

The History in Miskawayh's Vision

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Abstract

Our study was titled "History when Miskawayh" to draw attention to three key themes: the first dealt with the factors that helped Meskawayh form a vision of history, with science playing a significant role in his intellectual dictionary; the second addressed the nature of that vision; and the third concentrated on the method Miskawayh used to refine it.

Regarding the first theme, it has been noted that several elements contribute to creating a Miskawayh vision of history, including his period and its high scientific ideals, his cultural setting, his sectarian and national neutrality, his balanced intellectual beliefs, as well as his own life experiences. However, about the second theme, his vision of history was based on being a repository of experiences, drawing on them in the present and the future. Regarding the strategy he used to realize that vision, it was founded on objectivity, criticism, and mental analysis and a new interpretation that considers the political, economic, social, and psychological factors that influence accidents as opposed to the interpretation that was reserved for medieval historians from his predecessors and peers, that interpretation that adopts religion exclusively and attributes responsibility for all accidents to God's will, negating the role of man in causing the event. To set a perfect example for those in the present and the future, he set out to learn a valuable lesson from the past.

Keywords: *History, vision.*

Introduction

Because history is full of instructive experiences that are reproduced in the present or are comparable to its events, it is one of the sciences that all peoples of the world need., that the great importance of history was realized by Ahmed bin Muhammad bin Yaqoub, nicknamed Miskawayh (320-421 AH), who lived most of his years in the fourth century of the Hijra, the century that is the summit in scientific terms among the previous and subsequent centuries of Islam, and Miskawayh was a milestone in it. The importance of Miskawayh as a brilliant historian comes from the special outlook he possessed. About history, that view has become his balance of the incidents of history and its facts, as it is a measure in determining the importance of those incidents and facts, because according to which he read history, and under which he presented it to readers, so that this view is a unique feature by Miskawayh from his peers from those who preceded him, as well as it is a great service to those who know that benefit from it.

Within this context, the hypothesis of our research was based on: How did Miskawayh see the events and facts of history, and why did he want to read history according to them? It was addressed through four themes, the first talked about the factors contributing

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to the formation of that vision, the second explained Miskawayh's vision of history, and the third focused on the approach he took in achieving that vision.

a) The cultural composition of Miskawayh and its reflection on his mentality.

It is also known that Miskawayh served the Buyid princes for many years, and these were known for their love of science and scientists and had their libraries full of various works of knowledge, those libraries that Miskawayh was a treasurer of or it was easy for him to see the books in them by his service to the Buyid minister, and inevitably in those libraries he saw the Greek philosophy represented by Plato, Aristotle, and Galen.

b) His doctrinal and intellectual beliefs.

Miskawayh Zaidi Mu'tazili , it is these specifications combined the moderation of the Zaidi doctrine, and the rationality of the Mu'tazila , which is the final result calculated on the Shiites, but the Shiism of Miskawayh was not stemming from a religious passion as much as it was an adaptation of philosophical teachings or service to them , and If he discovered what he interprets as a bias for Shiite doctrine, it was not because of his ideological extremism, as is the case with many Hanbali historians who are biased against Sunnis, like Ibn Many. Miskawayh never employed the method of curses, atonement, and violent attack that was exchanged by Shiites and Sunnis hardline partisanly or ideologically, and regardless of everything in this matter, religion did not have much power over Miskawayh, as it had power over Tabari and this is in any case, is very important in the thinking of Miskawayh and his visions to history, if we take into account the impact of religion on minds.

c) Personal experience and expertise.

Miskawayh witnessed during his life crises and fluctuations at the social, political, administrative and scientific level at the social level Miskawayh suffered a social crisis as he lived an unbalanced life because of the lack of harmony between his mother and father, which had an impact on his upbringing, as his father did not discipline him with the etiquette of Islamic law, as is usual at that time, and because of that tended to a life of luxury, extravagance and extravagance , It seems that his social crisis worsened after the separation of his father from his mother, forcing Miskawayh to be preoccupied with caring for his mother, and then exposed to social shock when his mother leaves him, and decides to marry another person , and perhaps poor education and a life of extravagance and extravagance that he lived, had negative consequences on Miskawayh while he is still at the beginning of the road, as that education prompted him to contact friends who decorated him with a life of fun and absurdity ,

At the political level, he was contemporary with the political events witnessed in the Buyid era , which he was involved in as an employee in the Buyid court and has written them in his book Experiences of Nations, which were eloquent lessons for him , not to mention the problems of administrative work when he was working for the ministers of Bani Buyeh , either at the level of scientific life has been subjected to harsh criticism in this regard and accused of scientific shortcomings from some of his contemporaries of scientists such as Ibn Sina (D. 427 AH) and Abu Hayyan monotheistic (D. 414 AH) ,

What is the vision?

