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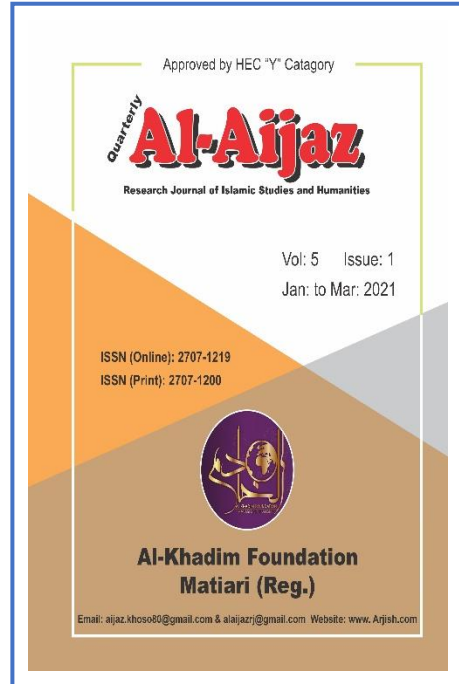
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TOPIC:

An Analytical Study of the Development of Historiography in the world;
A Case of Early Islamic Historiography

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An Analytical Study of the Development of Historiography in the world;
A Case of Early Islamic Historiography

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Abstract

The history of the world began with human creation and consciousness. And with the passage of time came the expansion and innovation in historiography. The Greeks have credited with the formal beginning of historiography. Hycuts was the first person to start writing the events of history in a scattered manner. Herodotus later began the work of historiography on the basis of this effort. Herodotus was called the father of history. Similarly, historiography was transferred from the Greeks to the Romans and then the advent of Islam made historiography not just an art but an industry. Islamic historiography began during the Prophet's time when it was writing with Quran and Hadeth. Later several people started to write the biography of Prophet and many others. Among them Imam Zahri, Muhammad Bin Ishaq, Ibn-e-Hisham, Waqdi and many others. This paper is an attempt to highlight the basic concept of historiography and Islamic contribution in historiography during the early Muslim era to 350 A.H.

Keywords: History, Historiography, Philosophy, Islam, Contribution, Seerah, Biography etc.

Introduction

This paper primarily deals with the topic Islamic contribution of Historiography in early Muslim's era. Historiography started with the efforts of Greeks and then the trend of historiography looked in entire word. With the dispensation of Islam from a desert land of Arabia and the lights of Islam spread all around. Islam is a universal religion and it delivered a lesson to its followers that to get knowledge is a religious obligation. On the teaching of Islam Muslims involved every field of knowledge. Muslims were the patronage of historiography and converted from art to industry. In this early phase of Islamic historiography Muslims historians played a marvelous role in the progress of historiography. This paper provides a brief explanation about the early Muslims concept towards philosophy of history and historiography, how the Muslims historian worked and wrote books and what measures had been taken by them to explore the originality of the events which occurred.

Research Methodology

The research is largely deals with history and qualitative approach, therefore historic method of research has been used with the help of documentary sources as primary and secondary sources.

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Review of Literature

Literature review is very important for any research and without authentic sources the research on any topic had no worth. Therefore, the most relevant and primary sources have been consulted for this research e.g. *Seerah Ibn-e-Ishaq*, *Ibn-e-Hisham*, *Tabqat-ul-Kubra*, *Tareekh Tibri*, *Tijarat-ul-Umaam*, *Murawaj-ul-Zahab*, *Muqadima of Kitab-ul-Ibar*, History of Muslim Historiography, Arab Civilization, Encyclopedia of Islam, and many others secondary sources.

Discussion

The revival of historiography took place in written form out of mythical stories and oral gazettes to the context of people's awareness of the situation and with the intention of preserving the situation and events. The credit goes to the Greeks. Therefore, the first attempt to revive historical events was made by Herodotus. The Greek historian Herodotus began the writing of history regularly. But the earlier historical information was also available in written form. The historical information were also found in the form of coins, calligraphy, pictures or books but is also considered an important part of historical material.¹ In the same way, it is very important that all the writings that a person has written in the past for any purpose are very important and it provides material for writing the history of any nation or region because they From historical sources, the historian can bring the facts and events of the past to the notice of the people. Greeks and Roman concept Philosophy of History, Islam explored the concept Philosophy of History and work of Muslims historian is under the Philosophical approach of historiography their historical work is considered in the light of Philosophical approach and he also marked and designed the principles of the Philosophy of history.²

