

A Glance at Historiography in Shi'ite Culture

Beginning of Historiography Among the Shi'ites

The Shi'ites began their work in the field of Islamic sciences concurrent with other Muslims. One of these branches of knowledge was history. Alongside the historiography movement in Iraq, the Shi'ites also began their activities and cooperated in the writing and compilation of books on history. Apart from the Iraqī Shi'ites¹ such as Abu Mikhnaf, Hishām Kalbī, or persons like Ibn Ishāq who were influenced by the Shi'ite current of Iraq, others belonging to the Imāmī Shi'ite group also cooperated in the task of Islamic historiography.

Different issues related to the biography of Prophet Muhammad (S) and the history of the developments that had taken place in Iraq, were among the issues in which the Shi'ites were truly interested, and by no means did they consider themselves separate from these developments.

It was natural that in such a situation, Shi'ite movements and movements inclined toward Tashayyū' or even those movements opposed to the Umayyuds were sometimes even more important for these historians than the biography of the Prophet (S), for they were witness to the fact that the account of the life of the Prophet (S) was at any rate being recorded by scholars of various other persuasions.

What was more important for them were the news related to the Alawis and the Shi'ite movements which could be distorted or lost if not recorded. Other developments, such as discussions concerning the history of the caliphs did not attract the attention of the Shi'ites, since they did not see any link between their own history and the history of the caliphs, except of course, from a negative angle.

During the first centuries after the advent of Islam, historiography among both the Shi'ites and Sunnis was confined to a specific event. But the important point is that, from among the Sunnis, Abu Ja'far Muhammad bin Jarīr al-Tabarī took an innovative step by collecting in his encyclopaedic history most of the treatises whether big or small, which were available to him as the cultural heritage (of his sect).

Such a project was not carried out by the Shi'ites, and with the loss of the treatises dealing with specific

aspects of the Islamic civilisation, an important part of the Shi'ite historical heritage disappeared. Only a few samples survive, such as *Waq'at al-Siff* by Nasr bin Muzaham and Ibrāhīm bin Muhammad al-Thaqafī's *al-Ghurrat*, both written in the 3rd century. This extant material is indicative of the great importance for recording of historical developments.

After this initial period, Shi'ite historiography became limited to a brief discussion on the biography and conduct of the Infallible Imams ('a) as well as issues related to the Imamate. This situation continued until the re-establishment of a Shi'ite government and the start of a new phase in the historiography of that government.

Shi'ite Works on the Prophet's Biography During the First Centuries

As far as the biography of Prophet Muhammad (S) is concerned, it should be said that accounts of the *maghaz* (campaigns in which the Prophet took part) were also taught by the Imams. The main testimony in this regard is a narration by Imam 'Alī ibn al-Husayn Zayn al-Abidin ('a), who said: "Kunnā na'lam maghaz Rasūlullāh kamā na'lam al-surah min al-Qur'ān" (we teach the campaigns of the Messenger of Allah as we teach the surah of the Holy Qur'ān).²

In the *ahādith* related on the authority of Imam Muhammad al-Baqir and Imam Ja'far al-Sadiq ('a), several narrations could be found on the Prophet's *sirah*, many of which have been recorded. For example, Ibn Ishāq and later Ibn Sa'd in their biographies of the Prophet, have quoted some narrations on the authority of Imam Baqir ('a).

Among the Shi'ite works, about one fourth of 'Alī Ibn Ibrāhīm Qummī's exegesis of the Holy Qur'ān deals with the accounts and history of the Prophets. This book which was completed by referring to several other works, has made use of several written accounts that were available during the third and fourth centuries AH.

For example, the book *al-Mab'ath wa al-Maghaz* by Abū bin 'Uthmān has been used by 'Alī bin Ibrāhīm Qummī in his *tafsīr* (exegesis). Qummī's *tafsīr* is among the works whose section on the Prophet's biography almost exclusively quotes narrations from Imam Baqir and Imam Sadiq ('a). One of the reasons for this is the inclusion in it of *Tafsīr Abū al-Jarud*, which is entirely based on the narrations of Imam Baqir ('a) and gives an account of the Prophet according to the revelation of the ayahs.

The narrations of Abū al-Jarud are distinct from the other sections, and 'Allamah Majlis has mentioned all the narrations of this book in the volumes of *Bihar al-Anwar* under the title *Tārīkh Nabīyyin* (History of Our Prophet).

Another book is *Mab'ath al-Nabī wa Akhbārūh*, by 'Abdullāh bin Maymun al-Qaddāh, who was a narrator of *hadīth* from Imam Baqir and Imam Sadiq ('a).³ At any rate, these are firm proofs of the

attention paid by the Infallible Imams (‘a) and the Shi‘ites to accounts of the Prophet’s s̄rah.

The history of Islam in general was also a matter of interest for the Shi‘ites. Asbagh bin Nub̄tah is among the earliest Shi‘ite authors who has a book on martyrdom (maqtal) of Imam Husayn (‘a).⁴ Ahmad bin ‘Ubaydullāh Thaqafī is another one and the titles of two of his books are: Kitāb al-Mubayyazah fī Akhbār Maqtal Ali Abī Tālib, and Kitāb fī Tafzīl Banī Hāshim wa Zamm Banī Umayyah wa Atbā‘ihim.⁵ Muhammad Bin Zakariyyā bin Dīnār is also among the early Shi‘ite authors and according to al-Najāshī some of his books are: al-Jamal al-Kabīr, al-Jamal al-Mukhtasar, Siffīn al-Kabīr, Maqtal al-Husayn,⁶ Kitāb al-Nahr(awān), Maqtal Amīr al-Mu‘minīn, Akhbār Zayd and Akhbār Fātimah.⁷

Another example is Ibrāhīm bin Muhammad al-Thaqafī, who was at first a Zaydī and then became an Imāmī. He has written historical works such as: Kitāb al-Mubtada’ wa al-Maghāzī wa al-Riddah, Akhbār ‘Umar, Akhbār ‘Uthmān, Kitāb al-Dīr, al-Ghārat (a work that has survived), Akhbār Zayd, Akhbār Muhammad (Nafs Zakiyyah) wa (his brother) Ibrāhīm.⁸

The books which Jabir bin Yazīd al-Ju‘fī wrote also deal with similar topics and are titled: Kitāb al-Jamal, Kitāb al-Siffīn, Kitāb al-Nahrawān, Kitāb Maqtal Amīr al-Mu‘minīn and Kitāb Maqtal al-Husayn.⁹

‘Alī bin Hasan bin ‘Alī bin Fazzāl was also a prominent Shi‘ite author, and among his works mention could be made of: al-Dalīl, al-Anbī’, al-Bashārat and al-Kufah.¹⁰

Among the renowned Shi‘ite scholars of Basrah was ‘Abd al-‘Azīz Jalludī bin Yahyā al-‘Azdī who was a prolific writer. Some of the historical books which he wrote are: Kitāb al-Jamal, Kitāb al-Siffīn,¹¹ Kitāb al-Hakamayn, Kitāb al-Ghārat, Kitāb al-Khawārij, Kitāb Zikr ‘Alī fī Hurub al-Nabī, Kitāb Ma’al al-Shū‘ah ba’d ‘Alī (‘a), Akhbār al-Tawwābīn wa ‘Ayn al-Wardah, Akhbār man ‘Ashqa min al-Shu‘arā’, Akhbār Quraysh wa al-Asnām, Kitāb Tabaqāt al-‘Arab wa al-Shu‘arā’, Kitāb Khutab al-Nabī, Kitāb Khutab ‘Uthmān, Kitāb Rasūl ‘Umar, Kitāb Rāyāt al-‘Azd, and Kitāb Munzarāt ‘Alī ibn Musā al-Rizī (‘a).¹²

The Shi‘ites of Qum also contributed to the early historiographical works. Ahmad bin Ismā‘īl bin ‘Abdullāh Bajallī was one of them, and among his most important works is: Kitāb al-‘Abbāsī, about which al-Najāshī writes: “wa huwa kitāb ‘azīm nahw min ‘ashrah alif waraqah min akhbār al-khulafā’ wa al-dawlah al-‘Abbāsīyah. Ra’aytu minhu akhbār al-Amīn” (It is a voluminous book of 10,000 pages dealing with the accounts of the caliphs and the Abbasid State. I have seen from it the account of al-Amīn).¹³

Muhammad bin Hasan al-Qummī had access to this book and he has quoted four instances from it in his History of Qum (refer to Bibliography of Works Related to Qum, p. 19. In History of Qum, the events on pp. 145, 200, 236 & 237 have been quoted from Tārīkh ‘Abbāsī).

Another early historian was ‘Alī bin Ahmad Jawwānī who wrote Akhbār S̄hib Fakhkh and Akhbār Yahyā bin ‘Abdullāh bin Hasan. 14 Ahmad bin Muhammad bin Kh̄lid al-Barqī who was a renowned traditionist (muhaddith) from Qum, has a book entitled Kitāb al-Magh̄zī on the Prophet’s s̄rah. He is the author of several other works such as, Kitāb al-Shi‘r wa al-Shu‘arā’, Kitāb al-Buldān wa al-Mas̄hah, Kitāb al-T̄r̄kh and Kitāb al-Ans̄b. 15

One of the renowned historians during the era of the Infallible Imams (‘a) was Abū bin ‘Uthmān Ahmar Bajallī. He authored a valuable book on the accounts of the previous Prophets and the biography of Prophet Muhammad (S), of which, unfortunately, only a few parts are extant. Shaykh Tusī says about this book:

“We have no information of his works except the book in which he has collected from the beginning the account of Prophet (Muhammad [S]), the start of his mission (mab‘ath), his military campaigns (magh̄zī), his passing away as well as the happenings at Saq̄fah (Banū S̄‘idah) and the riddah. There is another copy from which the scholars of Qum have related.” 16

This book was available to ‘Alī bin Ibrāhīm Qummī and he has extensively quoted from it in his tafsīr. The bibliographer al-Naj̄shī was also aware of this book, and he writes: “He has an excellent and voluminous book in which he has collected accounts (of Prophet Muhammad [S]) from the beginning till his passing away including the military campaigns.” 17 This work was available to many ‘ulamā’ of the following centuries, but the most detailed quotations from it are found in Shaykh Tabrisī’s I‘lām al-Warī.

