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ISLAMIC HISTORIOGRAPHY:
Unraveling The Origins of Early Islamic Historiography

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Abstrak

Artikel ini bertujuan untuk membahas historiografi awal Islam, hal ini sangat penting untuk dibahas dan dianalisis, sebab dari historiografi awal Islam kita mengetahui bagaimana mulai terbentuk penulisan sejarah awal Islam, karena historiografi awal Islam merupakan bentuk dasar dari penulisan sejarah. Pada tulisan ini terdapat beberapa poin yang ingin dibahas, yaitu membahas Historiografi awal Islam, Aliran historiografi awal Islam, dan Problematika historiografi awal Islam. Metode yang digunakan dalam kajian ini yaitu studi pustaka *(library research*), dengan mengumpulkan sumber dari artikel, jurnal, buku, maupun sumber yang berkaitan dengan kajian ini. Hasil kajian ini mengungkapkan berbagai bentuk historiografi awal Islam, seperti Al-Maghazi, Sirah, Biografi dan Nasab. Selain itu, dalam perkembangan historiografi awal Islam dipengaruhi dua Aliran, yaitu Aliran Madinah dan Irak. Dalam historiografi awal Islam terdapat beberapa permasalahan yang terjadi dalam menulis sejarah Islam, salah satunya pengaruh Persia yang cukup negatif dan dianggap menjadi buku rujukan dalam menulis biografi pada masa itu.
Kata kunci: Historiografi Awal Islam, ALiran-aliran, Klasik

Abstract

This article aims to discuss early Islamic historiography; this is very important to discuss and analyse because, from early Islamic historiography, we know how early Islamic historical writing began to form. After all, early Islamic historiography is a basic form of historical writing. This paper discusses early Islamic historiography, the flow of early Islamic historiography, and the problems of early Islamic historiography. The method used in this study is library research, which is done by collecting sources from articles, journals, books, and sources related to this study. The results of this study reveal various forms of early Islamic historiography, such as Al-Maghazi, Sirah, Biography, and Nasab. In addition, the development of early Islamic historiography was influenced by two schools, namely the schools of Medina and Iraq. In early Islamic historiography, several problems occurred

in writing Islamic history, one of which was the influence of Persia, which was quite negative and was considered a reference book in writing biographies at that time.

Keywords: *Islamic Historiography, Genre, classical*

A. Introduction

Early Islamic historiography only emerged gradually or was born from a cultural vacuum. Still, it was influenced by traditions in the pre-Islamic Arab world and historical traditions in areas outside Arabia. The book Gumilar Setia (2017) explains that early Islamic historiography obtained contributions from the ancient heritage of Arab culture in the form of al-Ayyam and al-Ansab.[1] Al-Ansab refers to works related to genealogy or family trees. It includes records that outline or compile genealogies and kinship relationships between individuals or groups in ancient Arab society. Its primary purpose is to trace descent, family connections, and social status. Al-Ayyam is a chronicle or historical record that records important events within a certain period. Usually, al-Ayyam focuses on political events, wars, culture, and social changes in a society or community. It becomes an essential source of information for understanding the course of history of a particular period.[2]

The religion of Islam is the main factor driving and influencing the early generation of Muslim historians in early Islamic historiography. Islam is a religion that brings change, and it pays attention to history. In addition, the Qur'an, the holy book of Muslims, commands its people to pay attention to history. In addition, Hakim (2022) concluded that there are verses in the Qur'an commanding it, including Qur'an surah 30 verse 9, which means:

> "Do they not walk the earth so that they may see the end (history) of those before them?". In addition, in the Qur'an, surah 59, verse 18 means: let someone pay attention to what has passed (history)for their future ".[3]

From the surah, the Qur'an not only commands its people to pay attention to the development of human history, but it also promises many stories. Thohir (2012) concluded that the development of early Islamic historiography was influenced by two critical factors that supported or motivated the forerunner of early Islamic historiography as follows:[4]

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[1] Gumilar Setia, *Historiografi Islam Dari Masa Klasik Hingga Modern* (Bandung: Pustaka Setia, 2017).

[2] H.M. Nasron HK et al., "Arab Pra-Islam, Sistem Ppolitik Kemasyarakatan Dan Sistem Kepercayaan Dan Kebudayaan," *Paper Knowledge . Toward a Media History of Documents* 135, no. 4 (2016): 1–23.