Islam presents an altogether different view on the philosophy of history. In its study of mankind, it no doubt takes into considered the material condition in which a man liver but the internal point of its study is man. It endows human being which freedom of will and looks upon him as a powerful agent to fight against the material. The Circumstances in which man lives and potent enough to shape his destiny under the influence of his ego. His body is hemmed in by the physical environments in which he is pitchforked but his ego is neither time bound nor space bound and can hones end the barriers of the physical world. Thus according to Islam it is not the material condition which determines the shape and pattern of the social life. Man's social activity is neither the enfoldment of the absolute spirit nor the reflection of the modes of production, but an expression of his inner being.³ It is very clear that a strong concept about the history was existed throughout the Arabs and this was from many centuries up to the reign of the Holy Prophet (PBUH) and after the Prophet to the pious caliphs. Muslims have great knowledge and expertise regarding historiography and its sense, even in the time of ignorance several Arabs intellectuals were famous in genealogical work as Al-Nazar, Al-Haris, Makharma, Nafay Al-Zohri, Aqeel Bin Abi Talib, and many others collected the data of Arab tribes.⁴

Islam emphasized on genuine historiography, while the 2nd and 3rd century AH were remarkable in the development of Muslim historiography which converted from Quran and Hadith to Seerah and Maghazi first and then biographies and other aspects of the history. In the second century the Muslim historians worked on the historiography related to Prophet

(PBUH) and the Holy companions of prophet (PBUH) and relationship with them in every discipline of life and the Muslim historians started to write the historiography on the basis of authentic narrative events.⁵

Islam does not envisage any change and transformation in human society merely by economic or physical forces. It is a change in the inner being of man that crystalizes itself in a change in the external conditions of human beings. Thus Islamic philosophy of history may be rightly called as the moral interpretation of history for it treats man effect his life but the deciding factor is his own inner being which can either lead him to the path of the glory by developing God consciousness and conforming is activities and behaviour to it or to ruin or destruction by his own power to hide the finiteness of his intelligence by pretensions of omniscience, in short his inclination to install himself as his own Lord".⁶ Muslims did not believe to preserve Islam through force but they worked for the dispensation and protection through different tools. Teachings of Islam and the achievements were conveyed to the people of different regions. Muslim historians built a magnificent edifice of history on a very solid foundation by various historians of the time. There was a passion in historiography for spreading and preserving the teachings of Islam.⁷ Even at that time the neighbors of Muslims Iranian and Romans were not much competent as compare to Muslims Historians. Therefore, A review of the historiography of few historians is discussed by different historians and even some of them opposed this claim that Muslims are the founder of new aspect of historiography as Rosenthal claimed that the writing of diary was also existed before the Muslims in Greece and Rome.⁸

But it is also a fact and it is very clear that the sincerity and diligence with which the Muslims carried out the work of historiography is unparalleled in the world. Preserved a complete record of the deeds and sayings of their respective eras and predecessors for future generations and established traditions of preserving historical events. It is in this context that Muslims laid the foundations of the philosophy of history. If we consider the historiography of Muslims, it is clear that all the nations of the world together are one tenth of the number of Muslim historians.

In the preface to his book *Muruj al-Dhahab*, Masoodi names 80 historians. Similarly, Ibn Nadeem also listed hundreds of historical books in his catalog. In addition to the famous historians of the second century AH, Abu Ubaidah Mu'ammara bin Muthanna, Al-Madaini, Imam Abu Hanifa, Imam Suyuti and Al-Maqriza are included. Islamic historiography flourished through autobiography, and the extensive historiography of Muslims was not limited to conquests or wars, but also administrative and political affairs, science and literature, architecture, fine arts, calligraphy, painting, and music. At the same time, science and philosophy became part of Muslim historiography.⁹

Burney believes that the real purpose of historiography is to explore and see the achievements of the aristocracy. The lifestyle of the rulers and the promotion of justice is an important part of historiography. In his view, history is the most important human subject after the Quran and Hadith.¹⁰

Similarly, it is absolutely not true that Muslims have only made religious matters a part of history and have not worked on modern sciences. In the early days, along with the compilation of the Qur'an and Hadith, the worldly sciences were also due to the Muslims. And Muslims were called the greatest claimants and preachers of the greatness of

knowledge. Khalid bin Yazid died in 83 AH was a master of knowledge and wisdom and he wrote many books¹¹ on the art of chemistry. His few books were as;