We (the author of this article Rasul Ja‘fariyān) have published the extant portions of this book under the title Kitāb al-Mab‘ath wa al-Magh̄zī and talked about him and his book in detail in the introduction.

Here we will point out a number of works that have been written on Prophet Muhammad (S) by early Shi‘ite scholars. We have mostly arranged the list according the subject:

- Kitāb Sif̄t al-Nabī (S): Wahab bin Wahab (Rijāl al-Naj̄shī, p. 430);
- Kitāb Wufud al-‘Arab ilā al-Nabī (S): Munzir bin Muhammad bin Munzir. Some of his other works are Kitāb al-Jamal, Kitāb al-Siffīn, Kitāb al-Nahrawān, Kitāb al-Gh̄r̄t (al-Naj̄shī, p. 418);
- Mas‘alah fī Imān Abī‘a al-Nabī (S): Abū Ya‘lī Muhammad bin Hasan bin Hamzah Ja‘farī (al-Naj̄shī, p. 404);
- Kitāb Mas‘alah fī Ma‘rifah al-Nabī: Shaykh Mufīd (al-Naj̄shī, p. 402);
- Kitāb Zuhd al-Nabī (S), Kitāb Aws̄f al-Nabī (S), Kitāb fī Ma‘rifah Fazl al-Nabī (S) wa Am̄r al-Mu‘minīn wa al-Hasan wa al-Husayn ‘Alayhim al-Salām: Shaykh Saduq (al-Naj̄shī, p. 390). He also wrote Kitāb fī ‘Abd al-Mutallib wa ‘Abdullāh wa Abū T̄lib (al-Naj̄shī, p. 390);

- Kitāb al-Bayʿan ‘an Khayrah al-Rahmān fī Imān Abī Tālib wa Abī al-Nabī (S): ‘Alī bin Bilāl al-Mahllabī al-Azdī (al-Najāshī, p. 265);
- Kitāb Mab’ath al-Nabī (S) wa Akhbār: ‘Abdullāh bin Maymun al-Qaddāh (al-Najāshī, p. 213);
- Kitāb Wafāt al-Nabī (S): Salamah bin al-Khattāb Berwastānī Azdurqānī (al-Najāshī, p. 187);
- Kitāb al-Radd ‘alī Man Za’ama al-Nabī (S) Kāna ‘alī Dīn Qawmih Qabl al-Nubuwwah; Ja’far bin Ahmad bin Ayyub Samarqandī (al-Najāshī, p. 21);
- Kitāb al-Radd ‘alī Man Za’ama al-Nabī (S) Kāna ‘alī Dīn Qawmih: Husayn bin Ashkāb Khurāsānī (al-Najāshī, p. 44);
- Kitāb Akhbār al-Nabī (S): Abū ‘Alī Ahmad bin Muhammad bin ‘Ammār al-Kufī. He also wrote the book Kitāb Imān Abī Tālib (al-Najāshī, p. 95);
- Kitāb Zikr al-Nabī (S) wa al-Sakhrāh wa al-Rahib wa Turuq Dhālik: Ahmad bin Muhamamd bin Sa’īd Sab’ī Hamdānī (al-Najāshī, p. 94);
- Kitāb Fazl al-Nabī (S): Ahmad bin Muhammad bin ‘Isā Ash’arī (al-Najāshī page 81).
- Kitāb Sīrat al-Nabī (S) wa al-A’immah ‘Aalayhim al-Salām fī al-Mushrikīn: Husayn bin ‘Alī bin Sufyān Bezufarī (al-Najāshī, p. 68);
- Kitāb al-Wufud ‘alī al-Nabī: Husayn bin Muhammad bin ‘Alī al-‘Azdi (al-Najāshī, p. 65);
- Kitāb Nasab al-Nabī (S), Kitāb Kutub al-Nabī (S), Kitāb Akhbār al-Wufud ‘alī al-Nabī (S), ‘Abd al-‘Azīz bin Yahyā al-Jalludī al-Azdī (al-Najāshī, pp. 241–244);
- Kitāb Asmā’ Alīt Rasūlullāh wa Asmā’ Silāhīh wa Kitāb Wafāt al-Nabī (S): ‘Alī bin Hasan bin ‘Alī bin Fazl (al-Najāshī, p. 258);
- Kitāb al-Maghāzī: Ahmad bin Muhammad bin Khālid al-Barqī (al-Najāshī, p. 76);
- Al-Munbi’ ‘an Zuhd al-Nabī (S): Abū Muhammad Ja’far bin Muhammad bin ‘Alī Qummī ibn al-Rāzī. Ibn Tawūs has quoted this in several of his works.¹⁸
- Kitāb Asmā’ Rasūlullāh (S): Hasan bin Khorzādī (al-Najāshī, p. 44).

On biographical works concerning the Prophet, there is a marked difference between the approach of the Sunnis and Shi’ites. The Shi’ite writers regarded Prophet Muhammad (S) more holier than their Sunni counterparts and based their works on his infallibility.

It is important to note that in Sunni historiography, although the feeling of admiration toward the Prophet’s life is clearly visible, his infallibility in all aspects has been ignored. An example in this regard

is the writing of the book *Zillah al-Anbiyā'* by Abu al-Fazl Mashshū'ī¹⁹ in response to Sharaf Murtazā's *Tanzīh al-Anbiyā'*.²⁰ Earlier during the 3rd century AH, a Sunni 'alim had written a book titled *Ma'ās al-Anbiā'*, which was refuted by the renowned mutakallim of Samarqand, Abu Mansur Mātirīdī.²¹

Books on the History of the Prophets

Accounts of the divine Prophets were carried out as part of Islamic historiography by various scholars in books entitled *al-Mubtada'* which means the beginning or the origin. These works deal with the history of mankind since the beginning or the creation of Adam till the time of the last divine messenger, Prophet Muhammad (S).

In this field also the Shi'ites did not lag behind. Part of the book *al-Mubtada' wa al-Mab'ath wa al-Maghāzī* by Abūn bin 'Uthmān Ahmar Bajallī, the extant portions of which we have published as mentioned earlier in this article, indicates that the recording of such traditions also existed among the Shi'ites, although, as we have said in the introduction to this book, it contains certain narrations from Israelite sources, which are of course not acceptable.

Among Shi'ite sources, the section dedicated to the history of the Prophets is found scattered and sometimes in detail. 'Allāmah Majlisī has mentioned these narrations in volumes 11 to 14 of *Bihar al-Anwār*. Most of these are found in the works Shaykh Saduq, in *Tafsīr 'Alī bin Ibrāhīm Qummī*, in *Tafsīr al-'Ayyūshī*, *Tafsīr Majma' al-Bayān* and similar books, and as we said, these narrations have been borrowed from the Sunnis who related from such persons as Ka'b al-Ahbār, 'Abdullāh bin Salīm, and especially Wahab bin Minbah.

Ibn Tūwus has quoted an excerpt in *Faraj al Mahmūm* from a book entitled *Qasas al-Anbiyā'* which he considers was written by Muhammad bin Khulīd bin 'Abd al-Rahmān al-Barqī.²² But apparently, no one else among the Imāmī bibliographers have mentioned this book.

However, from among the books exclusively written on the history of Prophets, reference can be made to the *Qasas al-Anbiyā'* of Qutb al-Dīn al-Rūwandī, which has been published by the Foundation for Islamic Research by Professor Ghulām Rizā 'Irfānīyān. This work, in addition to being the history of Prophets, has a section that includes their miracles (chapter 19, p. 280 onwards), while chapter 20 deals in brief with the life of Prophet Muhammad (S).

The author has not mentioned his sources for the accounts of the Prophets and most of the chain of narrators which he has mentioned do not clearly indicate the source. It is likely that a major part of Chapter 20 is based on *Tafsīr 'Alī bin Ibrāhīm Qummī*.

After al-Rūwandī's work, the book *al-Nur al-Mubīn fī Qasas al-Anbiyā'* by Sayyid Ni'matullāh al-Jaz'īrī (d. 1112 AH) deals elaborately with the history of Prophets.

Part of the historical books of the Shi'ites is those which have been written to record the miracles

performed by the Infallible Imams (‘a) in proof of their Imamate. Naturally in these works different aspects of the lives of the Imams (‘a) have also been recorded. Among the most ancient books in this regard is the *Dal‘il al-A‘immah* by Muhammad bin Mas‘ud ‘Ayyūsh the Shi‘ite scholar of the late 3rd and early 4th centuries who lived in Samarqand.

His works, including this one, have been mentioned by Ibn Nadīm.²³ This book however has not survived and is presumed to be lost. Another work in this field is *al-Dal‘il wa al-Mu‘jizat* by Abū al-Qasim Kufī who is accused of exaggeration. He has also written a book on this subject titled *Tathbūt Nubuwwah al-Anbiy’*.²⁴

Here, mention could also be made of *Dal‘il al-Nabī* (S) written by Ahmad bin Yahyā bin Hakīm ‘Uday Sufī al-Kufī,²⁵ and *al-Ihtijāj li Nubuwwah al-Nabī* (S) by Ism‘īl bin ‘Alī bin Ishāq bin Abū Sahl bin Nawbakht.²⁶ Two books with the same title *Kitāb al-Dal‘il*, have also been written by Abu al-‘Abbās ‘Abdullāh bin Ja‘far Himyarī and Abu ‘Abdullāh Muhammad bin Ibrāhīm bin Ja‘far al-Nu‘mānī.²⁷

Abu Muhammad ‘Abd al-Bāqī bin Muhammad al-Basrī, a Shi‘ite ‘alim of the 6th century is the author of the book entitled *Dal‘il*, and another book entitled *al-Hujaj wa al-Barāhīn fī Imāmah Amr al-Mu‘minīn wa Awlādih al-Ahad ‘Ashar A‘immah al-Dīn Salawāt Allah wa Salāmuhu ‘Alayhim Ajma‘īn*.²⁸ Another book that has been published is *Dal‘il al-Imāmah* by Muhammad bin Jarīr Tabarī, a contemporary of Shaykh Tusī.

