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The Historical Thought of Ibn Tawoos Al-Sayed Radhi Al-Ddin Ali bin Musa bin Jaafar

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ABSTRACT

Researchers in history and its sciences used to rely on the oldest sources close to the era of the event to be sources of their information, and the sources that their owners devoted to writing history, and they seldom search for their historical trail among the corridors of other sciences, such as language, literature, jurisprudence, philosophy or others. While these books often carry among their folds, considerable historical narratives may be neglected by some historians. The owners of these books are not considered among the historians, because the narratives that I deposit their books were not among their goals in the first place, but they came as evidence for their opinions. Hence, this study came in the search for the historical thought of a jurist from the sixth and seventh centuries AH, to serve as an aid to those who wanted to research the history of historical periods. We do not claim a complete extrapolation of all his historical ideas, in order to leave the door open to those who wanted to expand on that, because some of its effects did not arrive, or at least not available to the researcher, but they are glimpses required by the nature of such research.

HILLA AND THE FAMILY OF IBN TAWOOS

The Iraqi city of Hilla has ancient traces of human civilization in general and of Iraq in particular that no researcher can go beyond it in the context of his discussion of civilizations, and in Islamic history in particular, it has a prominent position for nearly four centuries, perhaps one of the darkest centuries of Islamic history. Researchers called it permissible in the dark period, while the city of Hilla had a ray that dispersed the darkness of that ignorance, and this city was at that time a destination for the pioneers of science, and a house for jurisprudence and knowledge. The corridors of the scientific schools and their books are original sources that researchers refer to. Families and houses emerged that had a great impact on supplying human thought in general and Islamic, especially with books in various fields of science and knowledge. The family of Ibn Tawoos was descended from its

lineage to Al-Hassan Al-Muthanna bin Al-Hassan Al-Sabt bin Imam Ali bin Abi Talib (peace be upon them both) and they were assigned the title of the "peacock" from their grandfather, Al-Sayed Abu Abdullah Muhammad Al-Tawoos, for his good face and beauty, and he lived in the city of Medina. The family of Ibn Tawoos has combined the scientific and social position, as it has had a great impact on the scientific, literary and social movement in the city of Hilla for many centuries which emerged from them that left many traces in jurisprudence, literature, history and other sciences. Ibn Tawoos' works on history contributed to the development of the scientific movement in the city of Hilla. It carried the banner of thought starting in the fifth century AH to eleventh century AD as it occupies a wide space in the Arab Islamic library. Importantly, he was distinguished by his sharpness of intelligence and superior to his peers in obtaining science.

IBN TAWOOS

He is one of the most famous figures in this family, with many distinguished scholars, writers and jurists in it. He is Mr. Radhiddin Ali bin Musa bin Jaafar bin Muhammad al-Hasani who is a divine scientist and ascetic jurist. He was born in Hilla in the year 589 AH, in the middle of Muharram al-Haram, and Sayyid Radhi himself stated that by saying that I was born before noon on Thursday, half of Muharram in the year eighty-nine and five hundred in the town of Hilla al-Saifiyya. He was educated and taught by his father, Musa, and his grandfather. He excelled among his peers and excelled among them and was classified in more than one science, and he was a poet and writer. He moved to Baghdad within the year 625 AH and lived there for 15 years. He was called by Al-Mustansir al-Abbasi to receive a high position, but he did not accept, and he called him to take over the union and the ministry, so he refused again. Sayyid Radhi Al-Din himself has stated that he rejected the Abbasid Caliph Al-Mustansir also when he chose him to be a messenger to the Sultan of Tatars. He had a close relationship with Minister Muayad al-Din bin Al-Alqami at the time, after which he returned to Hilla, then to Najaf and lived there for three years. He returned to Baghdad in 652 AH and received the Students Syndicate there in 661 AH and continued until he died there in 664 AH.

THE HISTORICAL THOUGHT OF IBN TAWOOS

Sayyid Radhi al-Din bin Tawoos was not among the historians in the historical curriculum, but other books and books serve as supporting sources for the historical narrative, which historians such as al-Tabari, Al-Masoudi, and others have recorded.