Miskawayh began to crystallize the vision and then apply it, and his vision and goal was to identify the incidents of history and its facts on the human experience of previous nations, he wanted to provide that experience to her generation to benefit from them now and in the future, and that experience was formulated according to his vision of history, in which he makes the incidents of history judgments and sayings that begin with the measure that precedes the event, then mentions the event as a human experience, then goes to explain it, then explores what emerged from that experience From the lessons,

lessons and guidance that a person can benefit from in his present and future life, so his book came under the title (Experiences of Nations) to be a clear evidence of the goal of that vision possessed by Miskawayh, and even embodies in the title of his book that vision based on the inspiration of experience from the incidents of history and its facts, and that the experience that he wanted was embodied even in the sub-titles of his book *The Experiences of Nations* such as: "Experiences of the Umayyad Period", "Continuation of the Experiences of the Umayyad Period", "Experiences of the Abbasid Period" and "Continuation of the Experiences of the Abbasid Period". When inquired why he maintained such a vision, Miskawayh responded in the introduction to his book that history is in fact a collection of events and facts, and that he can draw from those facts in his life as an experience had by others, whether they be individuals or groups, and that such is repeated, or waiting for something similar to occur, and that seeing these events and identifying their secrets creates a perception of a situation to be imitated.

Third, the application of the vision and the preservation of the achievement.

To apply a sound and accurate vision of history, Miskawayh chose for himself an approach, characterized by rigour in dealing with the incidents and facts of history, and this approach is based on:

1- Telling the truth and avoiding lies so that the examples he presents as evidence from which to draw the lesson and the lesson are sound and achieve the desired. This condition necessitated him to be neutral, unbiased, and strict in issuing its provisions, has reflected his neutrality when he criticized his masters Buyids, as he did not hesitate to call the minister Yazid bin Mazyad al-Muhallabi (D. 352 AH) a money-hungry and blackmailer, and the condition of neutrality made him not embarrassed when he records the incident of beating Prince Muizz al-Dawla Buyid to the minister himself, and the latter was one of those who served him Miskawayh, and his neutrality necessitated him not to find embarrassment in accusing Minister Ali bin Issa (d. 335 AH) of greed and monopoly of power not to mention his harsh criticism of the methods by which he appointed ministers and deposed, and was considered tricks abhorrent, as well as betrayals of state employees that he had written in his book, in addition to the tragic positions he mentioned such as the trial of Al-Hallaj (D. 309 AH), and the tragic end of the minister Ibn al-Furat (D. 312 AH) and the imprisonment of the minister bin Muqla (328 AH) and its tragic end. It is noticeable that some of the evidence he presented in his book, some of which we have referred to, related to the men of the state with whom he worked, but his keenness and the rigour of his approach prevented him from crossing them.

2- To reject any unnatural, unreasonable, even sacred event, or emanating from a respected man, as well as to reject news containing superstition and the like, with a statement of the reasons for the rejection and the presentation of a convincing justification that is not disruptive. For example, he says about miracles as supernatural things that "we have not been mentioned about the miracles of the prophets - may God's prayers be upon them - and the policies that have been done to them by them, because the people of our time do not benefit from them as an experience in what they receive from their affairs, except for what was a human measure that is not accompanied by miracles", and he explains that; Because he did not find miracles a human experience, nor can man benefit from them as a previous experience, because he cannot re-practice them, nor even consider them to be considered as metaphysical matters specific to the prophets, so he omitted the history of the prophets, especially with regard to metaphysical matters, and even the religious history of the Prophet Muhammad is also omitted. But this did not prevent him from benefiting from the experiences of the prophets and their human measures and paying attention to them, those that were not associated with miracles, and what indicates this interest is his classification of a special book of the previous prophets entitled (*The conditions of the wise and the attributes of the previous prophets*), which is one of the missing books that did not reach us, and he did not neglect the entire