Although *al-Khar‘ij wa al-Jar‘ih* by Qutb al-Dīn al-Rawandī elaborates in detail on the miracles of the Prophet and Imams, the author has unfortunately not mentioned his sources. This book has been summarised and translated under the title *Kifāyah al-Mu‘minīn*. The Arabic version of *al-Khar‘ij* has been published in 3 volumes with the efforts of the Imam al-Mahdī (‘a) Foundation.

Another early Shi‘ite work at hand is the book *al-Thaqib fī al-Manāqib* by Abu Ja‘far Muhammad bin ‘Alī, known as Ibn Hamzah (d. after 552). This book contains narrations on the miracles of several Prophets, including Prophet Muhammad (S), as well as the miracles of Hazrat Fātimah and the Imams (‘a). One of the sources of this work is *Mafkhir al-Rizī* (‘a) by Hakim Nayshāburī.

Sunni scholars have also written books on this subject such as *Dal‘il al-Nubuwwah* which is the title used by both Bayhaqī and Abu Na‘īm Isfahānī for their works. The book *Tathbūt Dal‘il al-Nubuwwah* by Qasim ‘Abd al-Jabbar Hamdānī also follows this method, except that it has presented the discussion in kalām or theological form.

Kalām—Historical Books

Part of the Shi‘ite kalām works have extended the discussion to history in proportion with its importance to the issue of Imamate. The discussions on the Imamate could generally be divided into two sections. A rational discussion to prove the necessity for the existence of the Imam, and a historical discussion to

prove existence of divine designation (nass) and the reason for lack of attention to nass by others as well as criticism of the actions of certain companions of the Prophet in this regard.

The historical part of these works mainly contains strong criticism of the caliphate and the caliphs, a subject that is referred to as *matʿin*. The noteworthy point in this regard is that some of these works are *kalām*-historical and some are historical-*kalām*, the latter being presented mainly in the framework of *hadīth*.

An example of the extant works that have been published is the book *al-Istighṭhah fī Bidaʿ al-Thalṭhah* by Abū al-Qāsim al-Kufī who is accused of exaggeration. Another is a book written by Sulaym bin al-Qays, which apart from ambiguities with regard to certain narrations, is an early text on the historical defense of the *kalām* beliefs of the Shiʿites within the framework of *hadīth* on the issue of Imamate.

Masʿudi's *Ithbāt al-Wasiyyah*, which should definitely be attributed to someone besides the author of *Muruj al-Dhahab* could also be placed among the *hadīth*-historical-*kalām* works. Among the earliest such works is the brief book *al-Muqniʿ fī al-Imāmah* by al-Sudbūdī (belonging to the village of Sudbūd near Rayy) published by Intishārāt-i Islāmī, Qum.

A famous work of this kind is *Kitāb al-Shaʿf* of Sayyid Murtazā which has been published. Shaykh Tusī wrote a new edition of his teacher's book under the title *Talkhṣ al-Shaʿf*, which has also been published. Several works of Shaykh Mufīd also contain numerous historical issues especially concerning the *hadīth al-Ghadīr* and the meaning of *wilāyah* and related words spoken by the Prophet on the occasion. Shaykh Mufīd's *al-Jamal* should be considered a historical-*kalām* work rather than a *kalām*-historical one.

This book is part of the purely historical works written by the Shiʿites during the 4th century AH. They form part of the historiographical works concerning a single specific event written by the Shiʿites of Iraq to record subjects in view.

The historical nature of this work cannot be disputed. In fact that Shaykh Mufīd has used his knowledge of history as an instrument to prove the viewpoints of the Shiʿites in his debates with the ʿUthmānis and Muʿtazalites, and thus made pioneering efforts in combining the school of history with the science of *kalām*.

Books that have been written on the history of the Shiʿites contain *kalām*-historical discussions. Two works that are quite similar to each other in this regard are *Firaq al-Shiʿah* by Nowbakhti and *al-Maqālat wa al-Firaq* by Saʿad bin ʿAbdullāh al-Ashʿarī. These two works contain valuable information on Shiʿite history.

The book *al-Ihtijāj* by Tabrisī could be placed in the same category. It is a work, which in addition to the debates and argumentations, provides valuable accounts of the life of the Imams (ʿa). The book *al-*

Tarḥīf fī Maʿrifah Mazḥib al-Tawḥīd also contains historical information and hadīth in criticism of the rival sects.

Hadīth – Historical Books

Undoubtedly hadīth and history are closely intertwined in Islam. Some times more emphasis has been laid on history and at other times more on hadīth. Many historical issues are found in the book al-kḥf. Among the Shiʿite hadīth works of the 3rd and 4th centuries AH, as is the case with Sunni books of hadīth, plenty of historical material is found.

In al-kḥf, the section dedicated to discussion of the Imamate, also includes historical issues about the lives of the Imams' (a). Unfortunately, no other early Shiʿite book like al-kḥf has remained extant to throw more light on such issues. Perhaps one can point to Basīr al-Darajāt which contains some historical material.

The most outstanding work concerning the life of Imam Rizā (a) is Shaykh Saduq's masterpiece 'Uyun Akhbār al-Rizā. The life of the 8th Imam (a) and the situation of the Shiʿites of that period has been fully reflected in this book. Saduq's other works also contain more or less historical ahādīth. His book 'Ilal al-Sharḥ'ī is among the most outstanding in this regard. One can also find similar narrations in Saduq's Amāl.

Since Saduq lived at a time when the great literary current for compiling voluminous books was about to start, and used in his books most of the early heritage of the Shiʿites – part of which was on the point of being lost forever to posterity – his works are considered quite valuable from an historical point of view.

Three valuable books remain with regard to the ghaybah (occultation) of Imam Mahdī (a), each of which reflects an important part of the Shiʿite history during the third century. The books Kamāl al-Dīn by Saduq, al-Ghaybah by Shaykh Tusī and al-Ghaybah by Nuʿmān are the most important works in this connection. Shiʿite history in this period is based on these few works since many other similar works are not extant today. Two examples are the works of the third century scholar Muhammad bin Bahr Rahnī, part of which is mentioned in Kamāl al-Dīn.

Among the hadith corpus, mention should be made of the manḥiqib books. Such works also constitute a kind of historiography. Among the earliest books in this regard is Manḥiqib al-Imam Amr al-Mu'mīn (a) by Muhammad bin Sulaymān Qazālī al-Kufī who lived in the third century.²⁹ This book is full of historical information on the characteristics of Prophet Muhammad (S) and the life of Amr al-Mu'mīn (a). Despite the fact that its compiler is a Zaydi Shiʿite the book contains many narrations from Imam Bḥqir (a).

Like the above mentioned work, among the Ismāʿīlī Shiʿites one can point to the valuable book Sharh al-Akḥbār by Qazālī Nuʿmān bin Muhammad Tamīm Maghribī (d. 363) who compiled many books and

was the most outstanding Ismāʿīlī scholar during the Fatimid rule in Egypt and North Africa. This book which has recently been published,³⁰ deals with the merits of the Prophet's Ahl al-Bayt (ʿa) and is also very rich in historical information.

For example the first, second and third sections describe Imam ʿAlī's (ʿa) merits in the words of Prophet Muhammad (S), his companionship of the Prophet and his participation in the Battles of Badr, Uhud, Khandaq and other expeditions. The fourth section of the book is on the Battle of Jamal and the War of Siffin. The fifth section is continuation of the narrations on Siffin. The sixth section deals with the filthy characteristics of the enemies of Imam ʿAlī (ʿa) especially Muʿwiyah and his killing of Hujr bin ʿAdī.

The seventh to tenth sections describe the virtues of Amr al-Muʿminīn (ʿa). The eleventh section is the continuation of the merits of the Ahl al-Bayt, especially Hadhrat Fātimah (ʿa). The twelfth section discusses the merits of Imam Hasan (ʿa), his life and the martyrdom of Imam Husayn (ʿa).

The thirteenth section is continuation of the sufferings of the Ahl al-Bayt (ʿa) and also talks about other outstanding members of the Banū Hāshim such as Jaʿfar ibn Abī Tālib and other descendants of the Prophet's grandfather ʿAbd al-Mutallib. This section also focuses on the merits of Imam Zayn al-Abidin (ʿa) and Imam Muhammad Baqir (ʿa).

The fourteenth section is on Imam Sādiq (ʿa), the history of Shiʿite sects till the time of Muʿtazid al-ʿAbbāsī, and the appearance of the Fatimid Mahdī. The fifteenth section is on the characteristics of the promised Mahdī and the sixteenth and last section on the characteristics of the Shiʿites. Although it has distinctive Ismāʿīlī tendencies, the book is a valuable, comprehensive and accredited work on the history of the Ahl al-Bayt (ʿa), and in view of its antiquity it is considered unique within its own time frame.

If we take into account that Qāzī Nuʿmān has relied on al-Tabarī's lost work al-Wilāyah for the event of Ghadīr, then we will come to know the importance of this work and its contents in view of the books and treatises that were available to him and which are not extant today, although, unfortunately, he does not always mention the sources of his quotations. al-ʿUmdah by Ibn Bitrīq is also considered among these works.

Rijālī-Historical Books

The Science of rijāl is one of the important branches of Islamic history. The Shiʿites have given much attention to this particular field by meticulously recording the names of the companions of the Prophet and the Imams (ʿa), as well as the chains of narrations. Although most of the early Shiʿite works of rijāl have not survived, the most important of the extant works is the book al-Ikhtiyār Maʿīrah al-Rijāl or Rijāl al-Kashsh as it is also known.