Whereas the methodology of historians depends on the novel and the digression in presentation, and most historians rely on it, most of them narrate from others, and this is why Al-Tabari is considered as the sheikh of historians. The method of the people of hadith is scrutinized and investigated about the meeting between the narrator and the narrator on him and the continuation of the chain of transmission until it reaches the contemporary of the event or the owner of the novel. Then, this depends on the accurate verification of the science of the novel and its compatibility with the rational logic or reality and the rules of the Arabic language. This does not contradict

with the Qur'an or the constants of belief or the independent rationalities and this is called the science of know-how. Therefore, the methodology of the people of hadith or the jurists is more accurate than the methodology of historians, and here the narrations of jurists in history are more accurate than the accounts of historians of the same event, because the jurists are influenced by the methodology of the people of hadith more than the method of the people of history according to the nature of their work and therefore some historians were accused of lying by male scholars. Jurists have always criticized historians for transmitting novels that are not based on reliable narrators and are not subject to the rules of reliable narrations. Hence the study of the historical thought of Radhi Al-Din Bin Tawoos depends mainly on his many books on history such as:

- The book of bright lights in the victory of the pure race.
- Definition book for the Holy Prophet.
- Book party of the news and virtues in honor of the master of the prophets and delicacies.
- The Book of Certainty, with the competence of Mawlana Ali, under the command of the believers.
- Selection book in the news of kings and caliphs.
- The book of epics and the whole book of men.
- Al-Mukhtar from the news of Abu Amr Zahid.
- Book of descent.
- The book of the killing of Hussein called Al-Lahuf in the dead of Al-Tafuf.
- Book of Ghayath Sultan Al-Warri for residents of the wealthy.

As it obvious, the books of Sayyid Radhi al-Din ibn Tawoos are specialized in history, but they are devoted to specific events that are subject to one topic. We can call it the objective approach to writing history. Perhaps the most prominent book of Radhi al-Din bin Tawoos in history is his book about the Killing of Al-Hussein called "Al-Hofuf in the Murderers of Al-Tafuf" which he devoted to the incident of Al-Taf and the battle dead among the companions of Al-Hussein. So he began with the life of Hussein, peace be upon him, from his birth, quickly reviewing the stories that were told at his birth, without favoring one of them over the other.

We cannot isolate the unseen interpretation of history if it is in the entirety of the events of religious history in general, and Islamic history in particular. Therefore, we cannot reject narrations that adopt the unseen, or the intervention of the divine hand in them, such as the telephone, or the prophecy of the Prophet may Allah's prayers and peace be upon him and his family, about the killing of Hussein, peace be upon him, and reminding her of them. From his father or his good brother, of which this book of Sayyid Radhiddin contained many of them.

Many stories and news have circulated about the killing of Imam Hussein, with a prophecy from his grandfather, the Messenger of God, and from him the transmission of his father, Imam Ali bin Abi Talib, as well as his brother, Al-Hassan bin Ali.

In order to give his narrations a stronger dimension in its body, we find Ibn Tawoos sometimes justifying it based on some sources of belief, or on the basis of Quranic verses with which he supports his opinion, and with which he documents the contents of his narrations.

History at that time was called genealogical books, men's books, biographies, and news of literature and writers. So if we go back to the history of al-Futuh by Ibn Utham al-Kufi or the history of Baghdad by al-Khatib al-Baghdadi and others, we will find more of its discussions in the biographies of men and the history of their genealogies, and this day is considered one of the history sources for scholars.

In order to give his narrations a stronger dimension in their body, we find him explaining them sometimes based on some sources of belief, or on the basis of Quranic verses with which he supports his opinion and documents the contents of his narrations. Sayyid Radhi al-Din ibn Tawoos does not go further in his speech with useless, rather he mentions serial events without mentioning other narrations that contradict or contradict them, as if he had sifted through the narrations and chose the one that is closest to reality and the most truthful, or the most acceptable to reason and logic.

