

Muslim Historiography at al-Madina School and the School of Iraq a Comparison between Two Schools

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I. Introduction

Historical Writing emerged in early Islamic history, and if the historical blogging wasn't new to the world of thought before Islam -where many of nations pre Islam knew that kind of writing- Muslims have, in addition to their development of originally existing curricula; brought new curricula and themes and types of historical writing which were not known to them. For example, historical writing was done according to the classes created by the Arabs which weren't preceded by others "the division of classes is Islamic authentically, and it may sound like it is a chronological division found in the Islamic historical thinking"¹, and so the 'Biographical Dictionary' was a product of Arab Muslims and the most important intellectual contribution they have made in the s historiography ..."².

The historiography represents a part of the Arab culture, since the Arab society is a tribal configuration proud of the past of their ancestors, their genealogy, their wars and their dignity..., and with the advent of Islam there emerged a new view of the world where the Koran came with "a global view of history represented by the succession of prophecies, which is basically one message preached by many prophets"³. This view had its impact on Muslim taking notice of their history and taking care of it. Islam calls for reflection about what happened the previous Nations and this meditation in

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1 Franz Rosenthal, *A History of Muslim Historiography*, translated Saleh Ahmad al-Ali, 2th Edition, Beirut 1989, p. 133.

2 M. An-Naqib, *The Beginner Historin and The Methodolgy (Al-Muarikh Al-Mubtadi'a wa Manhaj al-Babth al-Tarikhi)*, Baghdad 1999, p.77.

3 Abd al-Aziz ad-Duri, *The Rise of Historical Writing Among the Arabs (Nnash'at Ilm al-Tarikh inde'l- Arab*, Beirut 2007, p. 17.

itself is a kind of historical study, which left a significant impact on the historical advent of writing and then the emergence of historical schools, and Al-Madina School and the school of Iraq were the first of those schools. That's why we chose to examine these schools due to their impact on the emergence and development of the historical process of Historiography in the subsequent phases.

In this research we will deal with a group of historians as models reflecting those two schools, and we won't get into the biographies' details of these models since many researchers have written about them as well as the books of translations which dealt with their lives. We will content ourselves by dealing with the outstanding milestones which formed articulated moves in their intellectual formation. Also we'll try not to burden this paper with a long list of sources and references only as much as needed because the aim of the research is getting acquainted with the curriculum of those schools and analyze their results and the quality of that output. This paper will track the selected models through the narrations of the old historians who emerged in the late phase relatively. The paper aims also to uncover the relationship between the two schools and their impact on each other, and to identify the points of difference between them and whether the geographical environment and the impact of time at the destination which they each drove by, hoping to reach a satisfactory result at the end of the paper.

II. Al-Madina School

Perhaps it goes without saying that the various Islamic studies – and one of them is the historical studies- began with joint efforts of the knowledgeable people, where the sheikhs used to sit in mosques in circles, and around them their pupils would sit to inhale from their knowledge. Since Al Medina Al Munawwara was the place that witnessed the emergence of Islam as a strong religion and the rise of the Muslim as a new nation and a state which has its own establishment later on; so the studies has began from this place and branched out of it, and in many cases the credit of the emergence and establishment of this school is attributed to the famous and well-known character of (Abd Allah Ibn Abbas), the cousin of the Prophet.⁴

4 Shaker Mustafa, *The Arabic History and the Historians (at-Tarikh al-Arabi wal-Ma'arekhun)*, Dar al-Ilm li'l-Malayeen, 3th Edition, Vol. 1, Beirut 1983, p. 149-151.

A number of issues “has become in the era of the noble prophetic message ... as fixed topics and accepted, and even entrenched in our minds and in our writings ...”⁵.

It is no doubt that the subject of the Prophet’s biography, or what is known as al-Maghazi and this subject was the character of this school that served as the basis of the origins and evolution of knowledge of the Islamic Historiography.