- 1- كتاب المراد باليد في فك الرموز المنعج 2- كتاب الفردوس 3- كتاب العرارات
- 4- كتاب الصحيح الكبير 5- كتاب الصحيح الصغير 6- كتاب وصية ابي ابنه في الصنع

Before the advent of Islam in Arabia, there was a tradition to remember the ancestry or family tree and Arabs always felt proud on their memory. While Arabs emphasized on the great importance of the knowledge of genealogy. The Arabs had a historical consciousness, they continued the past by remembering the days of war with genealogy and documentation.¹²

Muslim historiography started with Hadith and the companions of the prophet relates the Hadith with evidence and sometime poor evidence rejected. Among the prominent historians in Islamic historiography many historians worked Urwa Bin Zubair was the first one who wrote Maghazi. Other name is Muhammad Ibn Ishaq, who is well known for his biography and writing of Maghazi. There are many other names among his contemporaries and contemporaries. As Muhammad bin al-Waqdi. But Ibn Ishaq is considered to be more reliable. Ibn Ishaq is one of the few great historians who saw Hazrat Anas among the companions of the Holy Prophet (PBUH) and his teacher Imam Zuhri is also a perfect biographer are considered. Imam Malik expressed some doubts about Ibn Ishaq on the grounds that he accepted some facts based on Jewish traditions.¹³

Among the books written on the biography of the Prophet, the first complete book was by Imam Shehab Zehri, whose name was Kitab al-Maghazi. Imam Shehab belongs to Tabein. The second book on the biography of the Prophet was written by Musa ibn Aqaba Asadi. Later, the book of Muhammad ibn Ishaq, one of the disciples of Imam Shehab, is famous. This book of Isaac was narrated by fifteen of his disciples. Ibn-e-Ishaq, in compiling his book "Sirat Rasoolullah", has accepted the traditions of the People in the Book as those parts which belong to the pre-Islamic period. Another criticism of Ibn Ishaq is that he has included fabricated poems in his book, that he made mistakes in writing the genealogy. While it is also charged that he misrepresented some of the references. He used to wear hijabs. Ibn Ishaq's biography of the Prophet is not available in its original form. Most of it is preserved in Ibn Hisham's book Sirah Ibn Hisham.¹⁴

It is also speculated that Ibn Hisham may have added to the work of Ibn Ishaq, and it is expected that he may have better compiled information about the Sirah. Ibn Hisham has a better critique of the sources. And they base their opinions on their credibility. According to one estimate, Ibn Hisham also corrected the erroneous narrations that are found in Ibn Ishaq. Ibn Hisham's style is closer to that of the narrators.¹⁵ Al-Waqdi compiled two books Kitab-ul-Seerat and Book of History of Maghazi Imam Shafii believed in the historiography of Al-Waqidi. He is also accused of using Jewish sources. However, al-Waqidi was more cautious in the use of evidence than Ibn Ishaq. His statement is coherent and consistent. Apparently they are more critical in determining their information. He also described the geographical conditions (information) and the ups and downs of the battlefield. With the help of which the map of the battle-field also becomes clearer. The sequence of events does not look right. He has also used Quranic references for his historical statements. But he did

not mention the history of Ibn Ishaq. Al-Waqidi was born in Medina in 130 AH and traded in grain. It is said that when he became more indebted, he went to Baghdad and contacted Yahya Barmaki. Yahya offered him a house and two lakhs and he was appointed Qazi of Baghdad. He was very fond of books. It is said that at the time of his death, there were 400 boxes full of books in his library.¹⁶

Ibn Saad was the secretary of Al-Waqidi. He also had a knack for biography and biography. Ibn Saad's famous books are *Tabaqat al-Kabeer*, *Tabaqat al-Saghir* and *Tarikh-e-Islam*. In addition, another book by Ibn Sa'd, *Tahzeeb al-Tahzeeb*, became famous. This book is a detailed book on the life of Prophet Muhammad and his Companions. Ibn Saad was of Hashmi descent and was born in Basra and later settled in Baghdad. He died in 884. His book "*Tabaqat*" in eight volumes deals with the life of the Holy Prophet and his Companions. Ibn Saad is considered more reliable than Al-Waqidi. Among his most famous followers is al-Balazari and Al-Balazari's famous books were "*Fatuh al-Baldan*" and "*Asbab al-Ashraf*".¹⁷ During the reign of Banu Ummiad historiography converted from Seerah and Maghazi to other aspects of history. Ibn-e-Ishaq was the first important historian who wrote a book "*Kitab-ul-Seerah-wal- Muftada-e-wal Maghazi* and also wrote *Tareekh-ul-Khulfa*. He died in 151 AH. After Ishaq Ubaida Bin Shariyah wrote a book on the rulers of Arab and Non-Arabs named *Kitab-ul-Malook wa Akhbar—ul-Mazeen* on the order of Hazrat Ameer Muavia. In this period Awana Bin Hakam Kalbi wrote a book *Seerah Ameer Muavia* while Wahab bin Manba wrote a book *Salateen-e-Hameer*.¹⁸