It should be considered important from every aspect. Another important work is Rijāl al-Najshī, which apart from its rijālī details, is a mine of information on Shiʿite books of the early centuries of Islam as

well as Shi'ite cultural history. During the later eras, such works were not compiled as much as before, but every work compiled in this regard is important from the historical point of view. Among them are such books as al-Fihrist and al-Rijāl by Shaykh Tusī and also the al-Rijāl by 'Allāmah Hilli.

The valuable book al-Fihrist by Ibn Nadīm should also be considered a fully Shi'ite work, something that has been duly proved. Ibn Abī Tayy, the Shi'ite scholar of the seventh century AH (d. 630) wrote a book entitled Tabaqat al-Imāmiyyah which has unfortunately been lost.

Ibn Hajar 'Asqalānī has quoted from it in his al-Isbāh on Yaghus Sahābī. Ibn Abī Tayy also wrote a history which was in chronological order. This work has also been given up for lost. A few quotations from it are found in Safdī's Nukat al-Hamiyīn on prominent blind figures.³¹

We should not overlook the books of ansab or genealogy which are also in a way related to history. This science was prevalent among the Shi'ite and two of the earliest books in this field are al-Mujdī and Sīr al-Silsilah. This branch in the history of the Ahl al-Bayt ('a) cannot be overlooked. A list of the scholars related to the late Ayatullāh Sayyid Shihāb al-Dīn Mar'ashī Najafī has been mentioned in the introduction to Lubāb al-Ansāb. In addition to elaborating on the geneologies these books also mention historical issues.

During the Safawid and Qajarid eras several encyclopaedic rijāl works such as Riyāz al-'Ulamā' and Rawzāt al-Jannāt were written, giving us more detailed historical information especially in the field of the history of culture.

History of the Twelve Imams ('a) from the 5th to 8th Centuries

A very early work entitled Tārīkh al-A'immah or Tārīkh al-Mawālīd wa Wafayāt Ahl al-Bayt ('a) is available. It mentions the dates of birth and martyrdom of the Infallible Imams ('a) on the authority of Imam Baqir ('a), Imam Sādiq ('a), Imam Rizī ('a) and Imam 'Askarī ('a).

This book is variously attributed to Ibn Khashshāb, Nasr bin 'Alī Jahzamī, Ahmad bin Muhammad Faryābī and Ibn Abī al-Thalj. Whoever happens to be its author it should be considered among the oldest books in this field that has survived from the 3rd century AH.³² Another book entitled Zuhrat al-Muhaj wa Tawārīkh al-Hujaj on the lives of the Imams ('a) has been referred to by Ibn Tawūs, but there is no further information on this book at hand.³³

Exclusive books were written on the life of the Twelve Infallible Imams ('a). The earliest surviving work in this field that has discussed this issue in detail is al-Irshād fī Ma'rifah Hujaj-Allāh 'alī al-'Ibād by Shaykh Mufīd. The author has dedicated the first part of his book to a detailed account of Amīr al-Mu'minīn ('a) and has practically dealt with the life and qualities of Prophet Muhammad (S) by emphasising on the prime position of Imam 'Alī ('a) right from the beginning of the Prophetic mission.

The second part of al-Irshād deals with the life of the other eleven Imams and mainly contains historical

and kalām discussions. Although Shaykh Mufīd has not mentioned his sources in every case, it is evident that he has used credible and important sources. Basically the major characteristic of Shaykh Mufīd in this regard is that he was well acquainted with books available in Iraq which were compiled by Iraqī historians. Masʿūr al-Shāh by Shaykh Mufīd also gives us information on the life of the Imams (‘a).

The next important work in this field is the book Iʿlām al-Warī bi Aʿlām al-Hudā, on the characteristics of the Prophet and his infallible progeny (‘a). In its section on the Imams (‘a) the book contains historical-kalām issues proving their Imamate, as is the case in al-ʿIrshād.

The author Abū ‘Alī Fazl ibn Hasan al-Tabrisī has accurately recorded his sources and in this way added to the book’s value. He has also incorporated important parts from Abūn ibn ‘Uthmān’s biography of the Prophet, a valuable Shiʿite work which is not extant today.

Another immortal book is Manāqib Al-i Abī Tālib by Muhammad bin ‘Alī Ibn Shahr Ashub al-Sarvī al-Mazandarānī. This important and detailed work has been compiled with reference to hundreds of books and the author has given the work special value by quoting different sources and mentioning their names. The greater part of the book includes the life of Amīr al-Muʾminīn (‘a) and his merits as found in Sunni sources. But before that Ibn Shahr Ashub has dwelt in detail on the life of the Prophet and after the account of Imam ‘Alī (‘a) has focused on merits of the other Imams.

The book Rawzah al-Waʿizīn by Fattāh Nayshāburī (d. 508) is also an important work which without mentioning its sources has dealt with the lives of the Twelve Imams (‘a). Another remaining work from the seventh century is Mukhtasar Ahwāl al-Nabī wa al-Aʿimmah al-Thānī ‘Ashar (‘a) by Shaykh Rashīd bin Ibrāhīm bin Ishāq Bahrānī.

The only extant copy of this book is being kept at the Markaz Ihyāʾ al-Turāth al-Islāmī (Center for Revival of the Islamic Heritage) in Qum. Muntajab al-Dīn al-Babawayh in his al-Fihrist has also referred to a book entitled Sīrah al-Anbiyāʾ wa al-Aʿimmah by Shams al-Islam Hasan bin Husayn bin Babawayh al-Qummī who lived in Rayy, but there is no trace of this book today.³⁴

He has also mentioned another book named al-Maghāzī wa al-Siyar by Sayyid Abū al-Qāsim Zayd bin Ishāq Jaʿfarī which shows the Shiʿite community’s interest in this particular field. Shaykh Abū al-Hasan bin ‘Alī bin Hibatullāh bin ‘Uthmān Musilī wrote a book named al-Anwār fī Tārīkh al-Aʿimmah al-Abrī.³⁵

Another important work of the seventh century is Kashf al-Ghummah fī Maʿrifah al-Aʿimmah by ‘Alī bin ‘Isāq Arbilī. This book which has been compiled from diverse Shiʿite and Sunni sources, and has been written in an extremely moderate style, played a very important role in spreading Shiʿism in the world of Islam and has been translated into Persian several times. This book describes the lives of the 14 Infallibles (‘a). We have elaborated on this work and its sources in an exclusive book.

During the 7th century several books were written on the martyrdom of Imam Husayn ('a) and the tragedy of Karbalā'. Ibn Tawus (d. 664) has written two books entitled Kitāb al-Luhuf 'alā Qatl al-Tufuf and al-Masra' al-Shayn fī Qatl al-Husayn. A common book named Maqatal, Abu Mikhnaf is also believed to probably be the work of Ibn Tawus (Ethan Kohlberg: A Medieval Muslim Scholar at Work – Ibn Tawus and his Library, pp. 42, 43).

Regional Histories from the 4th to 8th Centuries AH

The Shi'ites have also had a share in regional historiography. Among the earliest work in this field, which predates all other books is Nihl al-'Arab by Muhammad bin Bahr Rahn.³⁶ Yaqut al-Hamawi, commenting on this book and its author, writes:

He has written many works including the one titled Kitāb Nihl al-'Arab, in which he has mentioned the dispersion of Arabs in the lands of Islam, noting whether they were Shi'ite, Kharijite or Sunni, but he had good words for the Shi'ites as well as for others. I know about the part of the book which deals with the people of the east, especially of Kirmān, Sīstān, Khurāsān and Tabaristān.

Nothing remains of this book except what Yaqut al-Hamawi has written in Mu'jam al-Buldān.

The book al-Buldān wa al-Masāhah or al-Tibyān fī Ahwāl al-Buldān as it is also known, was written by Ahmad bin Muhammad bin Khalid al-Barqī. The author of Tārīkh al-Qum used this work in the fourth century as a source for his history of Qum (Mudarris has pointed out the quotations from al-Tibyān in Tārīkh al-Qum; refer to Bibliography of Works related to Qum, p. 18. Rafī' has also quoted some passages from it in al-Tadwīn, pp. 44–48).

In the printed edition of Tārīkh al-Qum, al-Barqī has been quoted extensively, and in one instance, it says: "In the book al-Bunyān al-Barqī thus writes..."³⁷ It is possible that al-Bunyān is the misspelling of al-Buldān. Another possibility is that the author of the bibliographical work Kashf al-Zunūn has misspelled the book whose actual title is Kitāb al-Tibyān fī Ahwāl al-Buldān.³⁸ Muhammad bin Khalid al-Barqī, the father of Ahmad al-Barqī has also been named as the author of al-Buldān wa al-Masāhah.³⁹

Another book of the same name al-Buldān wa al-Masāhah was written in the third century by Abū Ja'far Muhammad bin 'Abdullāh bin Ja'far bin Husayn bin Jami' al-Himyarī. When he failed in his efforts to get a copy of Ahmad al-Barqī's book in Baghdad, Rayy and Qum, he decided to write a new book in this connection under the same title.⁴⁰

Another important book on the history of Qum is the one written in 378 AH by Hasan bin Muhammad bin Hasan al-Qummī. It is one of the most interesting and academic books of the early period of Islamic civilization. In contrast to the regional historiography of this period which mainly concerns the life of the notables of the cities, this particular work is a scholarly account of the various issues, including civic

affairs, related to the city's history.

In the introduction, the compiler has divided the book into twenty chapters but unfortunately the Persian translation of only the fifth chapter is extant. There is no information either on the Arabic version or the rest of the translation. The Persian translation was completed in 805 AH by Hasan bin 'Alī bin Hasan bin 'Abd al-Malik Qummī. Apart from the information given on the city of Qum, the book mentions valuable details concerning the collecting of taxes in those days.

In addition the author has elaborated in detail on the Ash'arī tribe of the city beginning with its place of origin in Yemen and the meeting with Prophet Muhammad (S) in Medina on the advent of Islam till its migration to Iraq and then to Qum. He has also focused on the role of Ash'arite tribesmen in the early Islamic conquests especially the conquest of parts of Iran.