And since the Madina School was specifically a Maghazi school, it was characterized by a set of features that has a deep effect of the historical writing trends as far as the era of the prophetic message, and these features are:

1. The Madina represents the Cultural Heritage and the jurisprudence of Islam with what it has saved from the words, deeds and actions of the Prophet and his companions (al-Muhjireen wa'l-Ansar). This legacy was the broad-base for the start of the Hadith schools, the prophet’s biography, the Maghazi and Quranic sciences and other sciences.

2. The Madina was, on base of the above the main incubator for the historical blogging for the prophetic message era, including the narrations belonging to the biography and the Maghazi of the Prophet and the events following his death. That’s why the historical notation of the Prophet’s biography and the Maghazi was of Medini original when it comes to articles, collection and narrations.

3. The Madina historic School represent an extension of its doctrinal school with the consensus of the Muslims which in fact represent the opinion of (Ahl al-sunnah wa'l-Jama’ah (a good representation, as its historic narrations was identical with the political consensus that has occurred immediately after the death of the Prophet and their narrators were characters of this consensus.

We can say that two of the pioneers of this school are Urwah and Al-Zuhri have well represented this school. Urwah ibn al-Zubayr ibn al-Awam (22 -94 AH / 642 -712 AD)⁶, was the first in writing about the Maghazi

5 Abd al-Jabbar Naji, *Criticism of the Historical Narration (Naqed al-Riwaya at-Tareekhya at-Tarikhiyah)*, Beirut 2011, p. 103.

6 Abu al-Qasim Ali b. Hasan b. Hibat Allah al-Dimashqi ibn Asakir, (D. 571 AH / 1175 AD), *Tarikh Dimashiq*, ed. Muheb ad-Din Abu Sa’id Omar b. Gharama al-A’mrawi, Dar al-Fikr, Beirut 1996, Vol. 40, p. 237, 286; Shams ad-Din Abu al-Abbas Ahmad b. Muhammad b. Khallikan (D. 681 AH/ 1282 AD), *Wafayat al-A’yan wa Anba’ Abna’ az-Zaman*, ed. Ihsan Abbas, Dar Sader, Vol. 3, Beirut 1977, p. 255-258; Salah al-Din Khalil b. Aybak as-Safadi

and his significance is derived from the fact that he relied on sources not available for other people since he was the nephew of Al Sayeda Aisha, and he was one of Al-Zubayr family. This family has had an influential role in the events of the first Hijri century, so this had an impact on the quality of the information provided and then was quoted afterwards by the big historians (Khalifa bin Khayyat, al-Baladhuri, and at-Tabari...) and other historians.

The features of Urwah writings are that they free of exaggeration and complexity. His narrations are simple and straightforward, and he didn't give the Sanad (men series) great care; his narrations represent the outcome of a collective effort in investigating the news of the first Islam, and he spent his life between lesson and teaching and he used to follow traces of Hadith and science and he had narrated about the major characters of Hadith (both men and women) like Al Sayeda Aisha, Usama bin Zayd, Abd Allah ibn Amr ibn al-Aas and Abd Allah bin Abbas and others. He had connections with the Umayyads, unlike his brother Abd Allah who disagreed with them. This point specifically calls for our attention, where by going back of his biography we found that he was on a good relationship with Abdul Malik bin Marwan during the rule of Muawiya and he probably invested this after the conflict that broke out between his brother Abd Allah and Abd al-Malik for succession "and when Abd Allah bin Zubair was killed, his brother Urwah ibn al-Zubayr fled from Al Hajjaj until he came to the Levant[al-sham], and asked refuge from Abd al-Malik the who granted him this and honored him and dwelt with him"⁷.

In his narrations, Urwah dealt with the Prophet's life since the start of the revelation (the start of the prophecy) until his death, has benefited from written documents which were still available in his time. His efforts had a deep effect of the composition and origin of historical studies and he is in fact one of its founders⁸.

