

Research Article

Analysis Of Sources On Studying The Early History Of Islam

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Abstract

The Study Of History Has Always Been Interesting And At The Same Time Beneficial For Humanity. Furthermore, The Study Of The History Of Islam, Especially Its Early Period Which Was The Basis Of A Particular Culture In The Past, Is Certainly Useful For Muslims And Sympathetic People To This Religion Today. However, For A Researcher Investigating History, It Is Especially Important To Know The Sources And Select Them Properly. This Article Classifies The Works That Contain Information About The Early Islamic Period, In Particular, The Prophet Muhammad's (Saaws) Mission, Life, Behavior, And Morals, According To The Direction And Scope Of Those Works, And Gives A Brief Account Of Them.

Keywords: History Of Islam, Siyra, Maghazi, Sham'ail, Dala'il, History, Source Study, Manuscript, Naqli Evidence

Introduction

Mankind Has Constantly Been Striving To Explore The Path It Has Traversed. However, Under The Influence Of Various Political, Economic And Ideological Factors, There Have Been Many Cases Of Deviation From Objectivity In The Study Of History. Historical Data, Which Is Not Based On Objectivity And Serves To Conceal Various Malicious Intentions, Has Had Harmful Consequences For People. Of Course, Research Conducted On An Objective Basis Will Help Future Generations Understand The New Concepts That Emerge Over Time And Pass On The Task Of Experimentation.

Islam, Which Originated In The Small Town Of Mecca 14 Centuries Ago, Is One Of The World's Religions Today. The Scientific And Cultural Heritage That Has Emerged In The Islamic World Has A Special Place In Human History. Nevertheless, There Are Still Controversial Issues In Some Scientific Circles On Issues Such As The Teachings, History, Traditions Of This Religion, And The Personality And Activities Of The Prophet. Naturally, There Are Many Reasons For This, One Of Which Is The Misunderstanding And Misinterpretation Of The Principles Of Islam. The Solution To The Problem, We Think, Is To First Learn What It Was Like Initially So As Not To Be Distracted By Different Interpretations. Indeed, All Islamic Teachings Are Based On The Qur'an Sent During The Time Of The Prophet (Saaws) And The Sunnah Of The Prophet. It Is No Secret That There Is A Great Deal Of Research And Study On The Early Islamic Period. However, Although They Contain A Large Amount Of Data, The Approaches Differ Sharply From One Another. For Example, There Is A Big Difference Between The Works Of Muslim And Non-Muslim Researchers.

In Studying The History Of Islam, Especially The Early Period In Which The Prophet (May Peace And Blessings Of Allaah Be Upon Him) Lived, Muslims Take Naqli (Divine) Evidence As Their Basis And Arranged The Information They Collected On Their Basis.

Materials And Methods

Ibn Hisham (D. 218/833), An Arab Historian Who Authored The Famous Work On The Life Of The Prophet (Peace And Blessings Of Allaah Be Upon Him) “As-Siyra An-Nabawiyyah” (السيرة النبوية – The Life Of The Prophet), Narrates The Data Of Ibn Ishaq (D. 151/768), Who Collected Information About The Prophet'S Life,

Before Writing About The Day Of Badr In Which Muslims In Madinah Fought Against Meccans: “I Narrated From Muhammad Ibn Muslim Zuhri, Asim Ibn Umar Ibn Qatada, Abdullah Ibn Abu Bakr, Yazid Ibn Rumman, Urwa Ibn Zubayr And Other Scholars, And They Reported From Ibn Abbas. Each Of Them Had Narrated A Specific Hadith. I Compiled The Hadiths From Them And Narrated The Story Of Badr According To Him.” It Is Clear From This That If A Medieval Author Wanted To Shed Light On An Issue, He First Collected The Information That Came Before Him On The Subject, Studied It Carefully, And Then Incorporated It Into His Work.

The Same Form Can Be Seen In Another Arab Historian, Muhammad Ibn Umar Al-Waqidi (D. 207/823). While Writing About The Day Of Uhud, The Author Narrates: “It Was Narrated To Me From Muhammad Ibn Abdullah Ibn Muslim, Musa Ibn Muhammad Ibn Ibrahim Ibn Harith, Abdullah Ibn Ja’far, Abdur-Rahman Ibn Abu Zinad Abu Masur And Those Whose Names I Did Not Mention. All This Told Me A Part Of The Hadiths On This Subject. Some Of Them Were More Accurate Than Others. I Brought Them All Together.”

From Such Explanations Given By The Historians Mentioned Above, Who Are The Authors Of The Works Considered An Important Source On The Prophet's Life (Saaws), We Can Conclude That The Study Of Early Islamic History Is Based On Hadiths. Even A Single Hadith Of The Prophet (Saas) Can Serve As A Source Within The Subject Of Siyra (Life). For Example, The Following Examples Illustrate This Point More Clearly.