In his book "Epics and Seditions", we find many narrations, some of which reach the Prophet (PBUH) and others reach Imam Ali or Imam Hassan bin Ali (PBUT). It is worth noting that the stories of these epics and seditions are similar in most of their events for more than one era and more than one event, because history is similar in its latest, especially the history of Islam, due to the succession of darkness and kings who were the tyrants of their nation in the past and the present, and from here we cannot judge these events as pertaining to an era exclusively. If we review the historical events that occurred in the history of the Islamic nation from the era of the Umayyad state to the present day, we would be able to see many epics and seditions that shared these descriptions, and to this day.

Some of the historical concepts that were stuck in the minds of some people through what the brutal authorities declared from the revolutions and their companions that opposed their rule and refused to obey their tyranny and tyranny, that these revolutions are goals of greed or control over the reins of government, and that their owners and revolutionaries have neither their religious legitimacy nor their revolution, citing alleged positions and hadiths. It is written on the authority of the imams, peace be upon them, that they reject those revolutions and the actions of those who are responsible for them, and that is from the history written by the authorities, or those authorities have transmitted from propaganda that reach historians in a suspicious way, so they record it on their dates and are approved by researchers without investigation or investigation as the case of the revolution of al-Mukhtar al-Thaqafi over Umayyad authority, or the revolution of Abdullah bin al-Hasan al-Muthanna bin al-Hasan al-Sabt bin Ali bin Abi Talib (peace be upon them) over the authority of Abu Jaafar al-Mansur al-Abbasi.

Here Ibn Tawoos acquitted Abdullah bin Al-Hassan of the accusations against him and his revolution, and he clarifies the position of Imam Jaafar bin Muhammad Al-Sadiq (peace be upon him) from Abdullah bin Al-Hassan and from his revolution that he wants to convey to us the message that Imam Al-Sadiq sent to Abdullah. In which Imam Jaafar bin Muhammad Al-Sadiq writes "in the name of Allah, the Most Gracious, the Most Merciful, to the righteous successor and good offspring. So if you and your family were singled out for those who carried with you what happened to you, I would not be alone with sadness, elation, depression, pain, and heartache, besides me with patience and good consolation.

Ibn Tawoos repeated many passages from the events of the killing of Imam Hussain (peace be upon him) and the course of the events of the Battle of Taf and some of the Arages that were said about it and which he mentioned in his book Al-Wahf, but he detailed the number of Al-Hussein's companions and their names one by one and the names of their killers among the companions of Ubaid Allah bin Ziyad.

Ibn Tawoos also talked about events in the Prophet's biography and the migration and analyzed the course of those events and interpreted some of the narratives in them explaining them according to what he sees, and gives evidence for that.

Distinctively, Ibn Tawoos was the only one who documents the end of the state of Banu Marwan or the Umayyad state on the twelfth day of Rabi 'al-Awwal in the eighty-second year of the honorable Prophet's migration, and in it Abu al-Abbas al-Saffah, the first successor to Banu al-Abbas. While all the dates dated to that period in the history of Islam confirmed that the end of the Umayyad state in the Levant was the year 132 AH.

Hence, we can count Ibn Tawoos among the number of historians, and it is certain that if we find his other books, we would have stopped us on many historical events, or the explanations and interpretation of what happened, especially in the era in which he lived. His approach is in fact closer to that of the people of hadith in the most general way, because he was influenced by his jurisprudential culture.

He adheres to the chain of transmission in most of what he narrates, and he mentions the sources of his information from the books and books he derived from them, and he is committed in most of his words to scientific objectivity, and that some of his narratives contain unworthy and precious, as is the case for everyone who wrote in history.

The research on its historical thought requires a greater study than this one, but the nature of the research and its conditions has defined this study. I hope that I have succeeded in some way to study this world, which has added to the Islamic heritage and the Islamic library has books and opinions that enriched some aspects of it, and leave the door open for those who wanted to expand on that. But in general he does not go far in his search for this research, and he cannot dispense with it if he wants to work.

