

THE ANSĀB AL-ASHRĀF OF AL-BALĀDHURĪ IS AN IMPORTANT SOURCE IN THE STUDY OF GENEALOGY

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Annotation. The article deals with the life and teachers of the ninth century historian and poet 'Aḥmad ibn Yaḥyā al-Balādhurī, his work "Ansāb al-ashrāf " and his publications and manuscripts.

Keywords: History of early Islam, al-Balādhurī, Futūḥ al-buldān, Ansāb al-ashrāf, ibn 'Asākir, poetry, science of ḥadīth, Iraq, Damascus, Caliph Mutawakkil, Nadīm, Tyubingen, Muḥammad Hamidullah, Abdulaziz ad-Dawri, Suhail Zakkar, Rabat, Sulaymaniyah Library, Mulkiya Library.

In the VIII-IX centuries, along with the sciences of tafsir, kalam, ḥadīth, and fiqh, the science of history was formed in the Abbasid state. Historians of this period used the narrative method to study history. Muḥammad ibn Ishaq al-Madani (699-769), Abdul Malik ibn Hisham (d. 833), Muḥammad ibn Umar al-Waqidi (747-823), Ali ibn Muḥammad al-Madaini (752- 843), Muḥammad ibn Sa'd (784-845), Khalifa ibn Khayyat (d. 854).

'Aḥmad ibn Yaḥyā ibn Jabir ibn Dawud al-Katib al-Baghdādī al-Balādhurī was one of the first to write Futūḥ al-buldān, a book on the Arab conquests, and Ansāb al-ashrāf, a book on genealogy. Al-Balādhurī is believed to have been of Persian descent. He was a poet and historian, a narrator, and wrote many humorous poems. His grandfather, Jabir, was fluent in Arabic and served as the secretary of the ruler of Egypt. 'Aḥmad ibn Yaḥyā was born and raised in Baghdad, the capital of the Abbasid state. His last name was Abul-Abbas, Abu Ja'far, Abul-Hasan or Abu Bakr.[1:164].

Al-Balādhurī's date of birth is not specified in the sources. However, Ibn 'Asākir's account indicates that al-Balādhurī was born in Baghdad in the late eighth or early ninth century. The historian Ibn 'Asākir stated in his History and Culture of Damascus that 'Aḥmad ibn Yaḥyā wrote poems praising the Caliph al-Ma'mun (813-833)[2:75]. Al-Balādhurī was born in the late eighth or early ninth century, while at the time the caliph's palace required at least 20 years of age or





older to qualify as a poet. Based on this, G.Gaipov said that al-Balādhurī was born about 810-812[3:3].

ʿAḥmad ibn Yaḥyā, like his father and grandfather, held a high position in the Abbasid court in Baghdad. The historians in this city were Affan ibn Muslim (752-835), ʿAḥmad ibn Ibrahim ad-Daruqi (784-860), Muḥammad ibn as-Sobbah ad-Dawlani (768-841), Ali ibn al-Madini (778-844), Abdullah ibn Salih al-Ajali (798-875), Abu Ubayd al-Qasim ibn Sallam (774-838), Ali ibn Muḥammad al-Madoini (752-843), Uthman ibn Abi Shayba (d. 853), Mus'ab az-Zubayr (773-851), al-Waqidi's secretary Muḥammad ibn Sa'd (784-845), Abdul-A'la ibn Hammad (d. 851), Muḥammad ibn Hatam as-Samin (d. 849) and other scholars educated[4:8]. He learned the sciences of bibliography (poetry), poetry and genealogy from his teachers. Al-Balādhurī wrote poems in praise of the Caliph al-Ma'mun (813-833) in his first poems.

Al-Balādhurī also had a special place among the ḥadīth scholars in the science of ḥadīth. Among them were Muḥammad ibn Khalaf ibn al-Marzbān (d. 921), ʿAḥmad ibn Abdullah ibn Ammar (d. 926), Yaḥyā ibn Na'im ibn Qarqara al-Arzani (d. 9th century), It has been narrated by ḥadīth scholars such as Yaḥyā ibn al-Baryam (d. 9th century), Abdullah ibn Abi Sa'd (812-887), and Yaḥyā ibn al-Munjim (d. early 10th century)[4:8].

After learning from prominent scholars of his time in Iraq, the scholar traveled to Damascus to further his knowledge. During this period, Damascus studied the science of biography and ḥadīth from the Tabein, and in these sciences there were teachers who were famous not only in the area where they lived, but also in the Islamic world. So al-Balādhurī went to Damascus to study. ʿAḥmad ibn Yaḥyā traveled to several cities of Damascus in search of knowledge. In particular, he learned in Damascus from Hisham ibn Ammar (770-859), Umar ibn Sa'id ad-Dimashqi (759-839), in Homs Muḥammad ibn Musaffa al-Himsi (d. 860), in Antioch Muḥammad ibn Abdurrahman (d. 857)[5:530].