Gathering Information About The Day Of Uhud, Ibn Hisham Commented On The Verse In Surah Oli Imran: "Do Not Consider Those Who Are Killed In The Way Of Allah As Dead." And Reports The Following Hadith Narrated From Jabir Ibn Abdullah In Connection With This Verse: The Prophet (Peace And Blessings Of Allaah Be Upon Him) Said: Shall I Tell You Good News, O Jabir? I Said, 'Sure, O Messenger Of Allah!'. He Said, 'When Your Father Was Martyred In Uhud, Allah Revived Him. Then He Said To Him, 'O' Abdullah Ibn 'Amr, What Would You Like Me To Do For You?' He Said, "My Lord, Send Me Back To This World. I Want To Fight Again And Die Again."

The Same Author Also Writes In Al-Siyra An-Nabawiyyah In The Chapter On The Handaq Battle That Salman Al-Farsi Advised Him To Dig A Trench (Handaq) And Discusses The Dispute Between The Emigrants And The Ansar As To Which Community Salman (Ra) Belonged To. As A Solution To This Problem, He Quotes A Hadith From The Prophet (Peace And Blessings Of Allaah Be Upon Him) Who Said: “Salmaan Is From Us - From The Ahl Al-Bayt”.

Judging By The Above Hadiths And The Order In Which They Are Arranged By Ibn Hisham, If An Event Consists Of A Short Narration And There Is No Need To Combine Them With Other Narrations Because There Is No Cause And Effect, Then It Is Not Necessary To Leave The Documents And Combine The Texts. However, The Authors Of The Biography Have Chosen To Summarize Chronologically Compatible And Related Hadiths Under One Name. Moreover, When A Descriptive Word Of The Prophet (Peace And Blessings Of Allaah Be Upon Him) Is Mentioned About A Verse, Or When The Hadiths Related To The Revelation Of The Reason For The Verse Are Related To The Science Of Biography, It Is Undoubtedly Included In The Work.

Results

Research On The History Of Islam, Especially The Meccan Period, Was First Conducted In The Form Of Studying And Compiling Information About The Life Of The Prophet (Saaws), The Revelation Of The Qur'an, And The Efforts To Convey It To The People And Call Them To Islam. Over Time, The Content And Form Of A Researcher's Work Have Changed, Albeit Within A Single Topic, Depending On The Intended Purpose. As A Result, Works In Such Directions And Styles As “Maghazi” (مغازي), “Siyrat” (سيرة), “Shamoil” (شمانل), “Daloil” (دلائل) Were Created.

Discussion

Among The Oldest Written Sources On The Early History Of Islam, There Are Sources In The Maghazi Style, Beginning With Ibn Ishaq's (D. 151/768) Kitabal Maghazi (Book Of Battles). The Word “Maghazi” Is Derived From The Word “Gh-Z-V’ (غزو), Which Actually Means “Military March”, “Attack”, And In Other Words, It Is Applied To The Work That Contains Information About The Military Actions Of The Prophet (Peace And Blessings Of Allaah Be Upon Him) During His Lifetime. Applied To The Work. Ibn Ishaq's Maghazi Contains:

- The Genealogy Of The Prophet (Peace And Blessings Of Allaah Be Upon Him).
- The Well Of Zamzam.

- The Story Of The Elephant.
- The Khimari Kings Who Established Close Ties With The Quraysh And First Covered The Kaaba With A Cloth.

This Work Has Not Survived In Its Entirety To This Day. On The Contrary, Some Parts Of It Have Been Preserved In The Works “Tarikh Al-Umam Wa Al-Muluk Av Tarikh Ar-Rusul Wa Al-Muluk” (تاريخ الأمم و الملوك او – History Of Prophets, Kings And Caliphs) By Ibn Jarir Al-Tabari, An Arab Historian And Commentator (D. 311/923), And “Ahbaru Makkah” ((أخبار مكة وما جاء فيها من الآثار (الأزرقى)) – The News Of Mecca That Came In The Words Of Azraqi) By Abul Walid Muhammad Ibn Abdullah Al-Azraqi (D. 250/864).

Abu Muhammad Abdullah Ibn Hisham Humayri Maafiri`S “Al-Siyrat An-Nabawiyya” Is The Most Famous Work On The Science Of Siyrat. As The Author Begins To Write It, He Sets Out On A Journey, First To Basra And Then To Egypt. Here He Concludes By Writing A Work On The Lineage And Reign Of The Kings Of Himyari. He Then Revised And Supplemented Al-Siyrat An-Nabawiyyah On The Basis Of Ibn Ishaq's Maghazi. He Removes Many Of The Israeli Legends And Poems Cited In The Previous Source And Enriches Them With New Information He Finds. However, This Work Of Ibn Hisham Was In The Direction Of Ibn Ishaq In Terms Of Style And Approach.