Another valuable but lost book is the *Tārīkh Rayy* by Muntajab al-Dīn Ibn Babawayh the author of *al-Fihrist* who lived in the sixth century. Ibn Hajar 'Asqalānī in his *Lisān al-M'izān* has quoted accounts of several Shi'ite and Sunni notables from this book, of which 47 have been mentioned by the late Urmawī in his introduction to the edition of *al-Fihrist* published by the Ayatullāh Mar'ashī Najafī Library, Qum (pp. 11–16). *Tārīkh Rayy* was also the title of a historical book written by Abu Sa'īd Mansur bin Husayn Abī the author of the valuable book *Nathr al-Dur*.⁴¹

Another important book is the *Tārīkh Tabaristan* of Ibn Isfandiyyār who lived in the 6th century AH. It is considered the most important work on the history of Tabaristān by a Shi'ite historian. Mention should also be made of the *Tārīkh Ruyān* of Mawlānā Awliyā' Allah Amulī. It is a precious work on regional history in which the author has mentioned part of the historical viewpoints of the Shi'ites in the days of the Imams ('a).

Arabic and Persian Works of 'Twelver Sunnis' on the Twelve Imams ('a) from the 6th to the 10th Centuries

From among the Sunnis, several scholars for various reasons, have written books on the lives of the Twelve Imams ('a). This is apart from those Sunni scholars who wrote books on the merits of the Ahl al-Bayt ('a) in general and whose works have been introduced by Sayyid 'Abd al-'Azīz Tabṭabā'ī in his series of articles entitled *Ahl al-Bayt fi al-Maktabah al-'Arabiyyah* in the quarterly magazine *Turṭhan*.

The term 'Twelver Imamī Sunnis' can be safely used to describe this group of authors. The first book in this regard is the *Tadhkirah al-Khawṣṣ* of Yusuf bin Farghalī bin 'Abdullāh al-Baghdadī Sibṭ Abī al-Faraj 'Abd al-Rahmān bin al-Jawzī (581–654).

The author has dwelt on the virtues of the Ahl al-Bayt ('a) and given an account of the lives and merits of all the Twelve Imams ('a). Among the books which no longer exist *Kitāb al-Āl* of Ibn Khallawayh (d. 370) must have been a similar work as could be gleaned from its passages quoted by Irbilī in his *Kashf*

al-Ghummah.

One of the outstanding figures of this trend among the Sunnis was Kamāl al-Dīn Muhammad bin Talhah Shāfi‘ī (d. 652) the author of the renowned book *Matlib al-Su‘ul fī Manqib Al-i al-Rasul*. Irbilī has praised him for his excellent account of the lives of the Twelve Imams (‘a). ‘Abd al-‘Azīz bin Muhammad known as Ibn Akhzar Gunbūdī (d. 611) in his book *Ma‘ālim al-‘Itrah al-Nabawiyyah wa Ma‘ārif Ahl al-Bayt al-Fatimiyyah al-‘Alawiyyah* has written on the lives of only eleven of the Twelve Imams (‘a) and for this reason he has been criticised by ‘Alī bin ‘Isā Irbilī.⁴²

Two other important examples of Sunni books are *al-Fusul al-Muhimmah fī Ma‘rifah Ahwāl al-A‘immah* by Ibn Sabbāgh Mālikī (d. 855) and *al-Shadharāt al-Dhahabiyyah fī Tarjīm al-A‘immah al-Ithnā ‘Ashariyyah ‘ind al-Imāmiyyah* by Shams al-Dīn Muhammad bin Tulun (d. 953). Hamdullāh Mustawfī the author of *Nuzhat al-Qulub* in his historical account titled *Tārīkh-i Guzādah*, begins with the history of the first three caliphs and then elaborates on the life and virtues of Amīr al-Mu‘minīn Imam ‘Alī ibn Abī Tālib (‘a).

In continuation, on page 198 he writes about the life of Imam Hasan (‘a) using the phrase *Amīr al-Mu‘minīn wa Hafīd Rasul Rabb al-‘Alamīn Imam al-Mujtabā*, Hasan bin ‘Alī al-Murtazā (‘a) which means “Commander of the Faithful, Grandson of the Messenger of the Lord of the Worlds, the Chosen Imam, Hasan the son of ‘Alī the Pleased.” The thirtieth chapter of the thirtieth section deals with the lives of the other Imams. Mustawfī writes: “Concerning the rest of Imams, the pleasure of Allah be upon them all, they were the proof of Allah for mankind.

The period of their imamate, starting from 4th of Safar 49 AH till Ramazān 264, was 215 years and 7 months. The Imams did not rule as caliphs, but since they were deserving (to be caliphs), the benediction of their status travels like perfume on the road of epitome to bring proof.” This discussion continues till the account of the life of the Imam of the Age (‘a).⁴³

Another important work is *Fasl al-Khitāb* by Khwājah Muhammad Pīrsī who lived in the ninth century AH. Despite his insistence on being a Sunni and even his strong stances against the Rafidites, he has written about the lives of the Imams (‘a).

This part of the book has been published in volume 4 of the series of books titled *Islamic Heritage of Iran*. The author of *Rawzāt al-Jinīn wa Jannāt al-Jinīn*, Darwīsh Husayn Karbalā‘ī (10th century AH) has also dedicated a lengthy section in his book on the lives of the Imams (‘a). This book has been published.

Among the outstanding works of this nature is the valuable book *Wasālah al-Khādim ilā al-Makhdam dar Sharh Salawāt Chāhardah Ma‘sum* by Fazlullāh bin Ruzbahān Khunjī (d. 927) who is famous for his antagonism towards the Shi‘ites and especially the Safawid dynasty. This is an exclusive book on the lives of the Fourteen Infallibles.⁴⁴

Kunh al-Akhabar is the title of a book on the lives of the Twelve Imams (‘a) and was compiled in the 10th century AH in the Ottoman realm.⁴⁵ Even Ibn Hajar Haytham who wrote al-Sawfiq al-Muhriqah in refutation of what he called the beliefs of the Rafidites, has devoted the whole book to the lives and merits of the Twelve Imams (‘a).

One of the most important figures in this regard is Mull Husayn Khashif who in his book Rawzah al-Shuhad has written a brief account of the lives of the Prophets and the Twelve Imams (‘a) as well as issues concerning mourning for them.

The most detailed section of this book is dedicated to Imam Husayn (‘a). Another noteworthy book by this particular group of Sunnis is Kamal al-Din Khwarazm’s al-Maqsad al-Aqs, which in addition to the lives of the caliphs gives an account of the Twelve Imams (‘a).

Persian Works by Imamis from the 7th till 10th Centuries

Few Persian works written by the Imam Shi’ites during the 7th–10th centuries AH have survived today. However, whatever extant literature of this type is available it is worth full consideration. The invaluable work entitled Naqz by ‘Abd al-Jalil Qazvin Riz is a kalām-historical book written in defence of Shi’ites as a refutation of a work written against the Shi’ites.

This important work includes exclusive information from the sixth century AH especially on the Shi’ites, their cultural situation and the political circumstances of the time. In this book the author also mentions that he has written a book on hadith ifk⁴⁶ in defence of ‘Ayishah. He mentions this work in order to say that the Shi’ites do not insult the wives of Prophet Muhammad (S) as alleged.

Three works have been compiled by a very active Shi’ite writer of the late 7th century AH which are all of kalām-historical nature. ‘Imd al-Din Tabar the author of Kamil Bahar, Manqib al-Tahir and Tuhfat al-Abr takes a kalām-historical look at important Sh‘ah issues and occasionally gives information on the times they were written.

The voluminous book Ahsan al-Kibar fi Ma‘rifat al-A‘immah al-Abr by Sayyid Muhammad bin Ab Zayd bin ‘Arabshah Warman on the lives of the Imams was written in the year 740 AH. Several copies of this work are found including the manuscript in the Ayatullah Mar‘ash Library. The summary of this book by ‘Ali bin Hasan Zawreh titled Lawmi‘ al-Anwar is also available.

The book Rimsh Afz-ye Al-i Muhammad by Muhammad bin Husayn Muhtasib is a ten-volume work on the history of the Prophets and Imams (‘a). Muntajab al-Din Ibn Babawayh had seen the book and studied part of it under the author.⁴⁷ Two quotations from it are also mentioned in the Manqib of Ibn Shahr Ashub, one of which concerns the life of Imam Hasan al-Mujtaba (‘a) and the other on the knowledge of Imam Sadiq (‘a).⁴⁸ Muntajab al-Din has mentioned this book in al-Fihrist but no trace has been found of it after the 8th century.

Mabḥij al-Muhaj fī Manḥij al-Hujaj is the work of Qutb al-Dīn Kayzar, the outstanding Shi'ite writer who most probably lived in the sixth century AH. This book which is in Arabic was translated into Persian by Hasan bin Husayn Shāh Sabziwār in the eighth century under the title Bahjat al-Mabḥij.

He presented this translation to Khwājah Nizām al-Dīn Yahyā bin Shams al-Dīn who ruled in Khurāsān as one of the commanders of the Sarbedārān movement from 753–759 AH. Bahjat al-Mabḥij was rendered into rhyme during the 10th century AH by the poet Hayrat Tun of Kāshān. Hasan Shāh Sabziwār is also the author of Rihāt al-Arwāh wa Munis al-Ashbāh, a book which devotes itself to the life of Prophet Muhammad (S) and his Ahl al-Bayt ('a). Copies of this work are available.⁴⁹

There is a work titled Tārīkh-i Muhammad, or Tārīkh-i Rashīd as it is also known. This book has also been mentioned by two other names: Tārīkh-i Dawzdah Imām or Fihrist-i A'immah. The description of this book in the library catalogue says: "On the dates of the birth of the Prophet and the Imams as well as their places of birth, their agnomen, titles, geneology and resting place." The manuscript of this work is in the Tabriz National Library, number 3626 and dated 20th of Dhū al-Qa'dah 819 AH.⁵⁰ The author of this book is Mullā Hasan Kāshānī, who was close to Sultān Muhammad Khodā-Bandah and played an important role in the Tashayyū' of that era.