biography of the Prophet, but dealt with what serves his idea, even if it is brief. But he justified that brevity by saying: "We have left out the mention of most of the Maghazi of the Messenger of Allah - may Allah's peace and blessings be upon him - and his signs, because they are all the success and victory of Allah and the betrayal of his enemies, and there is no experience in this, and no trick or human management is benefited from it", so when he came to the Maghazi of the Prophet he said, "We will limit ourselves only to what happened in the conquests of the Prophet - may Allah's peace and blessings be upon him - of his human measures in the Battle of the Trench". As for his rejection of the news issued by people who are considered not doubtful of their credibility, Miskawayh was rejecting it if it was unreasonable, even if the one who said that he has a significant position with him, and this is what happened to a talk issued by the minister, the son of the brigadier general, who rejected it because it is unreasonable, although the son of the brigadier general was the minister who works under his command Miskawayh, as well as he is the guardian of his grace and the news is. This limit was included by Miskawayh under the title "Mention of strange news and strange agreement" and commented on it by saying: "This is one of the anecdotes of the news, and if it were not for the sincerity of its modernizer and the majesty of some of his stories to me and his distance from the increase, I would not have written it in this book", that Miskawayh's rejection of this news is an indication of the spirit of criticism. His vigilance, which makes him unscrutinized not to believe everything, even if the witness comes from an irreproachable narrator like the son of the brigadier. As for the superstitious news that is not acceptable to the mind, which he rejected, he said about it: "And I found this type of news immersed in the news that runs the course of Asmar and superstitions that are useless other than bringing sleep out, and enjoying Anas extremist ones, until it was lost among them, and dissipated during them, so the use of it was invalid and did not communicate to his listener and the reader a connection that connects each other. Some of them, but forget the joke from her before her sister comes, and escape the mind before her counterpart restricts her, and the thought is engaged in the context of her news without obtaining its usefulness."

3- He rejected any novel that does not carry historical value does not achieve interest in the present and is independent, even if it is realistic, and he justified the reasons for neglecting it.

Therefore, we find that Miskawayh did not pay attention to the narrations before the flood, of which he said in his book: "I am a beginner in the remembrance of God and the end of what was transmitted to us from the news after the flood, because of the lack of confidence in what was before him, and because what was transmitted [to us] also does not benefit anything of what we intended to mention." There are also realistic novels in their events that tell the history of Islam and non-Islam in previous and even contemporary periods, but rejected because they are outside the purpose of his book, which is the benefit, the lesson and the lesson produced by the incident and the incident, and an example of this is his saying about several incidents, for example Answers that took place between Persian leaders. He said about them: They were answers that were "convincing and correct that we did not mention because they deviated from what we built the purpose of this book". And left him talk about the positions related to the minister son of the brigadier had seen it himself said about it: "many positions if I explained to prolong this chapter prolongation out of the purpose of the book" and the wars of Khalid bin Walid (d. 21 e) with the Persians said about her: "I did not find in those wars and incidents with their greatness and intensity subject to trick, nor the site of management benefit from the experience only a little",

4- He paid great attention to investigating the causes of historical facts and incidents, which he provided examples to draw lessons from them and the lesson, and this investigation of the reasons helped Miskawayh in choosing the important ones and what is consistent with his purpose of writing his book *The Experiences of Nations*, and

this interest in the reasons revealed by the independent and non-independent sub-titles of his book, which talks about a specific incident or historical incident, and with regard to independent titles, we mention, for example: "Mention the reason for the reversal of what the people supervised from reform" , "Mention the reason for the intensification of the Kharijites and what was their order" , and "Mention the reason for Marwan's disagreement and then his entry into obedience and pledge of allegiance" , and "And entered the year six and two hundred, in which the guardian of the Ma'mun Abdullah bin Tahir island to Egypt mentioned the reason for that" , and "mentioned the reason for the weakness of the order of Ibn al-Furat after his infinity in strength and integrity" , and "mention the reason for the arrest of the pious and the succession of the Mustakfi Billah" As for the reasons he mentioned without giving them separate subheadings, they are many, which we will refer to only in order to avoid burdening the text with them.