What is found of narrations in the books of historians who appeared in the following centuries which are assigned to Urwah is in fact the oldest versions arrived to us from bloggers about the life of the Prophet and the oldest forms of what has been written, which we may call (History). Urwah has

(D. 764 A.H / 1363 A.D), *al-Wafi bi'l-Wafayat*, ed. Ahmad Arna'ut - Turki Mustafa, Dar Ihya' al-Turath al-Arabi, Vol. 19, Beirut 2000, p. 361-363.

7 Abu Hanifa al-Dinawari, Ahmad b. Dawud (D. 382 AH/ 896 AD), *al-Akhhbar at-Tiwal*, ed. Abd al-Muna'm Amer, Cairo 1959, p. 315.

8 Ad-Duri, *ibid*, p. 53-66; Mustafa, *ibid*, p. 152-153.

collected the major event that have occurred to the Prophet and sent them as answers to questions sent by Abd al-Malik bin Marwan and he relied on the Isnad in its simplified form, and much of what we know about the life of the Prophet today has taken its materials from his notes and blogs⁹.

Ibn Khyyat depends on Urwah ibn Zubayr in nine positions starting from the migration of the Prophet and his arrival to al-Madina¹⁰ and ends the novel in which Urwah is talking about Omar bin al-Khattab's isolating -after his succession -to Khalid ibn al-Walid on Levant and the appointment of Abu Ubaidah ibn al-jarrah in it.¹¹

The historical accounts which Al-Baladhuri has taken from Urwah goes in line with his approach in his book 'Futouh Al Buldan', where he quotes him in ten places starting with a complaint of a man from the 'Ansar' submitted to the Prophet; where he complained against al-Zubayr ibn al-'Awam about watering agricultural land¹², and the last novel which he took from him discusses how Amr ibn al-Aas has conquered Egypt¹³.

Al-Tabari quotes him on more than sixty narrations, varying in length and shortness and the type of historical material contained. The first narration which Al-Tabari has assigned to Urwah dealt with the age of the Prophet when sent to the people with his prophetic message¹⁴, and ends up with Urwah's narration about the death of his brother Mus'ab b. az-Zubayr, 71 AH¹⁵.

In a quick look to Urwah's narrations; we see that they are addressed in the most to the era of the prophetic message in particular, and those who depended on him later on were interested in taking information on that era from him, since Urwah was known to be close from the events and their effective makers. The careful observer of the narrations finds that he gives much details that no one of those who came after him had access to; not to

9 Josef Horowitz, *The Earliest Biographies of the prophet and their Authors*, (al-Maghazi al-Aula Wmaalefoha), trans. Hussein Nassar, Khanji Library, Cairo 2001), p. 38-39.

10 Khalifa b. Khayyat al-Ufuri (D. 240 AH/854 AD), *Tarikh Khalifa b. Khayyat*, ed. Akram Diya al-Umari, Dar Tiba, 2th Edition, Riyadh 2005, p. 54.

11 *Ibid*, p. 122.

12 Ahmad b. Yahya b. Jabir al-Baladhuri (D. 279 AH/ 892 AD), *Futuh al-Buldan*, ed. Abd Allah Anees al-Tabbaa' - Umar Anees al-Tabbaa', Mu'assasat al-Ma'arif, Beirut 1987, p. 20.

13 *Ibid*, p. 305.

14 Abu Ja'far Muhammad b. Jarir al-Tabari (D. 310 AH/922 AD), *Tarikh ar-Rusul wa'l-Muluk*, Vol. 2, ed. Muhammad Abu al-Fadhil Ibraheem, 2th Edition, Dar al-Ma'arif, Cairo 1968, 1976, p. 291.

15 *Ibid*, Vol. 6, p. 160-161.

mention his acquaintance to letters and documents which were destroyed in the subsequent ages, that's why Urwah represents a milestone in the history of the historic blogging and a basic pole of the Madina historic school.