[3] Salman Lukmanul Hakim, "Format Historiografi Islam Nusantara," *Jurnal Majalah Ilmiah Tabuah* 23 (2022).

[4] Ajid Thohir, "HISTORIOGRAFI ISLAM : Bio-Biografi Dan Perkembangan," *MIQOT: Jurnal Ilmu-ilmu Keislaman* XXXVI, no. 2 (2012): 427–451, https://media.neliti.com/media/publications/153956-ID-historiografi-islam-bio-biografi-dan-per.pdf.

> "First, due to the encouragement of the Qur'an, which emphasizes the importance of learning history, the Qur'an has directly modelled its various writings and provides information about the teachings of mankind's past. Second, because the birth of the science of hadith supports it. The motivation to know and know in detail the patterns and behaviour of the Prophet Muhammad and his companions in applying the teachings of the Qur'an indirectly encourages religious scholars to be directly involved in critical historical studies. With the knowledge of hadith,they also made the earliest method of historiographic criticism because the methodological aspects in it are obvious and straightforward in determining the objectivity of various past information".[5]

Early Islamic historiography was, first of all, purely Arabic[6] and had no Persian or other influence. There are two possible forms in which all early Islamic historiography grew: first, an offshoot of hadith science, which was also purely Arabic. Secondly, it was a continuation of what existed in the pre-Islamic period.[7]

The style of early Islamic historiography in early Islamic historical works is considered mainstream because of political themes. In addition, in the development of early Islamic historiography, there were three schools: the Madinah, Iraq, and Yemen Schools. However, many historical researchers still need to include the Yemenite school in early Islamic historiography. This article will explore why historical observers did not involve the Yemenite school in the early historiography of Islam.[8]

Several previous studies have touched on early Islamic historiography, including Salman (2022), which highlights the format of Islamic historiography in the archipelago and provides insight into how Islam was understood and transmitted in the archipelago and its influence on historical narratives. Meanwhile, Kadril (2021) reviews classical Islamic historiography, providing an in-depth understanding of how historical narratives were compiled at that time, providing an essential foundation for understanding the development of historiography. Pratama's (2022) comparative analysis of the historiography of the Prophetic Sirah provides a careful perspective on the various narratives about the life of the Prophet Muhammad, which is the core of early Islamic history. Prayogi (2022), who discusses the development of themes in

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[5] Ibid.

[6] Pure Arabic refers to the characteristics of early Islamic historiography based on distinctive Arabic traditions, language, and cultural context. It emphasizes that in the beginning, Islamic history was shaped and elaborated in an Arab cultural environment, using the Arabic language, and influenced by Arab cultural values, traditions, and customs. This concept highlights the origins of Islamic historiography, which was not initially influenced much by Persian culture or elements from outside the Arab region.

[7] Gumilar Setia, *Historiografi Islam Dari Masa Klasik Hingga Modern*.

[8] Zaenab, *Corak-Corak Penulisan Sejarah Masa Awal: Al-Maghazi*, 2015, http://sebongkahcahaya02.blogspot.com/2015/03/posted-by-zaenab-16-maret-2015-corak.html.

Islamic historiography, offers an understanding of how specific topics are treated in historical writing.

Early Islamic historiography is an exciting area of study to discuss. History shows the beginning of early Islamic historiography, what forms of early Islamic historiography existed, and what problems occurred in It.

B. Methods

Overall, this research uses qualitative research with descriptive analysis. At the same time, the method used is a literature study. Source collection is done by searching and ordering articles, writings, journals, books, and notes related to the theme of this research.

C. Results and Discussion

1. Theme Of Early Islamic History Writing

Early Islamic historiography has contributed significantly to the growth of writing worldwide, especially in the Islamic world.[9] Islam has fostered and awakened a new historical awareness through the Prophet Muhammad and the Qur'an, which contains several verses with historical implications. Gumilar Setia (2017) explains that early Islamic historiography in the Islamic world is considered one of Islam's greatest intellectual legacies.[10]

Early Islamic historiography has its flow. It developed over time following the development of Islamic civilization. Early Islamic historiography was initially used to study and write the traditions of the Prophet Muhammad.[11] This was done to preserve the Prophet Muhammad's traditions and information that had passed. The writing of the hadith can be said to be the forerunner of historical writing. The discussion of early Islamic historiography took several forms, as follows.

