

IBN AL-BÂRİZÎ AND HIS BOOK: “KİTÂBU TÂRİH AL-'İBÂD VA'L-BİLÂD”

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ÖZET

Kehhâle, Zirikli, Brockelmann gibi önemli bibliyografik eser müellifleri ile Arap edebiyat tarihçileri, İbnü'l-Bârîzî ve onun *Müddâvelâtü'l-Ayyâm ve Mümâsalâtü'l-Ahkâm* adlı kitabı ile şiirleri hakkında bilgiler vermişlerse de onun *Kitâbu Târîhi'l-'İbâd ve'l-Bilâd* adlı eserinden bahsetmemişlerdir. Fakat Turhan Valide Sultan Kütüphanesi, nr. 228 'de sadece ilk cildi bulunan bu eser esasında -mukaddimesindeki bilgiye nazaran- birkaç ciltten oluşmaktadır. Bu yazma, tarihin temel konularını ele alan bir mukaddime şeklindedir. 12 bölümden oluşan bu ilk ciltte çok çeşitli konulardan bahsedilmektedir. Bunları şu şekilde sıralayabiliriz: 1. Dünyanın Yaşı, 2. İlk İnsan, 3. Neseplerin Aslı, 4. Geçmiş Zamanlar, 5. Gelecek, 6. Dünyanın Sonunun Alametleri, 7. Milletlerin Tarihleri, 8. Tarihle İlgili Önemli Meseleler, 9. Yıl Kavramı, 10. Bazı Yıllarda, Mevsimlerde ve Şehirlerde Olmuş Önemli Olaylar, 11. Bazı Toplumlardaki Bayram Günleri, 12. Gün ve Saat.

SUMMARY

Authors of bibliographical books like Kehhale, Zirikli, Brockelmann and historians of Arabic Literature don't give any information about Ibn al-Bârîzî and his book: *Kitâbu Târîh al-'İbâd va'l-Bilâd*. They just mention his book: *Mudavvalat al-Ayyam va Mumasalat al-Ahkam* and his verses on Prophet Muhammed. But this book that is located in Turhan Valide Sultan Library, nr. 228, contains – according to information on the first page- a couple of volumes. This manuscript looks like a introduction that contains main matters of History. There are 12 chapters in this chapter. These can be listed as following: 1st The Ages of the Earth, 2nd First Human Being, 3rd Origin of the Genealogy, 4th Old Times, 5th Future, 6th The Signs of the End of the World, 7th History of Nations, 8th Important Matters about History, 9th The Concept of Year, 10th The Important Events that took place in Some Years, Seasons and Cities, 11th The Celebration Days of Some Societies, 12th The Day and The Hour.

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Unfortunately, we have only the first volume of this book. Its title and contents show us that this book is a cultural history about Islamic Civilization. The author of this valuable book, Ibn al-Bârîzî, has a family that settled in Hama for a long time. His grandfather and father were Qadi in this city. Ibn al-Bârîzî was born in Hama in 608/1211 and grew up in this city. It seems that he at

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first studied in his native town Hama where he completed his studies in fiqh, hadith, history and grammar. His full name that we found in the first page of his book, *Kitâbu Târîh al-'Ibâd va'l-Bilâd*, is: Nacmuddîn Abû Muhammed 'Abdurrahîm b. Abi't-Tâhir Ibrâhîm al-Bârizî al-Cuhanî al-Shâfi'î al-Hamavî. One of his nisbes¹, Cuhani, shows us that he is from the Cuhen Tribe. Another nisbe's, al-Shafii, also shows us that he is from the Sect of Shafii. He was known for his ability on the sciences of fiqh, hadith, theology, literature and history. When he was going to Mecca for his Haj duty, he passed away in Madina in 686/1287². One of his teachers was Musa b. Abdülkadir³. Some authors say that he has many books on all Islamic Sciences, but we don't have all of these books. The books that are registered in the bibliographical books are *Mudâvalât al-Ayyâm va Mumâsalât al-Ahkâm* and some of his verses on the Prophet Muhammad .

Kitâbu Târîh al-'Ibâd va'l-Bilâd is not recorded in any bibliographical book like Kahhala's and Zirikli's works. Prof. Dr. Ramazan Şeşen provides some information about this book to Turkish readers⁵. This book today is located in the Turhan Valide Sultan Library, (nr. 228). It is still in the shape of a manuscript and in brown tanned leather binding with the sizes of 18.5X26.3 (12.5X18.2). This manuscript consists of 144 pages. There are 25 lines written with "nesih" writing on each page. Its papers are with little ahar and in the color of dirty white. The beginning of the sentences is written in red ink. This work is two or more volumes but now, we only know of the first volume. The first volume includes a table of contents, which in the first page, an introduction for the main chapter (kit'a) and a conclusion. This introduction is about the **Basic Matter of History (Usûl al-Târîh)** and it has twelve chapters. These chapters can be listed as following:

The 1st Chapter (2^a- 6^b) is about the Ages of the Earth ('Umr al-Dunyâ). Ibn al-Bârizî gives us 27 opinions about the ages of the earth.