The second person is Abu Bakr Muhammad ibn Muslim bin Ubeid-Allah ibn Shihab Az-Zuhri (50AH-124 AH / 670 AD-741 AD)¹⁶, is deemed to be the founder of the Madian historical school, al-Zuhri was a contemporary of the biggest Muhadithin in his age like Aban b. Uthman b. Affan and Sa'aid ibn al-Musayyib and others, and he took knowledge from them. His strong memory has helped him in this, in addition to codification of what he'd hear on papers to outperform companions from his generation, as he had written everything receives from the teacher that's he is considered "the first blogger of the Islamic history who wrote about the prophet's Maghazi and gave the Prophet's biography its frame that we know to this day and dealt with the era of al-Rashedin Caliphs and early Umayyad days in a manner which he followed their news"¹⁷.

The codification process carried out by az-Zuhri gave him a prestigious status among chroniclers so that many persons specialized with Hadith praised him and trusted him "Malik b. Anas said I didn't meet an eloquent Muhaddith other than ... Ibn Shihab az-Zuhri... Sofyan said when Al-Zuhrei died no one was more knowledgeable than him in Sunnah matters"¹⁸.

Az-Zuhri has focused his efforts on the Biography of the Prophet [as-Sira an-Nabawiya] and the first events of Islamic history, especially the era of the Caliphs and the beginnings of the Umayyad period, and became, as one of the prominent historians said: "an authority in science of Maghazi of the Messenger of Allah 'peace be upon him' and the [Akhbar] of Quraish and al-Ansar as a narrator of [Akhbar] of the Messenger of Allah, peace be upon him and his companions"¹⁹.

16 Ibn Khallikan, *ibid*, Vol. 4, p. 177-178; Abu Abd Allah Shams ad-Din Muhammad b. Ahmad b. Uthman ad-Dhahabi, (D. 748 AH/1348 AD), *Siyar A'lam al-Nubala'*, Vol. 5, ed. Shwayb al-Arna'ut, Mu'asat ar-Risalah, Beirut 1982, p. 326-350; Muhammad b. Muhammad al-A'waji, *Narrations of Imam al-Zuhri fil Maghazi*, al-Madina al-Munawara 2004, p. 93-150.

17 Mustafa, *ibid*, Vol. 1, p. 158.

18 Ibn al-Jawzi, Abu'l-Faraj Abd al-Rahman ibn Ali ibn Muhammad ((D. 597 AH/1201 AD), *Sifatu as-Safwa*, Vol. 1, ed. Tarik Muhammad Abd al-Muni'm, Dar ibn Khaldun, p. 317.

19 Abu Ja'far Muhammad ibn Jarir at-Tabari (D. 310 AH/922 AD), *al-Muntakhab min Dhail al-Madhayl*, Mu,'asat al 'alami lil matbuat, Beirut, p. 131.

The accounts provided by az-Zuhri represent the general trends in the Madina, and later became a primary source of historical narrations for the big historians, and through the codifications for what he had heard from his teachers, historical writing had a scientific value in the eyes of scientists of that era and it kept the information which we would not know without that kind of blogging.

According to information from his biography that he traveled also to Damascus and lived with the Umayyad but nevertheless he had “spent the years of his study in the Madina, and set a foundation that science, which earned later on ... the great influence in the capital of the caliphate²⁰,” The Zuhri’s importance lies in that he wrote down everything he heard, and not only he kept blogging but made his notes available accessible to the people and it was his approach that starts with attribution (Isnad) but neglects it later when collecting multiple accounts for a single incident. Another method features admitting what the participants in the events said in the form of poems²¹.

Ibn Khayyat takes twelve narrations from az-Zuhri all related to events occurring after the migration of the Prophet to Al Madina, including six narrations of events occurring in the era of the Prophet include the capture of Muslims for two of the Quraish tribe before the Battle of Badr,²² and some other events until the death of the Prophet, and then takes his narrations related to the Army of Usama b. Zayd,²³ and concludes his quotations by a narration about Muawiya taking allegiance to his son Yazid in the year 51 AH.²⁴ And his narrations in Fatouh al-Buldan for al Bladhuri do not depart from the curriculum frame of the book, as it is related to the nature of Muslims dealings with the conquered lands as well as the beginnings of the codification of the books and how much salary [al-A’ata] was select for the Muslims. His narrations about him were around twenty, and one of those were about the siege of the prophet to an-Nadhir tribe and then their evacuation,²⁵ and a narration about the codification that Umar did for offices in the month of Muharram on the year 20 AH,²⁶ the latest narration

20 Horovitz, *ibid*, p. 76.

21 *Ibid*, p. 80-84.