First, Al-Maghazi, which comes from ghazwah, is a military expedition.[12] According to Badri (1987), Al-Maghazi is the place of war, sometimes interpreted as war, which can also be interpreted as the course of battle.[13] The term Al-Maghazi, described by Kadril (2021), is often used in works that recount the wars of the Prophet Muhammad's time or the Prophet Muhammad's struggle.[14]

Al-Maghazy is one of the topics of early Islamic historiography. The authors of Al-Maghazi were also hadith scholars. Hence, as in hadith writing, they also used the isnad method. In addition, al-Maghazi's writing paved the way for the writing of the Prophet's biography, commonly referred to as al-Sirah. Prayogi et al. (2022)

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[9] Effendi, "Menguak Historiografi Islam Dari Tradisional Hingga Kritis-Multidimensi," *Jurnal TAPIs* 9, no. 1 (2013): 119–132.

[10] Gumilar Setia, *Historiografi Islam Dari Masa Klasik Hingga Modern*.

[11] Yatim Badri, *Historiografi Islam* (Jakarta: Logos Wacana Ilmu, 1987).

[12] Zaenab, *Corak-Corak Penulisan Sejarah Masa Awal: Al-Maghazi*.

[13] Badri, *Historiografi Islam*.

[14] Muhammad Kadril, "Historiografi Islam Pada Masa Klasik," *Rihlah: Jurnal Sejarah dan Kebudayaa* 9, no. 1 (2021): 13–22, https://journal3.uin-alauddin.ac.id/index.php/rihlah/article/view/15812.

explained that the son of the Prophet's friend Aban was the author of early Islamic historiography. As for his contemporaries, Urwah Ibn Zubayr (w. 94 H/712 M), a hadith and fiqh expert, can be seen as a symbol of the change from writing hadith to studying al-Maghazi.[15] Ibn 'Uthman ibn Affan (w. 105 H/723 M). There is no longer a copy of his al-Maghazi text. However, later Muslim historians such as al-Tabari and Ibn Ishaq have quoted some of his writings. The text is straightforward and not at all fictitious, as Aban Urwah did when he included isnads in important events such as revelations and the exodus. He provides accurate information that is not exaggerated.[16]

Muhammad Ibn Muslim al-Zuhri (w. 124 H/741 M), from the Banu Quraysh Kabilah Zuhrah, was the most famous author of Al-Maghazi. He collected volumes of scholarly information on the new developments in history writing introduced by al-Zuhri that may be found in the Umayyad Library in Damascus. He mixed hadith and history into one topic. In this context, al-Zuhri not only played an important role in the development of methods of writing early Islamic history but also in expanding the scope of historical knowledge by systematically integrating different sources. His methodological approach not only influenced contemporary works but also provided an important foundation for the development of Islamic history as an established discipline.

Secondly, Sirah is the name of a style of writing that originated in Islamic history. Sirah (Biography), or the journey of the Prophet Muhammad, was created as a result of Al Maghazi's writing about the early history of Islam.[17] Similarly described by Pratama (2022), means Biography, which refers to the life journey of the Prophet Muhammad Saw and also studies the life of the Prophet, such as his behaviour, how to educate, and the methods he used in the strategy to preach.[18]

Subsequently, the author of Sirah was Al-Zuhri, who undertook the study of Maghazi in a manner that is more consistent with historical research techniques. Al-Zuhri was the first to be called a legitimate historian of this early era. He had built a solid foundation for history and clarified the focus of historical study. He was the first to use the term Sirah, conventionally recreating the Prophet's sirah and clearly defining its framework. In addition, Shurabil ibn Sa'ad (w. 105 H/724 M), Abdullah ibn Abi Bakr Ibn Hazm (w. 135 H/753 M), and Ashim Ibn Umar Ibn Qatada (w. 120 H/717 M) were other authors of the Sirah(Biography) of the Prophet. All of them were from Medina. It can be concluded that Al-Zuhri was the first historian to use the historical method clearly. In addition, he wrote a historical event to be objective

[15] A Prayogi and D Anggraeni, "Perkembangan Tema Dalam Historiografi Islam: Suatu Telaah," *Studi Multidisipliner: Jurnal Kajian ...*, no. 9 (2022), http://194.31.53.129/index.php/multd/article/view/5121.

