



The Beginning of Islamic Chronicles of the Early Islamic Centuries

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Abstract

Based on the chronological order and the similarities and differences in the writing and authoring styles of the authors of public histories, these works are divided into three categories: The works of the first category, which were composed between the end of the 3rd century and the beginning of the 4th century of Hijri, and the books Akhbar al-Tawal Dinuri, Tarikh Yaqubi and Tarikh Tabari are included in this category. The works of the second category are authored products of the first half of the 4th century, and the books of Tarikh-Senni Mulk al- Arze val-Anbiya of Hamza Esfahani, the works of Masoudi and Al-Bad-Al-Tarikh Maqdesi are included in this category; And the works of the third category, which are related to the first half of the 5th century of Hijri, and the books of Tajarob-Al-Umm Al-Mosquieh, Tarikh Taalabi and Tarikh Gardizi are included in this category.

Thus, we see similarities in terms of authorship and writing styles in the works of historians in each category and similar differences between the works of historians of each category and other categories. In the meantime, a big difference that shows itself is that the works of the first category of history start from the beginning of the creation of the First Human being, Adam, based on Islamic traditions, and the works of the third category start their history from the beginning of the kingdom of the first man based on Traditional Iranian mythological narratives such as Kiyomarth, Tehmorth or Hoshang. Finding the reasons for this through a comparative study is the problem of the present research.

Specifically, the focus point of this research is on the “beginning of history” in the historiographical works of the first and third categories, and it is assumed that by examining and analyzing the coordinates of the upbringing environment and the life and work of the authors of these His works and by establishing a cause-and-effect relationship between the environmental conditions and the thoughts of his historians, he reached a reasonable and feasible approach in expressing the reasons for the aforementioned difference.

Therefore, in a theoretical research of this kind, with reference to evidence and sources and research, materials and documents will be subjected to analysis through the

descriptive-analytical method, so that the result and outcome of the research will be obtained from this process.

But the results obtained are that historiography in the context of Islamic culture and civilization were formed from the first centuries of Islam in connection with Islamic religious sciences and historical thought derived from the foundations of Islamic religion. The main discussion was raised in two temporal and spatial sections, one is the examination of the historiographical works of historians whose period of scientific genius was within the limits of the second half of the 3rd century to the early years of the 4th century. . These historians spent their lives in the central and western geographical and political areas of Iran, and their thoughts and works are often included in the field of religious sciences.

We found that their religious insight into history and its use to preserve Islam law and its application in the service of Islam was their dominant feature. Therefore, based on the main question, it can be stated that when such thinkers took up the pen to write history, according to Islamic thought, the story began with the story of the beginning of the creation of existence and Adam as the First Human being, according to the explicit interpretation of the Holy Quran, and with The use of verses and narrations tell the stories of him and the prophets and peoples after him.

In the next discussion of general historical chronicles, it was discussed and investigated that the era of her scientific genius is the late years of the 4th century and the first half of the 5th century. These authors spent their lives in the central and eastern lands of the Islamic world, and their thoughts and works are often included in the fields of wisdom, literature, politics, and other non-religious sciences, and the authors of these histories are often the owners of legal professions. They were secretaries, writers and sages. This is how we find out that non-religious, pragmatic and experimental vision prevailed on these historians in dealing with history and using it. According to the main question, when such writers started writing historical events and incidents, since they were in the service of the sultans and perhaps they were collecting and writing history on their orders, they started from the story of the kings, not the prophets and the opinions of the Iranians are considered more accurate in this regard. In this place, Adam Abu al-Bashar becomes Abu al-Fars, that is, Kiyomarth, based on the narrative of Iranian Khodaynameha, and the Islamic vision takes a step back in this regard. From now on, history is written not to clarify religious concepts and teachings, but to become a model for the actions of princes and sultans and to confirm their deeds and works. Thus, we witness a change in the livelihood and intellectual status of the writers from one period to another period, which has caused a difference in the view of history and the purpose and purpose of using it in these authors.

Keywords: General Histories, Beginning of History, Religious View, Secular View, Human First.

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