He wrote this book in Hillah and Baghdad in the year 708 AH when he was sixty years old.⁵¹ A book under the title Tārīkh-i 'Itrat was also compiled in the year 803 in Aleppo, Syria, and has recently been published by the late Dāneshpazhuh.⁵²

Among the most detailed works on the early history of Islam by Persian-speaking Shi'ites is Nuzhat al-Kirām wa Bustān al-'Awām, written by Jamāl al-Dīn Murtazā Muhammad bin Husayn bin Hasan al-Rāzī who lived in the late sixth and early seventh century AH. This two-volume work has recently been researched and published by Muhammad Shārwān.

The book contains narrations on the characteristics and biography of Prophet Muhammad (S) until the twenty-first chapter. After that until the 30th chapter of the first volume, the author writes about Abū Bakr and other topics. The second volume of the book till the sixtieth chapter focuses on the miracles of the 14 Infallibles till Imam Mahdī (may Allah hasten his reappearance).

This work along with the book Ahsan al-Kibār should be considered the most comprehensive Shi'ite work in Persian written in the medieval period of Iranian history since the advent of Islam. It is worth noting that this book despite being in Persian, drew the attention of Ibn Tawūs who asked it to be translated into Arabic in view of its importance.

In one case he has quoted some topics of this book in his own work Faraj al-Mahmum.⁵³ A maqāl written in Persian verse by Abu al-Mafkhir al-Rāzī in the 6th century, was used as a source for Rawzāh al-Shuhadā' by Mullā Husayn Kāshif.

Historiography on the Eve of the Safawid Era

After the glorious era of the Islamic civilisation till the 6th and 7th centuries AH, compilations in most fields of scholarship were faced with repetition, stagnation and useless descriptions, most of which lacked scientific methods. Of course, there were rare cases, which should be considered as exceptions.

For example, during the Mongol Ilkhanid era the science of historiography enjoyed a high position and works like *Jāmi' al-Tawārīkh*, *Jahāngushā-ye Juwaynī* and *Tārīkh-i Ḥafiz-i Abru* are indications of this high status. After that there is no sign of such works in the eastern lands of Islam, although in the western parts, especially in Syria and Egypt, scholars such as Dhahabī, Safadī, Ibn Hajar, Ibn 'Imād Hanbalī, Saḥīhī Shāmī, Maqrīzī, Kutubī and several others flourished.

But neither the Sunnis nor the Shi'ites compiled valuable works like those they had written during the first few centuries such as the *Tārīkh Nayshābur*, *Tārīkh Bayhaq*, *Tārīkh Jurjān*, *Tārīkh Rayy* and other similar books. Historiography during this era, apart from regional history about certain dynasties, was faced with stagnation.

In this period nothing significant was accomplished in the history of Islam either. The Sufis who dominated the east during these times wrote a few works in the 9th century on the esoteric ranks of their spiritual leaders and the chains of their shaykhs, which naturally included parts of the history of Islam and the Infallible Imams ('a).

In these histories due to the dominance of the Sufi viewpoint a type of non-experimental historiography became the fashion with the compilations mainly tracing the classes and grades of saintly figures over the past few centuries.

The lives of their spiritual leaders take shape outside the normal circle of people's lives and everything is rather exaggerated manyfold beyond reasonable limits. A long list of such works which lack scientific value from the viewpoint of historiography and which lost whatever worth they had with the disappearance of Sufism, have been mentioned in the history section of Storey's *Persian Literature*.

Some of the best known of these books written by the Sunni Sufis, from which people could derive certain historiographical perspectives, are *al-Maqṣad al-Aqṣā fī Tarjamah al-Mustaqsā* (we have no information of the original Arabic version and what is available is only the Persian translation made by Kamāl al-Dīn Husayn Khwārazmī in the 9th century AH);⁵⁴ *al-Mujtabā min Kitāb al-Mujtabā fī Sīrah al-Mustafā*;⁵⁵ *Siyar al-Nabī* by Jāmī;⁵⁶ *Mawlud-i Hazrat-i Risālat Panj Muhammad* by Jāmī;⁵⁷ *Shawḥid al-Nubuwwah li Taqwiyah Yaqīn Ahl al-Futuwwah* also by Jāmī;⁵⁸ (this is a renowned work and hundreds of handwritten copies of it are available); *Bayān Haqīq Ahwāl Sayyid al-Mursalīn* by Jamāl al-Dīn Ahmad Ardīstānī known as *Pir Jamāl Sufī*;⁵⁹ *Ma'arīj al-Nubuwwah fī Madarīj al-Futuwwah* by Mu'īn al-Dīn Farḥī (d. 907);⁶⁰ *Rawzah al-Aḥbāb fī Siyar al-Nabī wa al-Āl wa al-Ashāb* by Amīr Jamāl al-Dīn Atūllīh bin Fazlullīh Husaynī *Dashtakī* written in the year 900 which

was also very renowned;⁶¹ *Tuhfat al-Ahibb* f Manqib Al al-‘Ab’ by the same author which is on the merits of the Ahl-al-Bayt (‘a);⁶² *Athar-i Ahmad* by Ahmad bin Taj al-Din Hasan bin Sayf al-Din Istarabadi.

These were some of the works of the Twelver Sunnis which have been published recently by the Mirath-i Maktub Publications of Tehran through the efforts of Mir Hashim Muhaddith.

There are several other Sufi works of sacral nature written in either prose or poetry, of which mention could be made of *Nadir al-Miraj wa Bahr al-Asr*, *Hamleh-ye Haydar*, and *Muharabah-ye Ghazanfar*. These books have been mentioned because of their influence on Shi‘ite historiography of the period. A clear example in this regard is Mull Husayn Keshif’s *Rawzah al-Shuhad* which has accurately transferred to Iranian Shi‘ism the viewpoints prevailing in Herat and was itself an influential text among the Shi‘ites for several centuries.

Spread of Tashayyu’ and Beginning of Shi‘ite Historiography during the Safawid Era

It should be noted that during the Safawid period, part of the historiography is related to the recording of historical developments of the Safawid State. We do not intend to describe such compilations whose outstanding examples are the different ‘*Alam Aris*⁶³ and the *Khulasah al-Tawarikh*.

We only intend to point out those historical books that exclusively deal with the history of the advent of Islam, such as the biography of Prophet Muhammad (S) and the accounts of the life of the Imams (‘a). It is worth noting that the authors of the first type of works were not religious scholars but rather another class of the Safawid society such as secretaries, writers and in some instances poets. Here we shall focus on historiography in the Safawid and Qajarid eras which was of the same nature.

After the reign of its founder Shih Ismail and the end of the first phase of the Safawid dynasty, the second phase began, that is the era of the stabilization under Shih Tahmasb. Among the important policies of the Safawid state was paying special attention to Shi‘ism and safeguarding it as one of the main pillars of the new government.

Shih Tahmasb who was fully aware of this factor, proceeded to deepen the roots of Shi‘ite ideology in Iran and for forty years made various efforts to consolidate it. In the field of history the main objective from the evidential point of view was to make the people familiar with the lives of the Infallible Imams (‘a) as well as present them with a critical analysis of the enemies of the Imams (‘a) during the early centuries of Islam.

It is worth noting that Iran, especially its eastern parts, was well familiar with the virtues of the Imams (‘a) and the promotion of this trend led to the further spread of Shi‘ism.

Shah Tahmasb for instance, issued instructions for the translation into Persian of the valuable book entitled *Kashf al-Ghummah* in order to promote the Shi'ite doctrine among the people. One of the translators of this work, Ni'matullah bin Quraysh Razavi by name, writes in his preface to the translation: "Since his majesty Shah Tahmasb was determined to make the people familiar with the principles of *tawallu'* (love of the Prophet's Ahl al-Bayt) and *tabbarr'* (hatred of the enemies of the Ahl al-Bayt), and since the majority of the people of the time were unaware of the history of the Infallible Imams ('a) and did not know in detail about their great merits, therefore he gave orders that anyone who undertakes the translation into Persian of the book *Kashf al-Ghummah fi Ma'rifah al-A'imma* which is a comprehensive work on this subject, will make it beneficial for all, and the faithful will become more firm in their awareness of the Infallible Imams ('a), and this would be a great blessing and a benediction for all." Quraysh adds that it was for this reason that he undertook the task of translating the book.⁶⁴

Another reason for writing the history of Islam during the Safawid period was the growth of *akhbār* and *hadith* tendencies. It is worth noting that even among the Sunnis the closing of the door of *ijtihad* coupled with the domination of *akhbār* ideas, had weakened juristic and rational thought (philosophy).

As a result their potential was directed towards the writing of history and works of *rijāl*. On the other hand, among the Shi'ites in the post-Shaykh Mufid period, since the door of *akhbār* or traditions had been closed, not only *ijtihad* fiqh was strengthened but *kalām* and philosophy witnessed growth and development.

This trend naturally limited the scope of historiography and *rijāl* works. But with the revival of *akhbār* ideas in the Safawid period historiography also re-emerged to a certain extent except that these ideas became another factor for restricting the role of history in *kalām* discussions, especially in the discourse on Imamate. These debates were similar to those which had appeared in the third century in such books as *al-Istiqṭhāh fi Bida' al-Thalṭhāh*.

One major peculiarity of the Safawid era even among the Shi'ites living in other lands such as Bahrayn, was that they did not have access to a wide variety of historical works. Unlike the era of Ibn Tawus and Irbil when the books of the Sunnis were widely circulated in Iraq and were also referred by the Shi'ites, in Iran and Bahrayn of the Safawid days, only Shi'ite books were available.

What has been mentioned from the Sunni books in such works as *Iṭḥāṭ al-Hudūd* and *Bihar al-Anwār*, etc., are not direct quotations but have mostly been borrowed from the books of Ibn Bitriq, Ibn Tawus, Irbil and the like. However, there are some exemptions in this regard including the direct use of Sunni works as well as words and phrases found in them.