[16] Effendi, "Menguak Historiografi Islam Dari Tradisional Hingga Kritis-Multidimensi."

[17] Bilal Shoheh, Abidin, "Kontribusi Badri Yatim Dalam Historiografi Islam," *Icassp* 16, no. 3 (1987): 261–287.

[18] Fikri Surya Pratama Pratama, "Analisis Komparatif Historiografi Sirah Nabawiyah Karya Ibnu Ishaq Dan Ibnu Hisyam," *Tabuah* 26, no. 1 (2022): 21–29.

and neutral, and this information conveyed the facts with a clear method that is simple and focused.

Third, Tarikh, which means determining time. Gumilar Setia (2017) explains that the word Tarikh can be interpreted as events that have occurred at a certain time. In addition, early Islamic historiography in the form of Tarikh is a special form of historical writing using chronology, namely the inclusion of events every year. Usually, it starts with the phrase "in the first year". The first writer to use the term Tarikh for early Islamic historiography was Ibn Jarir Ath-Thabari.[19]

Another form of Tarikh in Gumilar's book is shown by Ibn Haja's Al-Durar Al-Kaminah fi Ayan Al-MiatiAl-Saminah, which is divided into two chapters, presenting biographies of famous people, including their professors, and organized according to the Hijra. The former is presented historically, while the latter is presented as a means of celebration based on the year they died. At first, the analytical form was written using a year classification, with relatively little mention of months.[20]

Fourth, Nasab or Ansab means relatives or family tree. Muin Umar explained that one of the Arab cultures is memorizing the sanad of his family so that the Arabs can compile the sanad of their descendants. One of the areas of information that was considered important at the time was genealogical knowledge.[21] The following conclusions can be drawn from Gumilar:

> "During the 8th and 9th centuries AD, ancient philosophers of history. At the same time, they were also experts in the field of lineage, which is a form of khabar that contains a collection of various tribal groups. One of the first monographs dealing with lineage was the book Hadzfu min Nasab Quraysh on the small family of Quraysh without the Prophet Muhammad. It was compiled by Muarrij ibn Amr Al-sadusi. In addition, Al-Zubair ibn Abu Bakkar (w. 870 M) wrote a book entitled Nasab Quraysh, although this book deals more with the ethics of the Quraysh than the family tree. A book by Al-Baladzuri in the form of biographies of personalities entitled Al-Ansab is dominated by biographies of caliphs. It takes the form of Khabar and dynastic historiography".

There are two ways to record genealogies. The first is by the Shia writer Tajuddinibn Muhammad, who gives two methods of grading genealogical information in the introduction to the book Ghawat Al-Ikhtishar fi Akbhari Al-Buyutati: the tree form and the flat/landform (about). Arabs have long been accustomed to creating their lineages; it is a unique field of knowledge that is often

[19] Gumilar Setia, *Historiografi Islam Dari Masa Klasik Hingga Modern*.
[20] Ibid.
[21] Muin Umar, *Historiografi Islam* (Jakarta: Rajawali, 1988).

associated with poetry. The actions of one's ancestors during the Ayyam Al-Arab (war between Arab tribes) or other events, encapsulated in poetic form, are a major source of family pride. a Muslim historian from India, According to Nizar Ahmed Faruqi's dissertation on "Early Muslim Historiography" based on the Qur'an Surah Al-Hujurat verse 13, lineages are the only source for developing Islamic historiography.[22]

Fifth, History is written in a chronicle using the years of events and the order of kings. Chronicles can be seen as "dynastic or royal records" as a result. There are many specialized biographies of kings, such as Qudfai's "Uyun Al-Ma'rif," written about them. Almost all historical accounts in the form of chronicles are accounts of the power, battle victories, and valour of the founders of dynasties and their descendants. The chronicle model follows the reign of the caliphs in ascending order.