All that has been mentioned and carries a religious-spiritual tinge is not one of Miskawayh's methodological adopters and intersects with his goal of studying history, which is based on clarifying lessons and lessons, because he finds that it is devoid of experience, as for the reason for mentioning it in his book, he justifies it by saying: "We have mentioned things that are being done on agreement and divination, even if there is no experience, and it is not intended by will. Rather, we did so that she and her ilk would be in the account of man and his mind and illusion, lest she fall from the court of accidents with him and what is expected to happen like him, even if he cannot guard against evil except with the help of God, and do not expect his beloved except by his issue of success, which - the glory of his name - is the best conciliator and helper."

5- Miskawayh did not care about the support of novels as he selects his examples of incidents provided by evidence of his vision of history, and this is clear to everyone who read the book *Experiences of Nations*, which does not need evidence, and then when he conveys his news even about the incidents before his time seems as if he is transmitting his news about an eyewitness present, and the thinker Muhammad Arkoun explains this: that he respects his profession as an accurate and honest historian Because the modernists often fabricate their isnad, and often exaggerate it until they prove the validity of what they transmit from the hadith, but Miskawayh did not trust the isnad, so he did not adopt it in his book *The Experiences of Nations*, so the validity of the news depended on his inner sense, which guides him that this news is true or incorrect and according to two things, the first is his confidence that the document on which he relies is correct, and the second by direct personal knowledge of events and men ,in other words, he discovers the truth himself, not through what others said, and this is what Miskawayh enjoys embodied although it is subsequent to him the saying of Abu Hamid Al-Ghazali (d. 505 AH), which states: "Uncovering the cover of the truth is the first to convey various sayings". This is if we know that Al-Ghazali was greatly influenced by Miskawayh and by the confession of Al-Ghazali himself , so his choice of this statement is appropriate.

Conclusion

In order to deliver a reliable demonstration that, when applied, has favourable outcomes in our reading of Miskawayh's vision of history, we reached several results, the most important of which are:

1- Historical events are significant because Reading history has worth because it satisfies both the demands of the present and the needs of the future in Miskawayh's worldview, which measures value by the extent to which things do both. As a result, we discover that he paid close attention to the moral significance of news that is interesting, imparts an eloquent lesson, and aids in the transfer of experience, or, to put it another way, those that involve exhortation and a lesson that can benefit a person from, and this indicates the extent of his awareness of the significance of history and how to deal with it,

which is a clever gesture from him that we can refer to as the productive reading of history, in which history is read for the present and the future, not for the past.

2- Miskawayh tended reason when it came to dealing with historical incidents and facts, and this tendency served as his criterion for examining news reports and passing judgment. As a result, he disregarded all news that pertained to miracles, myths, and legends because he saw them as useless and beneficial. After all, they cannot be practised by man because they are not subject to the material world.

3- He was characterized by neutrality and objectivity, which we saw in his criticism of his Buyid masters and his abhorrence of everything that is sectarian and national. This quality is significant in an age when it is challenging for a man to uphold absolute neutrality because the classifiers of the Middle Ages are prisoners of the walls of sectarianism, nationalism, political doctrine, and central authority, as it is difficult to find those who exceeded those standards.

4- Because he was aware that other people's diagnoses were influenced by their sectarian, political, and ethnic tendencies and were, in his opinion, inaccurate, and because the diagnosis of the classifiers was restricted to the religious interpretation of the event, based on the idea that all historical events are taking place according to God's will rather than man's, he was eager to discover the reasons for them rather than transfer them from others. As a result, he was motivated to come up with his explanations. He rejects the modernists' method of confirming the veracity of the news through the bond because he knows that the bond was falsified and manufactured to determine the credibility or non-credibility of the hadith by the purpose intended by the classifier, and because of his keenness, we find him deleting the chains of transmission from the news because he believes in what we call today Humanization any effectiveness of man in making the historical event.

5- Miskawayh had a high degree of expertise proficiency and literary artistic talent, both of which placed it in the service of history in a fair and acceptable manner. As a result, he did not use the resonant vocabulary that claws the reader's mind and places him in an ideal virtual atmosphere, as others do. Instead, we found him to be realistic and eager to put the approach he drew for himself in his book to use because he was aware of idealism that places man in.

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