22 el-Usfuri, *ibid*, p. 63.

23 *Ibid*, p. 101.

24 *Ibid*, p. 213.

25 al-Baladhuri, *ibid*, p. 28.

26 *Ibid*, p. 631.

about the salary amount set by Umar for the spouses of the Prophet²⁷. His narrations-at At-Tabari-exceed 100 narrations beginning with the creation and Adam was created on a Friday,²⁸ and Tabari continues taking from him after other narrations related to the news of the nations previous to Islam and narrations of all the incidents that have taken place in Islam during the prophetic message time and the Rashidi age, as well as narrations of the Umayyad period ending with a narration he took from him about the death of al-Walid b. Abd al-Malik in the year 96 AH²⁹. Urwah and Al Zuhri had played a basic role in the formation and development of the Madina historic school through the materials which they have submitted which came later on the main source of historical notation materials. And due to the status of the Madina- being the capital of the Prophet and the three caliphs first after him and the Centre of gathering first generation of Muslims- so this school had a distinctive feature which made it go to a certain direction which was for the most part in agreement with the political approach that has prevailed during the first hijri century and this is why some writers directed their criticism to its men by accusing them of not being neutral and not objective.³⁰ This criticism and charges does not diminish this school, as it remains with its characters and narrators a model for the early Islamic historical narration.

III. The School of Iraq

The School of Iraq represents another phase of the evolution of historical writing, Iraq was the cradle of a group of civilizations that have appeared throughout its long history and dominated by other civilizations due to the invasion and occupation, making it a meeting place for a number of cultural currents, and with the beginning of Islam was the Persian culture was the dominant culture by virtue of political control and at the same time was not far from the Hellenic culture by virtue of geographical location, and then came the new culture of Islam which led to “subsiding the two cultures at the beginning first and opening a new field of thought coming with the Arabs and Muslims.”³¹

27 *Ibid*, p. 638.

28 at-Tabari, *ibid*, Vol. 1, p. 11

29 *ibid*, vol. 6, p. 495.

30 Abd al-Jabbar Naji, *Criticism of the Historical Narration (Naqed al-Riwaya at-Tareekhya at-Tarikhiah)*.

31 Mustafa, *ibid*, Vol. 1, p. 169.

But this lethargy was only temporary, where the entrenched culture formed over many centuries cannot be erased so quickly. That's why we find that historical thought that characterized Iraq's historical school seemed clearly influenced by the meetings of those cultures and accumulation of the massive cultural heritage which distinguishes this school from its predecessor al-Medina School.

A large group of historians has emerged in this school since its inception and till it reached the peak of its development. We will limit ourselves to two of them since they represent this school the best representation, the first of which is al-Mada'ani Abu al-Hassan Ali b. Muhammad ibn Abd Allah ibn abi Saif (135-228 AH / 752 AD-838 AD)³². Al-Mada'ani was born in Basra and died in Baghdad. The list of his books goes up to more than 200 books that included a variety of fields in historical writing, Ibn al-Nadim has classified these areas in nine varieties, among which were his books about the Akhbar of the Prophet, his books about Akhbar Quraish, his books about the Akhbar of the caliphs, his books about the Fotuh and wrote in the Akhbar of the Arabs⁽³³⁾. Through examining this list we observed, "the broad knowledge of al-Mada'ani on Islamic history... and he has based it to draw similar matters through his extensive information, and it is a unique capability in its field which reflects the cultural interests prevailing in that era."³⁴