Next, the work of Jacob ibn Sufyan (d. 981), whose history book was published in the second half of the ninth century and is written in the order of years with some citations, is one example of a historical work in chronicle form. In addition, Tarikh Al-Umam wa Al-Muluk by Ibn Jarie Ath-Tabari (923), a classic essay consisting of many volumes of chronicles, contains information about the Prophet's wives, apostates, the life of Abu Bakri, and other topics. Adab Al-Nufus is another of Ibn Jarie's works, as well as Tandzib Atsar. His writings influenced the direction of subsequent history writing.

In addition to those described above, there are several other Chronicle models. For example, Ibn Abi Haithamah (who died in 893) described the order of the years in his work, albeit in a limited way. In addition, Caliph Ibn Khayyat's book, which was produced in Arabic until 874, approximately eight years before the author's death, describes the dates and provides a concise summary of the early history of Muhammad's life.

2. Streams in Early Islamic Historiography

Husein Nasser, cited by GumilarSetia (2017), describes the evolution of writing in early Islamic history. There are three schools, namely the schools of Medina, Iraq and Yemen. However, many researchers noted that the Yemeni sect should be mentioned in historical records of the early years of Islam. They only say the Madinah School and the Iraqi School, the only schools of historical writing that existed during the early Islamic period. Although they all agree that historical information was mixed with stories or legends in Yemeni "historical" works during the early stages of the rise of Islam and that Yemeni historiography was a continuation of Arabic-Pre-Islamic historiography, al-ayyam and al-and, they all discuss the development of Arabic historiography in their respective books.[23]

a. Yaman

According to some researchers, Yemen was a nation long before the advent of Islam, which already knew the calendar and considered writing important. This

[22] Gumilar Setia, *Historiografi Islam Dari Masa Klasik Hingga Modern*.
[23] Ibid.

Yemeni stream is also called South Arabia. Before the arrival of Islam, there were historical writings. In the past, the story of Yemen was usually told as a saga (also known as a "fairy tale" or "al-qashash" among the North Arabs). Both made-up stories and traditional tribal tales were included—this pattern of pre-Islamic history continues in this genre. Books can be referred to as historical chronicles, and writings can be called sagas (narrators) (historical novels). As a result, scholars have differing views on the historical significance of the narratives. Two figures in the Yemenite school are summarized:

> "First, Kab Ahbar's full name is Abu Ishaq Ka'b Al Ahbar. He was from the Dhu Ru'ain Himyar tribe, who spent his youth in Yemen as a Jew and converted to Islam during the reign of Caliph Abu Bakr Ash-Shinddiq. Then, he moved to Syria and lived in Hamash until he died in 32 A.H., during the reign of Uthman bin Affan. Among his works are Sunan Abu Dawud,Sunan Al-Tirmidhi, and Sunan Al-Nasai.Second, Wahb Ibn Munabbih, born in 34 A.H., influenced the writing of Arabic history by introducing the content of the Jewish scriptures and the origin of the Talmud in Islamic history. Being of Persian descent, he transmitted Yemeni folklore in the interpretation of the Qur'an and was the author of al-Maghazi. He pioneered the writing of al-Maghazi in the first-century Hijri. He also narrated the history of pre-Islamic Arabs and non-Arabic nations, especially those from the Jewish and Christian scriptures, and created a historical framework of the prophets from Prophet Adam to Prophet Muhammad. Moreover, incorporating the element of story into the field of history."[24]

Most of the Yemenite schools of historical writing are mythological[25] in origin, which he drew from sources such as Jewish oral and written history from previous civilizations. Even the Yemenite schools that aim to elevate the status of the Yemeni people in South Arabia are examples of Arabic poetry, such as Al-ayya.

b. Madinah

The development of history among Muslims aligns with the development of other religious sciences. The development of Islamic religious sciences began in the city of Medina because this city was the capital of the first Islamic state until the establishment of the Umayyad Dynasty, which made Damascus, Syria, the capital of the Islamic state.[26] The flow of history appearing in Medina is then

[24] Ibid.

[25] Mythological means that the history written down is often a mixture of fact and myth. This suggests that many of Yemen's historical narratives are based on something other than solid, verifiable evidence.