If we look at the historiography of Muslims, it is clear that in their historiography, especially the concept of historiography, which was characteristic of the followers of different religions; under the concept of historiography of Al-Mas'udi and Ibn-e-Khaldun This is especially evident in Muslim historiography. The concept of humanity was growing in history, step by step. After going through the stages of proud narration of deeds and curiosity, humanity has learned lessons from religions. Maybe Christians didn't have that much time. Whether they recognized the individual histories of people of other faiths, civilizations and cultures, or perhaps they were so familiar with people living under different civilizations that the clergy did not feel it necessary to narrate their separate histories. The use of Herodotus' style began to enter Muslim historiography in the 3rd century AH and later, but it also included all the lessons that man had learned after Herodotus. And it was beginning to appear with later Muslim historians. But it was formally adopted by al-Tabari.¹⁹ He was born at Tabaristan from where he migrated to "Ray" and then traveled to Basra and then, Basra to Kufa and at the same time continued to collect numerous historical traditions. He collected all the traditions, especially in Kufa, near Sheikh Abu Qarib, then went to Fustat via Syria and stayed with Ali bin Siraj. After a short stay, he returned to Baghdad. During his stay in Baghdad (290 AH) he also traveled to Tabaristan once. On his return from here, differences will arise with the scholars who follow Imam Hambal. At the same time, disagreements arose with some Shia scholars, as a result of which his contemporaries could not gain much benefit from his knowledge and historical consciousness.²⁰ Among the Muslims historiography "*Tareekh-e-Tabri* of Abu Jaffer Muhammad Bin Jarir is known as al-Tabari is also considered very important and authority. His historiography is role model for the later historians. His first work is commentary on the Quran and the second work is his book "*Kitab-ul-Maluk-e-wal-Rusal* (History of the Rulers

and Prophets). In this book, Al-Tabari compiled the history in 998 AD. He arranged the facts in chronological order of the events. The part of this book that is available today is one tenth of the original or less. In the original book, al-Tabari wrote a two-volume history of pre-Islamic times and many other historians have compiled history books based on Al-Tabari's book. Tabari's historiography is considered to be the epitome of knowledge, thus it has a prominent place in Islamic historiography. This book of history is important in history books in every respect. This book is one of the oldest sources in history. It is a detailed history of books written in any period. Not all history books written before this can match it. That is why this book was used as a source in all the history books after Tabari.²¹ With Tareekh Tabri he wrote many other books Kitab ul Tahzeeb, Kitab-ul-Quran, Jami-ul-Biyan, Tareekh-ul-Rijal and few others.²² These include Ibn al-Muskawiyah and Ibn Athir. Al-Tabari's specialty is its authenticity and detail. Since then, hardly any historian has examined the sources in so much detail or re-analyzed the statements as carefully as he has analyzed the early history of the Muslims. There is a part and its important period is related to the era and in this regard two things come to the fore. The first is that those who were political figures of the political era would be more credible for examining political history, while al-Tabari was not a political figure.²³ Therefore, many mistakes were made in providing information from political angles. Secondly, the use of the Arabic language in historiography had declined since then. He was especially trustworthy in setting accurate dates. However, in this regard, Muslim historians as a group are considered reliable.

The next Muslim historian after al-Tabari was al-Mas'udi. He was born in Baghdad and traveled to Spain, Russia, China, India, Syria and Egypt. He went to different places to determine the date and collected information on history and geography and its appendix is called "Kitab al-Awsat". Which is in accordance with the chronology of chronology? This book dates from the creation of the universe to 947 AD. It contains social, literary and geographical information. It covers the history of India, Iran, Rome and many other regions, as well as the darkness of other religions in relation to Jews and Christians. Other historians who have adopted this style include Ibn Muskawiyah, Ibn Khalqan, Abu Fida and Abu Khaldun. Al-Masudi died in 345 AH (956 AH). He became interested in collecting historical information at every step of his life, even in his old age he spent his life in Egypt collecting information on this subject. He thought that like the standing people, the scholars also come and go, but the deeds of the dark and make money.²⁴