The 2nd Chapter (6^b- 9^a) is about the **First Human Being (Avval al-Bashar)**. In this chapter, he explains the opinion of some nations regarding who the first human being is. According to him, there are four different opinions about this subject. The most interesting thing in this chapter is that the author uses some sources, written in foreign languages such as Syrian, Persian and Hindu and Hellenic languages.

1 A relative adjective that shows a relation

2 al-Zirikli, *al-A'lam*, IV, Bairut 1969, 3th Edition, p. 118; Brockelman, *Gesichte Der Arabischen Litteratur, Erster Supplementband*, Leiden 1937, 591; Kahhala, *Mu'cam al-Muallifin*, V, Damascus 1957, 201.

3 Ibn al-'Imad, *Shazarat al-Zahab*, III, Kahire, 1351, 382.

4 Some parts of this verses placed in Ibn Tagribirdi, *al-Nucûm al-Zâhire*, VII, s. 363.

5 Ramazan Şeşen, İstanbul Kütüphanelerinde Tarih ve Tercüme-i Hale Dair Bilinmeyen Bazı Yazmalar, *Tarih Dergisi*, 1968, p. 143- 146.

The 3rd Chapter (9^a-11^b) is about **the Origin of the Genealogy (Asl al-An-sâb)**. In this chapter he says that the only person who is known as the relative of the prophet Moses is prophet Adam. In the Torah, no change was made regarding this subject. There is no conflict between the Greek and the Hebrew copies of the Torah regarding this subject.

The 4th Chapter (11^b -15^a) is about **Old times (Mâzi Min al-Zamân)** Ibn al-Bârizî mentions that there are many thoughts about old times and it is not useful to state them at the same time. According to him, whatever is known about old times stems from the Holy books. A significant point here is that Ibn al-Bârizî makes evaluations about the copies of Jews, Christians and Samiris. According to him, historians use the Greek version. Actually, this is the version, which is most faithful to the real one.

The 5th Chapter (15^b -16^a) is about **the Future (al-Bâkî mine'l-Zamân)**. In this brief chapter there are some thoughts about the future.

The 6th Chapter (16^a-36^a) is about **the Sign of the End of the World ('Alâmet Intihâ-i 'Umr al-Dunyâ)** He mentions 18 signs of the next world. The forth of these signs is about the conquest of Istanbul.

The 7th Chapter (36^b -49^b) is about **History of Nations (Tavârih al-Umam)**. Ibn al-Bârizî talks about the events through which some nations started their histories. He thinks that all nations have some important events that start their history. For example, the Arab tribes before Islam, accepted their leaders' death as the beginning of the history of their tribes. Regarding this point, there is a chapter in 46^b entitled "**Faide**" about Alexander The Great. He compared Alexander and Zulkarneyn. According to him, most of the authors were confused about which one is Alexander and which Zulkarneyn. Zulkarneyn lived during the period of the Prophet Abraham. But Alexander lived at the time of Aristoteles and the Hellenic philosophers. Alexander didn't accept a prophet's laws and governed their countries with their own laws.

The 8th Chapter (49^b -51^b) is about **Important Matters about History (al-Umûr al-Kulliyat Teteallak bi't-Târih)** Here, he emphasizes the etymology of the word 'history'

The 9th Chapter (51^b -61^b) is about the concept of the year. He tries to explain how many days there are in a year according to different nations such as Persians, Arabs and Hindu nations.

The 10th Chapter (61^b - 69^a) Important subjects regarding year, seasons and cities. Here, he uses concepts from Ibn al-Kutayba (276/889), Ibn Abu Ali Al-Marzuki, Abu Hasan al-Quyi and Abu Ali al-Farisi (377/987).

The 11th Chapter (69^a-111^b) is about the **Celebration Days of Some Societies (al-A'yad al-Umam)**. His main sources in this chapter are Ibn Dureyt (321/933) and Ibn Kutayba(276/889). Afterwards, he begins to explain important events, which occurred in any month. (77^a-101^b). At the same time this chapter contains this topics: Mageans and Sabii's months (the nation he adores the stars) (107b-109a), Kopt months and at the last Arab months.

The 12th Chapter (111^b-144^b) is about **The Days and The Hours (al-Ayyam va al-Sa'at)**. Ibn Bârizî begins this chapter with the definitions of days but then starts to explain some matters not related to this subject. Among them the game of chess (126^a), the poem (128^a), using gold, famous nights (120^b), big sins(124^a), pigeons (126^b), songs (127^a), wearing silk (128^b), repentaces (132^b), movement of ridda (133^b), night (136^a), day (136^a), famous days (138^a). The last event that is recorded in this book is the day of Yarmuk (144^b).

It can be understood from the first volume that it is not just a history book. It is a cultural history including politics and religion