[26] Pamungkas Bagus, "Tiga Aliran Penulisan Sejarah Awal Islam," 2016, http://pamungkas97.blogspot.com/2016/04/kel-3-hi-tiga-aliran-penulisan-sejarah.html.

called the Medinaflow, which is a deep scientific, historical flow which pays much attention to Al-Maghazi (wars led directly by the Prophet) and the Prophet's biography (Al-Sirah Al-Nabiyah) and runs on the science of hadith, which is very concerned about sanad.[27]

In line with its development history, the historians in this school were scholars of hadith and Islamic law (fiqh). They were Abdullahibn al - Abbas, Sa'id ibn Al-Mussayyab, Aban ibn Uthman ibn Affan, Shurahbil ibn Sa'ad, Urwah ibn Zubayr ibn al-Zafar, Muhammad ibn Muslim ibn 'Ubaidillah ibn Shihab al-Zuhr,and Musa ibn 'Uqbah.[28]

According to Abd al-Aziz al-Duri in the book Badri (1987), the development of the orientation of the Madinah school is primarily determined by the efforts of two scholars in the field of law (fiqh) and hadith, namely Urwah Ibn al-Zubayr and his student al-Zuhri.In the hands of Al-Zuhri, the Medina school rapidly developed. Thus, according to Abd al-Aziz al-Duri, the origins of al-Maghazi were realised from a diligent and in-depth study rather than a continuation of folklore as in the work of Wahb ibn Munabbih. Al-Zuhri's disciples, such as Musa ibn Uqbah and ibn Ishaq, continued in his footsteps. Still, ibn Ishaq drew much of his historical material from isra'ilyyat so that the value of history deteriorated again.

c. Irak

The Iraqi school is the last school with a broader scope than the previous schools. The first step decisive in the development of historical writing in Iraq carried out by the Arabs was the recording of oral traditions. Ubaidullah ibn Abi Rafi, Ali Ibn Abi Talib's secretary, first did this when he ran his caliphate in Kufa.[29] In addition, Ubaidullah had written a book entitled Qadhaya Amir Al-Mu'miini 'Alayh Al-Salam and Tasmiyah man Shahad Ma'a Amir Al-Mu'Minin fi hub Al-Jamal wa Shiffinwa Al-Nahrawan min Al-Shahab Radhia Allah Anhum. Therefore, he is regarded as the first historian of the Iraqi School. He was followed by Ziyad ibn Abih, who wrote a book entitled Matsalib-Al-Arab.

The broad scope of this school is a true revival of the writing of history as a science. Badri (1987) also explained that hadith's influence had been abandoned at this time. At the same time, there was an effort to leave pre-Islamic influences that contained many untruths, such as fables and imaginary stories. This school gave birth to the great historians of the later period and was followed by almost all later historians.[30]

Besides Ubaidillah ibn Abi Rabi' and Zayd ibn Abih, the historians of this Iraqi School were numerous, among whom were Abu Amr ibn al-Ala, Hammad al- Rawiyah, Abu Minkhaf, Awanah Iibn al-Hakam, Shaf ibn Umar al-Asadi al-

[27] Thohir, "HISTORIOGRAFI ISLAM : Bio-Biografi Dan Perkembangan."
[28] Badri, *Historiografi Islam*.
[29] Gumilar Setia, *Historiografi Islam Dari Masa Klasik Hingga Modern*.
[30] Shoheh, Abidin, "Kontribusi Badri Yatim Dalam Historiografi Islam."

Tamimi, Nashr ibn Muzahim, al-Haitsam ibn Udi, al-Mad'ini, Abu Ubaydah Ma'Mar ibn al- Mutsni al-Taymi,al-Ashma'i, Abu al-Yaqyazhan al-Nassabah, Muhammad ibn al- Sa'ib al-Kalib, and Hisham ibn Muhammad al-Sa'id al-Kalibi. The most important were Awanah Iibn al-Hakam, Shaf ibn Umar al-Asadi al-Tamimi, and Abu Minkhaf.

The three schools of writing early Islamic history, namely Yemen, Medina and Iraq, show differences in their approach to history. Each school has its distinctive features. The Yemeni school of history writing has unique characteristics, where historical narratives are often filled with myths and legends. The history written in Yemen mixes facts with fantastic stories derived from Jewish oral and written traditions from previous civilizations. The main focus of Yemeni history writing was to enhance the social and cultural status of the Yemeni people in South Arabia, often using poetry and folklore as a means of expression. Persian influence is also evident, with many mythological and folklore elements incorporated into the historical narrative, making it more like literature than an accurate factual record.