Masudi is a historian who was the first to reject narration and oral and Sunni hearsay in historiography. He states strict principles in historiography as a persuader of truth and investigation. He perfected his art of historiography through his book Al-Tanbiyyah-wal-Ashraf. And he made it clear that events in historiography should be examined with the help of sources. So that no new controversy arises tomorrow and the research work is not involved again. Similarly, its historiography is given special importance. Masudi is a historian who was the first to reject narration and oral and Sunni hearsay in historiography. He states strict principles in historiography as a persuader of truth and investigation. He perfected his art of historiography through his book Al-Tanbiyyah-wal-Ashraf. And he made it clear that events in historiography should be examined with the help of sources. So that no new controversy arises tomorrow and the research work is not involved again. Similarly, its historiography is given special importance

And it connects the past and the present in such a way that the geographical environment and the environment of human beings affect their natures and traditions. In the effects of the environment, he gives special importance to five things.²⁵ Ibn Athir was the most important Muslim historian to take the form of world history after al-Masudi. His great history is known as "Al-Kamil Fi Al-Tareekh" and his local history is known as "Al-Abhirfi Al-Atarikh Atabak Al-Mosul". Another well-known Muslim historian is Khalqan, who excelled in autobiography, and his book, Afayat-ul-Ayyan, is an alphabetical summary of the biographies of celebrities in Muslim history. It does not even mention the followers. Muskawiyah was another well-known author, he was a physician and philosopher. Due to their friendship for twenty years, Ibn Muskawiyah had passed many official documents. In this regard, he could write history as an eyewitness of many matters. He was also a reliable narrator for other matters. Ibn Muskawiyah is the first historian to write the first book on the art of historiography and clarifies that history is not only the knowledge of the past but also the documentary evidence of human creative achievements. His book, Tijarat al-Umam, holds a unique position in the art of historiography. He teaches how to move historical events forward in order and with truth. And opposes fictional historiography. But Ibn Muskawiyah relied heavily on the information given by others and from time to time he provided false information. Nevertheless, Ibn Muskawiyah's statement seems to be free from malice, obstinacy and selfishness. It does not value information that it does not fall within the realm of human affairs.²⁶

History as the evolution of humanity has always been a part of religious historiography. But because of this, conscious historiography required the notions of universal history that were first placed in the realm of humanity by al-Tabari and al-Masudi. Based on these ideas, Ibn Khaldun did not make this trend the basis of future historiography. Due to this, the influence of Ibn Khaldun's concept on the evolution of human history became indirect. The historical consciousness of humanity continued in the style of purposeful historiography, in the form of a few modifications. At the same time, due to the emergence of different schools of thought in philosophy, the process of examining the evolution of humanity began due to the different views about the credibility of society and the nature of humanity. After that the devolution of Muslim historiography went downhill and the candles of history fell into the hands of Europe especially, after Ibn Khaldun, European philosophers worked to advance the concept of history of humanity. That is why the ideas he mentioned in the lawsuit were formed. It was a new way of writing history.

Conclusion

The paper is an attempt to highlight the trends of early Muslim Historiography and its influence. Although historiography started from the Greece and the Muslims nurtured historiography which converted from art to industry. Religion played a key role in the development of history, as Muslims changed the style of traditional historiography and gave religion a prominent place in history. This helped to highlight Islam and its followers, especially Islamic history. In Islamic historiography, the Qur'an and Hadith provided an opportunity to examine the facts in an investigative manner through elegant and concise events. At the same time, it made it a point for historians to authenticate Muslim historiography by imposing a neutral and non-biased role. Muslim historians introduced new terms of historiography by making styles such Seerah of Prophet (PBUH), Maghazi and

biography of many others as part of history. And especially the perfection that Muslims achieved in biography could not be achieved by historians of any other age. In the same way, Muslims showed their perfection in social and cultural conditions as well as in geography and tourism. In this respect among these eminent historians, , such as Ibn Ishaq, Ibn Hisham, Tabari, Waqidi, Ibn-e-Saad, Muskawiyah, Masudi, Ibn Athir Yaqubi , Blazeri, and Qazvini, need no introduction- They played an important role in making historical writing and philosophy of history very effective. This gave the world a chance to see facts and research in a new way. And not only religious but also the publication and development of intellectual and scientific knowledge had revived. With some western historians criticized that Muslims historians used religious approach in every aspect of historiography as Rosenthal on diary and date in historiography.

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