We find al-Mada'ani and through his massive production that he has tended to specialize in his writings and to mention the exact details of the incidents through short messages limited to a battle or the translations of some individuals or the description of some works.³⁵

The curriculum of al-Mada'ani is characterized by his commitment to the approach of the Hadith narrator in terms of the rigor stand in mentioning his sources, narrators and the series of [Asaneed], he was also concerned with a clear interest regarding the events he recounted as he mentioned the timings of such events, and is interested in as well as the creation of a link

32 At-Tabari, *ibid*, Vol. 9, p. 124; Muhammad b. Is'haq an-Nadim (D. 385 AH/995 AD), al-Fihrist, ed. Ridgah – Tajdud, Tehran 1971, p. 113-117, Abu Bakr Ahmad b. Ali bin Thabit al-Khatib al-Baghdadi (D. 463 AH/1071 AD), *Tarikh Madinat as-Salam wa Akhbar Muhaditheeha wa Thikr Qutaniha al-Ulama' min Ghair Ahliha wa Waridiha (Tarikh Baghdad)*, Vol. 13, ed. Basher Awwad Ma'roof, Dar al-Gharb al-Islami, Beirut 2001 p. 516-518.

33 An-Nadim, *ibid*, p. 113-117.

34 Mustafa, *ibid*, Vol. 1, p. 188.

35 Rosenthal, *ibid*, p. 100.

between the lineages and incidents of history as well as following the names of wars and battles leaders and their tribal affiliations and military achievements.³⁶

This precision in stating [Asaneed] and tracking the incidents has given him the sort of credibility among the people that he was considered to be a narrators for some people especially those who stood up to the criticism of others to him . Yahya b. Ma'een said about him "he is a trust, a trust, a trust".³⁷

His organization of the historical material available for him had an impact on his ability to historic writing. This ability can only be gained through systematic thought accompanied by the capacity of knowledge, patience and withstand the rigors of research and investigation for the raw material. All of this made Madaini. "The primary source for the following historians"³⁸.

Ibn Khayyat narrated more than eighty narrations about al-Mada'ani which included the Islamic Ages from the birth of the Prophet,⁽³⁹⁾ till the death of Harun al-Rashid in the early Jmady al akhira of the year 193 AH.⁽⁴⁰⁾

Al-Baladhuri adopted him in more than thirty subject, and his narrations were spread over different eras and began with a narration about expanding the Prophet's Mosque in the era of Abu Ja'far al-Mansur in the year 162,⁽⁴¹⁾ and narrations about the abuse of al-Hajjaj to the people and confiscating their lands unjustly,⁴² and other localizations of government offices in Iraq in the era of Al Hajjaj as well.⁴³

The narrations that Tabari took from al-Mada'ani were three hundred narrations, where they begin by the narration of the enforcement of Abu Bakr for the Army of Usama ibn Zayd after the death of the Prophet,⁽⁴⁴⁾ and in the last narration he quoted from him, al-Tabari speaks about the

36 Abdul Jabbar Naji, *Islamic Historical Schools - Al-Basra School as Model - (Al-Madaris at-Tarikhiya al-Islamiya- Madrasat al-Basra Emondhajan)*, Beirut 2013, p. 164.

37 Al-Khatib al Baghdadi, *ibid*, Vol. 13, p. 517.

38 Mustafa, *ibid*, Vol. 1, p. 188.

39 el-Usfuri, *ibid*, p. 52.

40 *Ibid*, p. 415.

41 Al-Baladhuri, *ibid*, p. 14.

42 Al-Baladhuri, *ibid*, p. 99.

43 *Ibid*, p. 421-422.

