monumental works"⁸. Muhammad Abul-Fadl, while researching the history of Ibrahim Tabari, expresses the following thoughts about the scholar: "He is like a snowman who knows nothing but the Qur'an, a muhaddith who knows nothing but hadith, a jurist who knows nothing but fiqh, and a grammarian who knows nothing but the Arabic language. Due to his profound knowledge and intelligence, he reached the level of a university that walks on two legs"⁹.

¹ Yakut al-Hamawi. *Mu'jam al-udabo*. - Beirut: Dar al-gharb al-Islami, 1993. - Volume 6. - B. 2445.

² Mary J. W. *Medieval Islamic Civilization. An Encyclopedia*. - New York. London: Routledge, 2005. P. 791.

³ Prozorov S. M. *Khrestomatia po Islam*. - M.: Nauka, 1994. - T. 1. - S. 50.

⁴ Mary J. W. *Medieval Islamic Civilization. An Encyclopedia*. - New York. London: Routledge, 2005. P. 791.

⁵ Ali A., Thiam I. D., Talib Y. A. *The Different aspects of Islamic culture: Islam in the World today; Islam and the Muslim world today*. - UNESCO Publishing, 2016. - P. 24.

⁶ This interpretation is interpreted in different ways in Arabic: 1. جامع البيان في تفسير القرآن 2. جامع البيان في تأويل القرآن

⁷ al-Tabari. *Tarikhul-umam wa-l-muluk: 8 volumes*. - Cairo, 1982.

⁸ Fuat Sezgin: *Geschichte des Arabischen Schrifttums*. - Leiden: Brill, 1967. - B.323.

⁹ محمد أبو الفضل إبراهيم - Muhammad Abul-Fadl Ibrahim (1900-1980) was an Egyptian expert on the Arabic language, who prepared the critical text of many works written in the Middle Ages. In particular, he studied "Arab Days" (Ayyamu-l-arab), Arabic short stories, as well as the works of Arab scholars during Jahiliyat and Islam.



In writing his work, Tabari made good use of the works of a number of historians who passed before him. For example, Saif ibn al-Tamimi ¹⁰, Abu Mikhnaf ¹¹, al-Madoini ¹², Ibn Shabba, al-Waqidi ¹³, Nasr Ibn Mazahim ¹⁴, Abu Mashar Sinadi ¹⁵, Ibn Ishaq and a number of other historians can be counted.

At the same time, emphasizing the compilativeness of Tabari's works significantly loses the author's creative approach to the source. In the 20th century, thanks to the researches of N.A. Mednikov and Yu. Wellhausen, it became known that Tabari used his sources in an original way. In his "history" he singled out the author or group of authors he considered the most reliable, as N.A. Mednikov noted, "He chose a leader for himself." Tabari sometimes chooses Muhammad ibn Sa'id, sometimes Ibn Sa'd, sometimes Waqidi, sometimes Saif ibn Umar. In most cases, Tabari mentions the narration of the event, which he considers reliable from his point of view, at the beginning of the story, and then he narrates other narrations without a final conclusion.

The history of Tabari from the creation of the world to 302/914-15 was published in 1901 ¹⁶ by Dutch orientalist de Goeje ¹⁷. In 1960-1969, Muhammad Abul-Fadl Ibrahim published an Arabic version of the book in 11 volumes based on the text of the European edition ¹⁸.

Mansur ibn Nuh, one of the leaders of the Samanid dynasty, who lived in the second half of the 10th century, abridged the history of Abu Muhammad ibn Muhammad Bal'ami Tabari and translated it into Persian. The work "*Tarīhi Tabari*" in Persian became popular in the Near and Middle East and was translated into other Eastern languages. Researcher I.A. According to Kolesnikov, the critical text of Balamy's translation has not reached us ¹⁹.

The second half of the 9th century The importance of this work of the famous historian Tabari, who lived in the first quarter of the 10th century, is incomparable in the study of the first three centuries of the history of the Muslim world. Medieval authors often refer to his work as a source. The cumulative nature of the work, which preserves all the events familiar to Tabari, allows him to imagine the diversity of the traditions of oral transmission of information. Based on this, he determines the directions of criticism of the first sources. Tabari can be considered as the last historian-traditionist to ensure the completeness of isnads by carefully studying the generation of informants and creating an opportunity for readers to understand the narrations that are contradictory to the events.

REFERENCE

1. *Ат-Табарий. Тарихул-умам ва-л-мулук. 8 жилд. – ал-Қоҳира, 1982.*
2. *Аз-Заҳабий. Мийзон ал-и'тидол фий нақд ар-рижол. 7 жилд. – Байрут: дар ал-кутуб ал-илмийа, 1995.*

¹⁰ Sayf ibn Umar al-Asadi al-Tamimi (d. 170/715) is an Arab historian. Lived in Baghdad. He wrote works called "Jamal", "al-Futuh al-kabir" and "ar-Ridda". At-Tamimi was from the tribe of Banu Tamim, and his narrations were not accepted by the scholars because he covered the events based on the ideas of sabiya (tribalism) and sided with his tribe. However, he has gained the attention of historians because of his ability to describe events with mastery and consistency, in some cases providing detailed information only by himself.