The early historical sources like *Tārīkh al-Tabarī* or the works of al-Dhahab and Ibn Kathir which were in wide circulation in the Sunni world, were not available to the Shi'ite scholars. Of the 20 volumes of catalogues of manuscripts published so far by the Ayatullah Mar'ash Library in Qum, not even a

single copy of Tārīkh al-Tabarī has been mentioned.

There seems to be dearth of early Shi'ite historical sources as well, in view of the fact that only one manuscript of al-Mas'ūdī's Muruj al-Dhahab is found in the catalogues published by the Mar'ash Library, while Tārīkh al-Yaqubī – another Shi'ite work – is conspicuously absent. As a matter of fact no manuscript of Tārīkh al-Yaqubī has so far been traced in Iran.

We should also know that 'Allamah Majlisī did not have any copy of Shaykh Mufīd's al-Jamal. This is all indicative of the extreme poverty of this period concerning the availability of renowned historical sources while we cannot even visualise access to such unknown early works such as Ansāb al-Ashrāf which have recently come to light in the Muslim world.

This paucity of early historical sources explains the ambiguity in the several treatises written in the second half of the Safawid period on Abu Muslim Khurāsānī, as to whether he was an Imami Shi'ite or an Abbasid loyalist. A Safawid writer who introduced him as an ardent supporter of the Abbasid cause had access only to Muruj al-Dhahab and has quoted it as if he had found an uncut diamond.⁶⁵

But this should not distract attention from the fact that during this period a large number of books in Arabic and Persian were written on the life and conduct of the Imams ('a) and narrations related to them. None of these works could however match the volumes of 'Allamah Majlisī's Bihār al-Anwār in terms of its comprehensiveness and order. Volumes 11 to 14 of this encyclopaedic work deal exclusively with the accounts of the Prophets from the Shi'ite sources, the most important of which have been supported by the āyāhs of the holy Qur'ān and their interpretation and have occasionally been explained in the text.

The biography of Prophet Muhammad (S) is spread over 8 volumes (15 to 22) and is in great detail. The method of classification of subjects by 'Allamah Majlisī is worth noting and shows his meticulousness and diligence.

Volume 15 starts with the account of the ancestors of Prophet Muhammad (S) and ends with his period of youth. Volume 16 is related to the marriage of the Prophet with Khadījah al-Kubrā and covers his personal characteristics including morals and behaviour. Volume 17 starts with a detailed discussion on the infallibility of the Prophet and allegations of oversight against him, and ends with his miracles.

The first section of the 18th volume is an account of the miracles, divine appointment to prophethood (mab'ath) and ascension (mi'rāj). Volume 19 includes the events after mab'ath until the Battle of Badr.

Volume 20 deals with the military campaigns the Prophet was forced to wage against the infidels, and ends with the Truce of Hudaibiyah and the sending of letters to the kings and rulers inviting them to accept Islam.

Volume 21 covers the period till the farewell pilgrimage (Hajjat al-Widā') of the Prophet. The 22nd volume gives an account of the relatives and kinsmen of the Prophet, especially his wives and his close

companions and ends with his passing away from the world.

Volumes 23 to 27 are devoted to the subject of Imamate. Volumes 28 to 31 dwell on the history and characteristics of the caliphs and have been published recently. Volumes 32 to 53 deal with the history, exemplary conduct and merits of the Imams (‘a).

In this great encyclopaedia, except for some Shi‘ite works like Shaykh Mufīd’s al-Jamal which he had not seen, ‘Allāmah Majlisī has included whatever he could get hold of the written heritage of the Shi‘ites in this field.

Another great work of encyclopaedic nature was compiled during this era by the ‘Allāmah’s student Shaykh ‘Abdullāh ibn Nur al-Dīn al-Bahrānī under the title al-‘Awālim. This book also sought to integrate the works of the Shi‘ites in various fields. Like Bihār al-Anwār, some of its volumes deal exclusively with the question of Imamate and the Imams (‘a), and have been recently published by Mu’assasah al-Imām al-Mahdī (‘a) of Qum.

‘Allāmah Majlisī wrote in Persian a book on the life and history of the 14 Infallibles (‘a) under the title Jalāl al-‘Uyun, a work that enjoyed wide popularity for several centuries. Shaykh Hurr al-‘Amilī’s work entitled Ithbāt al-Hudā is a unique and comprehensive book of its kind on the life of the Imams (‘a) and narrations related to them. The miracles attributed to Prophet Muhammad (S) and the Imams (‘a) have been collected in Madīnah al-Ma‘jiz written by Sayyid Hāshim al-Bahrānī (d. 1107 or 1109). This work has recently been published in 8 volumes.

The books written in the Safawid period on Imamate, manāqib and the history of the Imams (‘a) cannot be counted. However, most of these works lack any scientific value, a situation that prevailed through the Safawid and Qajarid eras.

Despite improvement of Iran’s foreign relations during the Qajarid era when travels to the holy shrines in Iraq as well as the Hajj pilgrimage to Mecca were greatly facilitated, libraries in Iran did not see any growth and as a result no new major work was accomplished.

It is worth noting that during the Qajarid era, not only the religious scholars but also state officials and secretaries were engaged in writing books on the history of Islam, especially maqāl works on the martyrdom of Imam Husayn (‘a). An example in this regard is Fayz al-Dumu‘ which has been written in beautiful style and was published recently by the Nashr-i Mā‘rath-i Maktub.

Another example is the book Qamqām-i Zakhīr wa Samsām-i Batīr by the Governor of Fars Province, Farhād Mūrza Mu‘tamid al-Dawlah (son of ‘Abbās Mūrza the elder son of Fath ‘Alī Shah Qājār who died fighting the Russian invaders in what is now the Republic of Azerbaijan).

This work is an account of the martyrdom of Imam Husayn (‘a) and has been published several times.⁶⁶ The biggest historical work of this period is Nāsikh al-Tawārīkh, which has devoted some volumes to

the life of the Prophet and the Imams, but at present except for the section dealing with the history of the Qajarid dynasty and written by Muhammad Taqī Sepehr Kāshif, the rest of the book is not considered of any historical value.

Maqal Works During the Safawid and Qajarid Eras

A major portion of Shi'ite historiography of the past few centuries is made of maqal works. It is a well established fact that the holding of mourning ceremonies for Imam Husayn ('a) was very much in vogue in the eastern parts of Iran before the Safawids came to power. Kāshif wrote the Rawzah al-Shuhadā' for the predominantly Sunnis region of Herat and Khurāsān at a time when the Safawid state was being established in western Iran and had no sway in the east.

However, with the establishment of the Safawid State, 'Ashur' ceremonies became more profound and new books were compiled in this regard. This trend grew and spread all over Iran until the end of the Qajarid dynasty and each year new works both in prose and poetry were added to the existing heritage. Unfortunately, during this period, no care and precision was taken from the perspective of historical value and the principal sources were not consulted with meticulousity.

What such writings mainly focus on in this period is mourning, elegy and tragedy. This is actually how the issue of martyrdom was viewed in this period and less attention was paid to the historical context. The majority of these works have been prepared to suit mourning ceremonies in order to make the people cry more. The following is a list of such books which have been written since the Safawid era onwards. Most of these books belong to the Qajarid era.

- Iksār al-'Ibādah fī Asrār al-Shahādah by Mullā Aqā Darbandī (Storey, p. 986)
- Amwāj al Bukā' (Storey 979; Mar'ashī, 7165)
- Bahr al-Bukā' fī Mas'ib al-Ma'sumīn (al-Dharī'ah, vol. 26/84)
- Bahr al-Huzn (Storey, p. 990)
- Bahr al-Dumu' (Mar'ashī, 2592)
- Bahr-i Gham (Storey, p. 964)
- Bustān-i Mātam (Storey, p. 1001)
- Bukā' al-'Ayn (Mar'ashī, 6582)
- Balā wa Ibtilā dar Ruydād-i Karbalā' (Storey, p. 960)
- Bayt al-Ahzān (Storey, p. 976)

- Khulṣah al-Masʿib (Storey, p. 1017)
- Dastān-i Gham (Storey, p. 964; Marʿashī, 2916)
- Damʿ al-ʿAyn ʿalā Khasʿis al-Husayn (Storey, p. 995)
- Al-Damʿah al-Sakābah fī al-Musābah al-Ratibah (al-Dharīʿah, vol. 264/8)
- Riyāz al-Bukhārī (al-Dharīʿah, vol. 6/1)
- Rawzah Husayniyyah (Storey, p. 951; Marʿashī, 6224, 6545)
- Rawzah al-Khawṣṣ (Marʿashī, 3001)
- Rawzah al-Shuhadāʾ-i Yazdī (Marʿashī, 156)
- Riyāz al-Ahzān (Storey, p. 172)
- Riyāz al-Ahzān (Masjid-i Aʿzam Library Catalogue, Qum, 215)
- Riyāz al-Shahādah fī Zikr Masʿib al-Sādah (Storey, p. 958)
- Sirr al-Asrār fī Musābah al-Aʿimmah al-Athar (Storey, p. 996)
- Tarīq al-Bukhārī (al-Dharīʿah, vol. 15/164)
- Tufayn al-Bukhārī (Storey, p. 967)
- ʿUmmān al-Bukhārī (Storey, p. 982)
- ʿAyn al-Bukhārī (Storey, p. 941)
- ʿAyn al-Dumuʿ (Marʿashī, 440)
- Fayz al-Dumuʿ (Storey, p. 988)
- Qabasat al-Ahzān (Storey, p. 989)
- Kanz al-Bakān (Storey, p. 4550)
- Kanz al-Mihan (Storey, p. 991)
- Kanz al-Masʿib (Storey, pp. 969, 987)
- Lubb ʿAyn al-Bukhārī (Storey, p. 942)
- Lisān al-Dhikr (Storey, p. 970)