In Addition To The Books In The Maghzai Category, The Shamail Books Can Be Added To The Category Of Works Devoted To Revealing The Prophet's Life And Thus The History Of The Early Islamic Period. According To Some Scholars, The Subject Of Shamoili Muhammadiyah Is Also Considered To Be A Unique Science Among The Islamic Sciences. This Type Of Book Contains Hadiths About The Prophet's (Saaws) Status In Prayer And His Appearance, As Well As His Descriptions And Biography. The Information On This Subject Is First Given In The Books Of Hadith, Under The Same Subject, In Particular, In The Work Of Imam Bukhari (D. 256/870) “Al-Jame 'As-Sahih”, “Kitab Al-Adab” And “Kitab Al-Libas”, In Imam Muslim`S (D. 261/875) Collection “Sahih Muslim”, “Kitab Al-Fazoil An-Nabi Sallallahu Alayhi Wasallam”, “Kitab Al-Libas Wa Az-Ziynat”, “Kitab Az-Zuhd Wa Ar-Raqaiq”.

Over Time, It Has Become A Tradition To Write A Separate Book Under The Name Of This Shamail. These Books Are Mainly Based On Information About The Prophet's (Saaws) Manners And Appearance Qualities. In This Regard, The Work “Shamoil An-Nabawiyya” (209/824), Created By Imam Termezi, The Author Of The Sunan Al-Tirmidhi (سنن الترمذي), Which Is One Of The Most Famous Collections In The Science Of Hadith As “Six Reliabilities” (صحيح الستة), Is Of Special Importance. This Book Is One Of The Most Popular Works In The Muslim World. While There Is A Strong Desire Among The Muslim People To Study The Personality Of Muhammad (Saas), It Is Also True That It Has Become A Tradition Among The Rulers To Present The Book Shamoil An-Nabawiyya As An Exhortation For Mutual Good. Therefore, Manuscripts Of This Work Can Be Found In Many Archives And Museums Around The World. The Institute Of Oriental Manuscripts Of The Academy Of Sciences Of Uzbekistan Has About 10 Manuscripts Of The Work. Shamoil An-Nabawiyyah Is One Of The Most Commented Works In The History Of Islam. Abduh Ali Kushk, Who Researched The Work And Prepared It For Publication, Mentioned In The Book's Introduction The Names Of The 72 Commentaries Written On It And Their Authors.

Another Type Of Book That Covers The Life Of The Prophet (Peace And Blessings Of Allaah Be Upon Him) And The History Of Early Islam Is The Works Collected Under The Name Of Dalail. They Are Mainly Focused On The Truth Of The Mission And The Justification Of The Miracles That Took Place During That Period. Islamic Scholars Have Divided The Argument Into Two Parts: Spiritual And Emotional. Spiritual Evidence Includes The Morals, Words, And Deeds Of The Prophet (S.A.V.). When It Comes To Emotional Evidence, It Can Be Said That They Are Many, And It Is Possible To List A Few Of The Largest. In Particular, The Splitting Of The Moon Into Two, The Splashing Of Water Between The Fingers, The Satiety Of Many With Little Food, The Relationship With Trees, Stones, And Animals, And So On. However, At The Forefront Of Such Evidence Is Undoubtedly The Qur'an. It Should Be Noted At This Point That In The Books Compiled Under The Names “Dalail An-Nabawiyya” (آدلال النبوي), “Alam An-Nabawiyya” (آلام النبوي), And “Ayat An-Nabawiyya” (آيات النبوي), There Are Hadiths About The Evidence And Miracles That Prove The Prophethood Of Muhammad (S.A.V.).

Conclusion

It Is Clear From The Above Information That The Study Of Early Islamic History Was Formed Primarily In Sources Aimed At Elucidating The Message Of The Prophet Muhammad (Saaws). Over Time, The Verses Of

The Qur'an And The Hadiths Were Compiled Into A Book, And Various Sciences Emerged From Them, And Developed In The Direction Of These Sciences.

If We Pay Attention To The Content Of The Works In The Maghzai Category Of Initial Period, They Focus On The Reflection Of The General History. Over Time, However, There Has Been An Increasing Focus On Data Collection On Individual Topics With Relative Accuracy, With A Strong Emphasis On The Reliability Of The Narrators. This Can Be Explained, In Part, By The Increasing Demand On The Source By The Reader.

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