¹¹ Abu Mikhnaf Lut ibn Yahya al-Azdi (d. 157/774) - a native of Kufa, had a strong inclination towards Shiism. al-Tabari used Abu Mikhnaf's works "Futuh al-Sham wa al-Iraq" to describe the beginning of the campaigns.

¹² Ali ibn Muhammad al-Madoini (752 - 839) is a historian and literary critic. He was born in Basra, lived in Madain and took the nickname "al-Madaini" and died in Baghdad. He collected a lot of information about the Arab campaigns, the Prophet's biography, the history of the caliphs and poets. He is interpreted as the teacher of the Akhbaris, and he wrote many works on the history of the caliphs. Al-Tabari quoted information about the events of "Jamal" and "Siffin" from al-Madoini.

¹³ al-Waqidi Muhammad ibn Umar (747-822 years) is one of the first historians. He was born in Madinah and moved to Baghdad with the work of a judge and died there. His works are: "Al-Maghazi", "Fath Ifriqiya", "Fath al-A'jam", "Fath Misr wa al-Iskandaria" and "Fath ash-Sham". At-Tabari took the history of the killing of the caliph Uthman ibn Affa mainly from the information of al-Waqidi and enriched it with the reports of Saif ibn Umar, Umar ibn Shabba and Ibn Ishaq (as-Sulami. *Manhaj kitaba at-ta'rih al-Islami*. -B. 444).

¹⁴ Nasr ibn Mazahim (d. 212 A.H.) was from Kufa and strongly inclined to Shiism. He was severely criticized by scholars for his faith and weak memory (al-Zahabi. *Miyzan al-i'tidol*. - B. 253-254).

¹⁵ Abu Mashar al-Sinadi Najih ibn Abdurrahman (d. 170/787) was a jurist, scholar and historian. He lived in Medina and died in Baghdad. He wrote the work "Kitab al-Maghazi". Al-Tabari received information about Haj emirs, wars, warriors, governors of the region from this historian.

¹⁶ Goeje, Michael Jean. *Annales Quos Scripsit Abu Djafar Mohammed Ibn Jarir At-Tabari Prima series (Arabic Edition)*. - Leiden: Brill, 1901. 818 p.

¹⁷ Michael Jan de Goeje - (1836-1909). Dutch historian, Arabist-Orientalist. The Middle Ages published critical texts of the works of Arab historians, geographers and travelers. In particular, he prepared the critical text of the works of Istakhri, Ibn Hawqal, Muqaddasi, Qudami, Ibn Khordadbeh and al-Balazuri.

¹⁸ Muhammad Abu-l-fadl Ibrahim. *History at-Tabari. Tarikh ar-Rusul wa-l-muluk li Abi Ja'far Muhammad ibn Jarir al-Tabari*. 11 volumes. - Cairo. Daru-l-ma'arif bimisr, 1960-1969.

¹⁹ Kolesnikov I.A. *Zavoevanie Irana Arabami (Iran pri «pravednyx» caliphate)*. - M.: GRVL, 1982. - B. 28.