- Muntamkadah (Storey, p. 963, 975)
- Mukkashshat al-Uyun (Mar'ash, 5006)
- Majlis al-Mafja'ah (Storey, p. 945)
- Muja'izat al-Bukhari (al-Dhar'ah, vol. 2/40)
- Majma' al-Mas'ib f' Naw'ib al-At'ib (Mar'ash, 3369, 5425, 6643)
- Majma' al-Mas'ib M'zandar' (Mar'ash, 6572)
- Muhriq al-Qulub (Storey, p. 943)
- Muhit al-'Az (Storey, p. 945)
- Makhzan al-Bukhari (Mar'ash, 1645; Storey, p. 969)
- Ma'din al-Bukhari f' Maqatal al-Sayyid al-Shuhad' (Mar'ash, 3017)
- Miftah al-Bukhari f' Mus'abah Kh'mis al-'Ab (Mar'ash, 2363)
- Miftah al-Bukhari (Mutahhar Library, 5/921)
- Man'ihil al-Bukhari (Mar'ash, 3455)
- Manba' al-Bukhari (al-Dhar'ah, vol. 22/358)
- Muhayyij al-Ahz (Storey, p. 959)
- Naj'ih al-'As (Storey, p. 1000)
- Nur al-'Ayn f' Jaw'iz al-Bukhari (al-Dhar'ah, vol. 24/372)
- Was'ilah al-Bukhari (Mar'ash, 5500)
- Was'ilah al-Naj'ih (Storey, p. 961)
- Yanbu' al-Dumu' (Mar'ash, 3083)

Paying close attention to the names of these books shows that there are some key words in them such as bukari (crying), huzn (sadness), ibtil' (suffering), ashk (tears), and mus'ibat (calamity). During this era Karbal' was viewed more from the angle of such meanings than from the historical viewpoint. Another noteworthy point in these works is that the astonishment rising from the death of Imam Husayn's (S) companions led these latter day authors to exaggerate the figures of the enemies killed by them in battle.

In this regard a look at the work *Asr al-Shahadah* by Mullā Aqā Darbandī shows astronomical figures which cannot be proved through any historical means. Such works were so far from reality that even Mīrzā Husayn Nurī who was an akhbārī scholar has included the greater part of such weak narrations in his book *Mustadrak al-Was'īl*, and later he decided to write a separate book entitled *Lu'lu' wa Marjān* in which he has launched a scathing attack on the writers of maqāl and the reciters of such weak narrations.

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1. This particular group of Shi'ites preferred Imam 'Alī ('a) to caliph 'Uthmān and held the Ahl al-Bayt ('a) as sanctified, but they did not believe in the principle of nass (divine-designation) concerning the Imamate. Though they narrated the merits of the Ahl al-Bayt ('a), they accepted the first and second caliphs. They were neither Imāmīs nor Zaydis. The historian 'Alī ibn al-Husayn al-Mas'ūdī and the scholar Abu al-Faraj al-Isfahānī belonged to this group.
 2. *Al-Jāmi' li Akhlāq al-R'wā'*, vol. 2, p. 288; *al-Bad'iyah wa al-Nihāyah*, vol. 3, p. 242; *Subul al-Hudā wa al-Rashad*, vol. 4, p. 20.
 3. *Al-Najīshī*, *al-Rijāl*, p. 213.
 4. *Māmaqāt*, *Tanqīh al-Maqāl*, vol. 1, p. 150.
 5. Ibn Nadīm, *al-Fihrist*, p. 166.
 6. This book, according to Muhammad bin Sulaymān Kufī was popular among the Zaydis. Refer to *Muqaddamah Man'iqib al-Imam Amīr al-Mu'mīnīn*, vol. 1, p. 12. In this book *Man'iqib* (vol. 3, p. 177) Kufī has also mentioned fifty instances of the outstanding merits of Imam 'Alī ('a), most of which are historical, on the authority of Muhammad bin Zakariyyā Dīnār.
 7. *Al-Najīshī*, *al-Rijāl*, p. 347.
 8. *Ibid*, p. 18. Also refer to *Lisān al-M'zīn*, vol. 1, p. 102–103; *Mu'jam al-Udabā'*, vol. 1, p. 223.
 9. *Ibid*, p. 129.
 10. *Ibid*, p. 258 & p. 676.
 11. Ibn Tūwūs in *Muhaj al-Da'awāt* has quoted from his *Kitāb Siffīn* two supplications recited by Imam 'Alī ('a) before going to battle during the War of Siffīn, refer to Etan Kohlberg's *A Medieval Muslim Scholar at Work – Ibn Tūwūs & his Library*, p. 333.
 12. *Al-Najīshī*, *al-Rijāl*, pp. 241 & 244.
 13. *Ibid*, pp. 97 & 242.
 14. *Ibid*, p. 263.
 15. *Ibid*, pp. 76 & 182.
 16. Shaykh Tusī, *al-Fihrist*, pp. 18, 19.
 17. *Al-Najīshī*, *al-Rijāl*, p. 13.
 18. Kohlberg, Etan, *A Medieval Muslim Scholar at Work – Ibn Tūwūs & his Library*, pp. 283–284).
 19. *Kitāb al-Naqz*, p. 244.
 20. *Ibid*, p. 11.
 21. Storey, *Persian Literature*, p. 725.
 22. Kohlberg, Etan, *A Medieval Muslim Scholar at Work – Ibn Tūwūs & his Library*, pp. 308, 309.
 23. Ibn Nadīm, *al-Fihrist*, p. 245.
 24. *Al-Najīshī*, *al-Rijāl*, p. 266.
 25. *Ibid*, p. 81.
 26. *Ibid*, p. 32.
 27. Kohlberg, Etan, *A Medieval Muslim Scholar at Work – Ibn Tūwūs & His Library*, pp. 138, 139; Arbīlī has also quoted extensively from Himyarī's *Dal'īl*, refer to 'Alī bin 'Isā Arbīlī and *Kashf al-Ghummah*, p. 109.
 28. Muntajab al-Dīn, *al-Fihrist*, p. 76.
 29. Refer to *Tārīkh al-Turāth al-'Arabī*, *al-Tadwīn al-Tārīkhī*, pp. 208, 209. This book has been researched by

- 'Allamah Muhammad Bāqir Mahmud and published in three volumes by Majma' al-Ihyā' al-Thiqāfah al-Islamiyyah.
30. This book has been published in both Lebanon and Iran. Dar al-Thaqalayn Publishers, Beirut; The Intishāq-e Islamiyyah edition has been researched by Sayyid Muhammad Husayn Jalīlī.
 31. Refer to al-Dhar'ah, vol. 3, page 219.
 32. This book has been researched by Sayyid Muhammad Husayn Jalīlī and published under the title Tārīkh Ahl al-Bayt ('a) by the Mu'assasah Al al-Bayt li Ihyā' al-Turūth, Qum. The introduction discusses in detail the name of the book, the name of its author and other issues related to the book.
 33. Kohlberg, Etan, A Medieval Muslim Scholar at Work – Ibn Tawus and his Library, p. 386.
 34. Muntajab al-Dīn, al-Fihrist, p. 47.
 35. Ibid, p. 76.
 36. Mu'jam al-Udabā, vol. 18, p. 31 al-Wafā bi al-Wafayāt, vol. 2, p. 244; al-Dhar'ah, vol. 24, p. 82.
 37. Tārīkh Qum, p. 56.
 38. Refer to al-Dhar'ah, vol. 3, pp. 145 under the letter Shīn 497.
 39. Ibid.
 40. Rijāl al-Najāshī, p. 355.
 41. Al-Dhar'ah, vol. 3, p. 254.
 42. Kashf al-Ghummah, vol. 2, p. 306. It seems that nothing has remained from the book Ma'ālim, although parts of it have been mentioned by Irbilī; refer to Kashf al-Ghummah, p. 121.
 43. Tārīkh-e Guzādah, p. 207.
 44. This book was published with the efforts of the writer of this article (Rasul Ja'fariyān) by the Ayatullāh Mar'ashī Library, Qum. The new edition of this book, after due research on the basis of a newly discovered manuscript, has been published by Ansariyān Publishers, Qum.
 45. Refer to the Persian quarterly, Nashr-e Dīnesh, 14th year of publication (1376 SH, month of Esfand (Feb.–March, 1998), p. 58.
 46. Kitāb al-Naqz, pp. 115, 295.
 47. Muntajab al-Dīn, al-Fihrist, p. 108.
 48. Refer to Ta'līqat al-Fihrist, Muntajab al-Dīn, published by Urmawī, pp. 435, the letter Shīn, p. 394.
 49. Ibid, p. 785.
 50. Munzawī, 'Alī Naqī, List of Persian Manuscripts, p. 2704
 51. Storey, Persian Literature, p. 899.
 52. Refer to the Introduction in Bustān al-Kirām, p. 15, where the late Dīneshpazhuh has given an account of Arabic and Persian on the Ahl al-Bayt ('a) written by both the Sunnis and the Shi'ites. Unfortunately this information is not so complete.
 53. Kohlberg, Etan, A Medieval Muslim Scholar at Work – Ibn Tawus & His Library, p. 306.
 54. Storey, p. 775.
 55. Ibid, p. 791.
 56. Ibid, p. 92.
 57. Ibid, p. 795.
 58. Ibid, pp. 797, 802.
 59. Ibid, pp. 792–793.
 60. Ibid, pp. 803, 810.
 61. Ibid, pp. 810, 818.
 62. Ibid, p. 818.
 63. Such as the 'Alam Arā-ye Shāh Ismā'īlī, 'Alam Arā-ye Shāh Tahmāsb, 'Alam Arā-ye Safawī, 'Alam Arā-ye 'Abbāsī, and after the Safawid period, the 'Alam Arā-ye Nādirī.
 64. Refer to the book Causes of the Safawid Downfall, and the article Translation of Religious Texts into Persian during the Safawid Era. Two other translations have been mentioned in the article.
 65. Refer to Mārāth-e Islāmī Iran (Islamic Heritage of Iran), published by the Ayatullah Mar'ashī Najafī Library, part 2 titled "Three Treatises on Abu Muslim and Abu Muslims".

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