Historian returned from Samarra, the new capital of the Abbasid caliphate, not to Baghdad, where he was born and raised in Damascus. When he returned, he had a deep knowledge of tafsir, ḥadīth, genealogy, poetry, vocabulary, and grammar. Al-Balādhurī spent several years studying the enumerated sciences. He then rejoined the scientific community at the Caliph's palace. He tried to show his talent during the reign of Caliph Ma'mun. However, due to his youth and inexperience, he could not argue with the caliph's poets.

When the Caliph management passed to al-Mutawakkil (847-861), the Mutazilites were removed from political office and the scholars of Ahli Sunnah



were reinstated. After that, 'Aḥmad ibn Yaḥyā had the opportunity to join the caliph's community of poets. The poets of the Caliphate Palace mainly wrote poems praising the caliphs, ministers and state commanders. During the time of the trustee, they were led by al-Bukhari al-Shami. Al-Balādhurī's poems were not only about praising officials, but also about humorously reminding them of their responsibilities. Therefore, in his work one can find themes related to spiritual education [6:1222]. The scholar was promoted to the (nadīm) rank of caliph Mutawakkil[7:155].

The work of the poet and historian 'Aḥmad ibn Yaḥyā al-Balādhurī (d. 892), 'Ansāb al-ashrāf' is one of the most important sources in genealogy. In the sources, the title of the work is given such as 'Ansāb al-ashrāf', 'al-Ahbar val-ansab', 'Jumalu nasab al-ashraf'.

In the work of 'Ansāb al-ashrāf', the genealogy of the Arab tribes from the time of Adam to the time of Muḥammad (pbuh), the prophetic activities of Muḥammad (pbuh), the relatives of Muḥammad (pbuh) and the genealogies of the Arab tribes that were famous at that time information is given. The play also describes the lineage of the Umayyad and Abbasid caliphs, the movement of foreigners and the stages of their activities. From the topics covered in the chapters of the work, it is clear that Ansāb al-ashrāf is a valuable source of information about the genealogy of famous Arab tribes and clans that lived in the early Middle Ages, as well as the political and social life of that period.

Part of the work was published in 1884 in Tübingen, Germany under the title "eleventh juz". In 1938, the fourth and fifth volumes were published in Jerusalem. In 1959, the first volume of the book was published in Cairo by Muḥammad Hamidullah (1908-2002), and in 1973 in Beirut by Muḥammad Baqir al-Mahmudi (1935-1980). In 1978, in Beirut, Dr. Abdulaziz al-Dawri (1919-2010) published a section of the book on the Abbasid period. In 1979, Dr. Ihsan al-Amad (1932-1995) published a section of his work on the lives of Abu Bakr Siddiq and 'Umar ibn al-Khattab in Kuwait. The complete edition of Ansāb al-ashrāf was published in 1996 with 13 volume by Suhail Zakkar (1936-2020) and Riyadh Abdullah ibn Zubayr-Zirikli at Dar al-Fikr Publishing House in Beirut [4:19].

The following manuscripts of the book are based on the 1996 edition of Ansāb al-ashrāf:

1. Rabot copy. The manuscript is housed in the Moroccan capital, Rabat, under number 79. It is completer and more perfect than any other copy of the book. The manuscript was copied in 1261 in Damascus by 'Aḥmad ibn



Muḥammad ibn Abdullah al-Mosuli. The secretary used ancient manuscripts to write the book.

2. Istanbul copy. The manuscript is in the Suleymaniye Library in Istanbul under number 598. The manuscript was copied in 1711 by 'Aḥmad ibn Hasan Ashmawi on the basis of the Damascus copy.

3. A copy of Mulkiya library. This copy of the manuscript is also kept in the Moroccan capital, Robot, under the number 6914 in the Mulkiya Library. It was used only in the study of the third juz. This copy is written in a beautiful western letter.

Muḥammad ibn an-Nadim wrote the book 'Kitab al-Akhbar wal-Ansab'[1:164], Ibn al-Adim 'Ansab al-Ashraf'[6:1219], Yaqut al-Hamawi and Salahuddin as-Safdi, 'Jumalu Nasab al-Ashraf'[5:534], [7:157], Shamsiddin al-Dhahabi 'at-Tarikh al-Kabir'[8:309]. Ibn al-'Adim describes the work as "a meaningful and useful book, which was not completed due to the death of al-Balādhuri". From this description it is clear that the work was written in the last years of the author's life and was not completed.

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