3. *Ас-Суламий. Манҳаж китаба ат-та'рих ал-исломий. – ар-Рийод: дар ибн Жавзий, 2008. – 552 с.*
4. *Йақут ал-Ҳамавий. Муъжам ал-удабо. 7 жилд. – Байрут: Дар ал-Ғарб ал-исламий, 1993.*
5. *Колесников И.А. Завоевание Ирана арабами (Иран при «праведных» халифах). – М.: ГРВЛ, 1982. – 267 с.*
6. *Прозоров С. М. Хрестоматия по исламу. – М.: Наука, 1994. – 238 с.*
7. *Ali A., Thiam I. D., Talib Y. A. The Different aspects of Islamic culture: Islam in the World today; Islam and the Muslim world today. – UNESCO Publishing, 2016. – 766 p.*
8. *Goeje, Michael Jan. Annales Quos Scripsit Abu Djafar Mohammed Ibn Djarir At-Tabari Prima series (Arabic Edition). – Leiden: Brill, 1901. 818 б.*
9. *Fuat Sezgin. Geschichte des Arabischen Schrifttums. – Leiden: Brill, 1970. – 528 p.*
10. *Meri J. W. Medieval Islamic Civilization. An Encyclopedia. – New York. London: – Routledge, 2005. – 979 p.*
11. *Тоиржонович З. Қ. ИСЛОМ ТАРИХИНИ ЎРГАНИШДА МАНБА ВА УЛАР БИЛАН БОҒЛИҚ МАСАЛАЛАР //European Journal of Interdisciplinary Research and Development. – 2024. – Т. 24. – С. 170-173.*
12. *Toirjonovich Z. K. WORKS IN THE GENRE OF SIIRA AND TABAKAT ARE AN IMPORTANT SOURCE IN THE STUDY OF ARAB-MUSLIM HISTORY //" NEW CENTURY"-SCIENTIFIC-METHODICAL JOURNAL. – 2023. – Т. 1. – №. 1.*
13. *Зоҳидов Қ. Т. “ТАБАҚОТ” АСАРЛАРИНИНГ ИСЛОМ ТАРИХИНИ ЎРГАНИШДАГИ ЎРНИ //Talqin va tadqiqotlar ilmiy-uslubiy jurnali. – 2022. – Т. 1. – №. 13. – С. 61-64.*
14. *Зоҳидов Қ. Т. ИБН ИСҲОҚ–СИЙРАШУНОСЛИК ЖАНРИ АСОСЧИСИ //Proceedings of International Conference on Educational Discoveries and Humanities. – 2023. – Т. 2. – №. 1. – С. 114-116.*
15. *Islomov Z. International Islamic Academy of Uzbekistan—a result of the reforms worth to the centuries //The Light of Islam. – 2018. – Т. 1. – №. 1.*
16. *Islomov Z. The role of the international Islamic academy of Uzbekistan in the development of Islamic studies //The Light of Islam. – 2019. – Т. 2019. – №. 1. – С. 1.*
17. *Islomov Z. Source studies analysis of manuscripts of “muqaddimatu-ladab” in foreign archival funds //The Light of Islam. – 2019. – Т. 2019. – №. 4. – С. 41.*
18. *Islamov Z. et al. WRITING DOWN OF HADITHS IN THE VII-VIII CENTURIES: APPROACHES AND METHODS //PSYCHOLOGY AND EDUCATION. – 2021. – Т. 58. – №. 1. – С. 5536-5545.*
19. *Maxsudov D. Развитие исламоведения (корановедения) в Узбекистане: история и современность //Вестник КазНУ, Серия Религиоведение. – 2020. – Т. 21. – №. 1. – С. 60-67.*
20. *Maxsudov D. The development of transmitted and rational tafsirs //The Light of Islam. – 2019. – Т. 2019. – №. 1. – С. 9.*
21. *Makhsudov D. Muslim world scientists of the timurids period //The Light of Islam. – 2019. – Т. 2019. – №. 3. – С. 4.*
22. *Makhsudov D. Manuscripts of abul barakat al-nasafi's works on furu'Al-Fiqh //Asian Journal of Multidimensional Research. – 2023. – Т. 12. – №. 1. – С. 31-34.*
23. *Makhsudov D. R. Mufasssirs of Mawarannahr //ISJ Theoretical & Applied Science, 12 (80). – 2019. – С. 539-543.*
24. *Makhsudov D. R. МУФАССИРЫ МАВЕРАННАХРА В СРЕДНИХ ВЕКАХ //Theoretical & Applied Science. – 2019. – №. 12. – С. 539-543.*
25. *Makhsudov D. A GENIUS OF THE WORLD //Theoretical & Applied Science. – 2019. – №. 5. – С. 544-548.*
26. *Ugli A. Z. Z. THE PLACE OF ALIKHANTORA SOGUNYI IN THE HISTORY OF EAST TURKESTAN //Colloquium-journal. – Голопристанський міськрайонний центр зайнятості, 2020. – №. 24 (76). – С. 32-33.*
27. *Arslonov Z., Ergashev H. ALIKHANTORA SOGUNYI'S VIEWS ON POLITICAL GOVERNANCE IN EAST TURKESTAN //Студенческий вестник. – 2020. – №. 32-2. – С. 84-85.*
28. *Ugli A. Z. Z., Farhodjonova N. Alikhantura Soguniy Role in State Administration in East Turkestan //Journal of Modern Islamic Studies and Civilization. – 2024. – Т. 2. – №. 02. – С. 128-132.*
29. *Zokirjonugli Z. A. Approaches to studying the scientific heritage of Alikhantora Soguni //Asian Journal of Multidimensional Research. – 2022. – Т. 1*
30. *Zokirjonugli Z. A. APPROACHES TO STUDYING THE SCIENTIFIC HERITAGE OF ALIKHANTORA SOGUNI.*
31. *Arslonov Z. Z. THE PLACE OF ALIKHANTORA SOGUNYI IN THE HISTORY OF EAST TURKESTAN //Colloquium-journal. – Голопристанський міськрайонний центр зайнятості= Голопристанский районный центр занятости, 2020. – №. 24-2. – С. 9-11.*