44 At-Tabari, *ibid*, Vol. 3, p. 240.

council of Mohammad Amin son of Harun al-Rashid before his death in the year 198 AH.⁴⁵

And form the second example of the school of Iraq is Abu Ubeida M'amar ibn al-Muthanna (110 AH - 213 AH / 728 AD-828 AD),⁴⁶ and he was best known for his extensive knowledge of the news of Jahiliya (pre-Islam era) and Islam, and he collected his information from the narrators and scientists who came to Marbed in Basra and managed through it "to collect stories of tribal, local and family narrations that included a full field of northern Arab narrations."⁴⁷

Abu Ubeida himself has also written a tremendous amount of books which exceeded 100 books⁴⁸ these books included different knowledge Apart from language and literature, where he was known for his interest in them and has a written in a variety of historical topics including Arab Days, and their news, al Fotuh, the various wars as a war of al-Camel and Siffin and others. He also wrote a book about Basra Judges these books have become an important source for the historians who came after him, as Tabari depended on him, for example, in his historical writings "more than fifty times."⁴⁹

By tracking the narrations of Abu Ubeida, we can say that his approach was marked by diligence on mentioning the series of his narrators and sources and his careful investigations those narrators who might have been near the historical events, as well he was keen on the issue of identifying incidents' dates where he'd mention the day, month and year in which the incident took place and this is what we find in the narrations of al-Tabari in his book of history (*Tarikh al-Rusul wa al-Muluk*), in addition to that he was keen to locate accidents and landmarks such places of geographical and architectural terms. The narration of M'amar in the history of Khalifa ibn Khayyat on the news of conquerors in the east, and some of Basra events and the movements of Khawarij in it, and those topics were of interests of Abu Ubaida and he had many special compositions on them⁵⁰.

45 *Ibid*, Vol. 8, p. 523-524.

46 Ibn Khallikan, *ibid*, Vol. 5, p. 235-243; Abu Abd Allah Shams ad-Din Muhammad b. Ahmad b. Uthman ad-Dhahabi, *Tadhkirat al-Huffaz*, Haidar Abad 1914, Vol. 1, p. 338; El-Firuz-abadi, Muhammad b. Ya'quob (D. 817 AH/1414 AD), *Aalbulgha fi Tarajim A'imat an-Nuhat wa 'l-Lugha*, ed. Muhammad al-Masri, Kuwait 1987, p. 76.

47 Mustafa, *ibid*, Vol.1, p. 198.

48 Ibn al-Nadim, *ibid*, p. 58-60.

49 Mustafa, *ibid*, Vol. 1, p. 199.

50 Akram Dhiya al-Umari, *His Introduction at Kitab Tarikh al-Khalifa ibn Khayyat*, Riyadh

In *Futuh al-Buldan* there are a number of narrations quoted from Mamar which are related to conquering Bahrain, “M’amar ibn al-Muthanna said that Qais al-Ala’a is invaded ... villages ... in the succession of Umar ibn al-Khattab ...”⁵¹ and everything was mentioned in his narrations were related to this aspect, which is *Futuh*.

Tabari has quoted him in more than 50 narrations as mentioned before, on the Dhi Qar battle between the Arab and the Persians⁵² and others on the tribes which inhabited Basra when it became a province⁵³ and other narrations.

In conclusion, when reading the quotes of Ma’amar ibn al-Muthanna by at-Tabari and other historians, we can see that this historian provides consistent historical information and they have unity of topic, and that he cares so much for identifying the geography of the events which he provides to the reader as far as the nature of the land, its climate, distance between the cities and the locations mentioned within the historical incident, and in the *Futuh* topics, he was keen to mention the way in which those cities were conquered (where they conquered in peace or forcibly?) that’s why we can say the narrations of Ma’amar ibn al-Muthanna in delivering the historical information is the accuracy and that what made big historians like Khalifa bin Khayyat, al-Baladhuri, at-Tabari and others depend on him and quote him in many spots.

IV. The Similarities and Differences Between the Two Schools:

Through our review of the two models from the Historical Madian School and two others from the Historical School of Iraq, and through analytical comparison between the two schools, we can say that there is a set of features that gathered them and the most prominent of these features are the two schools have been keen to accuracy and credibility to mention historical events, but each according to its point of view, its philosophy and the vision of those incidents. The two schools meet with the keenness and the models selected by them (Ureah, az-Zuhri, al-Mada’ani, and M’amar) to mention the [Asaneed] series per incident or a historical narration and this reflects the keenness on the appearance of scientific honesty in reporting incidents of history, which enhances the confidence of the reader of

1985, p. 19-20.