Al-Sayyid Ibn Tawoos relied, in transmitting or supporting many incidents, on the sayings and narratives of the Imams of Aal al-Bayt, peace be upon them, on a large scale, and those who preceded him did not employ the narrations of Aal al-Bayt, peace be upon them, with the level of his employment, except in a few cases, and then Ibn Tawoos had the precedent in this field. That is, in employing the sayings of the imams, peace be upon them, and their historical accounts of the killing, specifically in the Hussaini fighter books.

In this research, it is important to point out some indications of the historical thoughts of Ibn Tawoos. It seems that Sayyid Ibn Tawoos relied on historical documentation and scientific methodology in presenting his historical material. He divided the book "The Lohof Among the Dead Tafuf" on the basis of paths, then he distributed the historical material for the killing according to those tracts. Thus, he has his own approach to treating some news and narratives, as well as interpreting some of the news reported by him. He employed some of the sayings and narratives of the Imams of Ahl al-Bayt, peace be upon them, to present his historical material on the killing.

He used the historical explanation of some historical events, and an example of that is his explanation of why Imam Hussein, peace be upon him, carried his dependents, wives, and his household in the Taf incident. He was alone with some narrations, and added to other narrations, some additional ones. In reporting some events, he followed the methodology of multiple narratives for one incident.

Perhaps the gift of light, which is the most precious blessing that a person can gain, is the one behind Ibn Tawoos' great's veneration of the religion of Allah and the religious rituals. For example, he does not mention the name of Allah except with reverence, even if it is repeated in the same line several times. Perhaps among many reasons, this is the reason behind the comprehensive success in his life from its beginning to its end.

Whoever approaches to reading the life of this great man in his faith, realizes that he was keenly investigating the truth. His political stances towards the rulers of his time stemmed from this visionary position of faith. As Ali bin Tawoos was one of the leading figures of his time in knowledge and authentic knowledge, and his faith and sincerity in his dealings with Allah and his severity in the truth was light and clear.

Perhaps this and other than this was behind the insistence of the rulers of his time, including princes, ministers and caliphs, to draw closer to him, and was behind their insistence on imitating him positions and states. However, Ibn Tawoos's position was in the clarity of truth that disappointed the believers in it of the rulers and rulers. Ibn Tawoos faced, with rare rigidity, the long series of authoritarian attempts to seduce him and introduce him into their world from which he is most alienated from him, and he absolves Allah Almighty of him with the most sincere innocence.

CONCLUSIONS

The supply of Ahl al-Bayt School (peace be upon them) is an inexhaustible spring of water, and the path of learning in it is a sea whose decision is not stable and not implemented. It is sailed every way, its multiplied sea ports continue everywhere, and the rays of its light are not blocked all the times. In jurisprudence, it has rounds, in the interpretation of the Qur'an and its sciences, it has ports, and in the sciences of hadith, it has visions. In language and its sciences, there are connections, as well as in thought, philosophy, fundamentals and other sciences that have methods and approaches so that scholars did not stop at any limit.

History is one of those sciences, if not the most general, due to the need for sciences, and for dispensing with many of them. Ibn Tawoos is one of the leaders of this school and the encyclopedians, who put sales for them in every science, to convey to us one picture of the pictures of the Ahl al-Bayt School, peace be upon them, and the extension of its sciences in that period of history. Hence, the importance of this research, as it was devoted to exploring historical thought as a novel, criticism, rejection, and acceptance, until his books became a determinant that cannot be neglected by researchers in the history of the eras that preceded it.

The research dealt with the Al-Hillah Scientific School and the family of the Peacocks in general, and we devoted the hadith about this Ibn Tawoos and his scientific results, then we separated the saying from his historical thought. In this research, it is found that Ibn Tawoos does not go further in his speech and choose from the narratives of history that are closest to reality, the most acceptable to reality, and the most acceptable to scientific reasoning, while he leaves other narrations that are contrary to reality and contradict with logic and in the manner of the critic. It is hoped that this research will find a way to put a finger in the reach of that ancient school, and to make it clear to history researchers that its sources are not limited to historical lengths, or specialists in writing history to expand their perceptions in revealing the truth among the folds of sources in other literature where history has become a science among the sciences, literature among other literatures, and indispensable art.

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