51b Al-Baladhuri, *ibid*, p. 117.

52 At-Tabari, *ibid*, Vol. 2, p. 193.

53 *Ibid*, Vol. 5, p. 516-518.

their historical productions , as it was the main source of our knowledge of each historical incident that we still circulate to this day. As for the differences, they are many due to the philosophy they followed. Where the two schools followed different directions, "the direction of Ahl al Hadith and the tribal direction"⁵⁴. The geographical environment and the civilization heritage had their impact in distinguishing those directions. For the al-Madina al-Munawara, we know that its acceptance for Islam was easy and it welcomed it, fought for it with no objection or argument, and after the death of the prophet, the general direction in it no different than the time when the prophet was alive; as it has accepted the new political reality and defended it, so we had what was called (Ahl al-Sunna wal-Jama'a), and this had a clear impact on this school and its men, and that's why we find the historical narrations adopted by those represented this school following this directions, which is accepting and not objecting.

As the Iraqi environment- from the geographical, political and the civilization heritage, not to mention the tribal divergence which accompanied the Futuh, and the ethnic divergence already existing- is entirely different than the al-Madina environment. Iraq was the homeland for different civilizations and an arena for different political enticements which must have left its impact on the nature of thinking and the nature of the historical writing which appeared in it, and if we added that it has become a place to conquer other places, then we can understand that the historical material composed are in line with those situations. So, we find the interest of the Madina School revolves around Biography of the Prophet basically and the incident that followed in an attempt to justify those incidents in a way which coincides with the political reality and with the religious consensus and tries not to ruin this consensus; while the School of Iraq deals with- in addition to the Biography of the Prophet- the Futuh, lineage, translations, classes, history of cities and other forms of historical writings. This diversity in the historical production for this school and the lack of al Madina school production is not due to a defect or failure in this school as much as that the Madian school did not have a chance to continue due to the transfer of the state's center to Syria first and then Iraq in the Abbasid era, in addition to the fact that the school of Iraq has benefited from the great numbers of writers and scholars who belong to different origins from the point of their ethnic, political, sectarian and philosophical affiliation and their knowledge on the products of other nations whether in the field of history or other

54 Ad-Duri, *ibid*, p. 103.

fields, especially after the rise of translations during the reign of al Mansour, al Rasheed and al Ma'moon, which flourished in his era and reached the peak. This what made the Iraqi historians look to the past in a different way than their fellow historians of al Madina, in addition to that the nature of the Iraqi character which tends towards arguments, not accepting and objecting, that's why we find the two schools – even if they share certain qualities- they are different in many qualities.

V. Conclusion

The paper examined two models of the historians of the Madina and two models of historians of Iraq- is nothing but a continuation of the efforts of many writers who have written on this subject, and in spite of the large number of what has been written in this area, the historical development of the Arab Thought and Muslims Historiography still has a plenty of room and is a fertile ground more studies and research. It can said that this paper can be a starting point for more detailed studies of these schools, as it is found through it the existence of an urgent need to highlight the men of the historic Islamic schools and their productions of which we have only received very little through what was saved in the historians' books who came after them.

From the results concluded in this paper, there's a set of features that characterized each of them. Those features followed the nature of the geographical, civilization and political environment which each school came up with. The Madina historical school was in line with its environment, especially the political one, and it didn't want to be different than the consensus which the Madian was famous for. That consensus which made it distant than war and violent revolutions and giving it a kind of stability and prosperity, while the Iraqi environment which was prone to violence and controversy has made it historical school a reflection to it. Iraq has witnessed a number of violent incidents, many wars, and economic poverty – despite the goods that Iraq has- was reflected on the nature of thinking and historical writing, hence we can say that those two schools must have more research and studies.

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