In Medina, the writing of history was heavily influenced by oral tradition and hadith. The historians in Medina tended to record historical events based on orally transmitted narratives, especially those related to the life of the Prophet Muhammad and his companions. As the religious centre of early Islam, Medina played an essential role in writing religious history. Historical narratives from the Medina school often emphasize critical events in the development of Islam and the religious life of the people, providing a more personal and religious view of historical events. Meanwhile, the Iraqi school of history writing was more extensive and systematic than the others. The writing of history in Iraq began with the chronological recording of oral traditions by figures such as Ubaidullah ibn Abi Rafi. The Iraqi school sought to eliminate pre-Islamic influences that contained many untruths and focused more on writing history as an objective science. The influence of hadith also began to be abandoned at this time in an attempt to provide a historical narrative based on facts and chronology. The Iraqi school produced many great historians, followed by almost all later historians, making it one of the most influential centres of historical writing in the development of early Islamic historiography.

3. Problems of Early Islamic Historiography

In general, the problems faced in early Islamic historiography include the influence of Persia. The writers at that time followed the pattern of writing the Book of Kings (Thursday nama), which is a story of kings and is considered to be a benchmark book for writing an Arabic Biography. This Persian influence was quite negative in early Islamic historiography, as many of the stories in the Thursday nama contained personal myths and priestly speculations, as well as Avestic legends and

the Romance of Iskandar, even stories of indigenous artistic traditions often gilded with epic fan rhetoric.[31]

Second, the old stream consists of fanciful stories and folklore influenced by the style of classical Arabic history delivered by narrators who moved from North Arabia in the form of a sab and al-Ayyam and stories about the kings of South Arabia and the history of their conquests. This caused a problem for early Islamic historiography, as these stories were not based on a chronology of events, and there needed to be a connection between one event and another.[32]

Thirdly, the problems faced in early Islamic historiography were that many early Islamic manuscripts were lost due to the absence of publishing institutions and durable writing materials. In addition, the change of power caused many written works under Umayyad's rule (660-750) to be destroyed. Therefore, Muslim historians who came later found it difficult to find reference sources for writing Islamic history because many were lost. However, some works of Islamic historians can still be seen today.

Thus, the problems faced by early Islamic historiography were influenced by a variety of complex cultural and political factors, which hampered efforts to construct an accurate and systematic historical narrative. The influence of myths, lack of chronology, loss of essential texts, and changes in power were some of the significant challenges faced by Muslim historians of the time. Nonetheless, several important works have survived and remain valuable sources for studying Islamic history.

D. Conclusions

Early Islamic history began with oral history, where myths and legends initially dominated the narratives that developed. These narratives were later written down and categorized as literary works rather than pure history. Nonetheless, Islamic historiography developed rapidly and produced thousands of historical works that explored various themes. Its development reflected the cultural dynamism and diversity that existed in the Islamic world at the time, enriching the way history was viewed and shaping the intellectual identity of Muslims. The development of narrative had a significant influence on early Islamic historiography. At the same time, this historiography was influenced by two primary schools of thought, the Medina school and the Iraq school. The Medina school, centred in the city where Islam first flourished under the leadership of Prophet Muhammad, emphasized authenticity and reliability in recording oral traditions regarding the life of the Prophet and his teachings. On the other hand, the Iraqi school, especially in cities like Kufa and Basrah, developed a more systematic approach to historical writing. Figures like Ubaidullah ibn Abi Rafi pioneered the recording of oral traditions and pioneered chronological and comprehensive history.

[31] Effendi, "Menguak Historiografi Islam Dari Tradisional Hingga Kritis-Multidimensi."
[32] Badri, *Historiografi Islam*.

Besides the influence of sects, early Islamic historiography faced other challenges, such as the influence of pre-Islamic fantasies and folklore that sometimes affected historical accuracy. The transition from oral to written tradition also posed challenges, with some early manuscripts lost due to the need for more durable written material and the weakness of organized publishing institutions. Nonetheless, the contributions of the schools of Medina and Iraq formed the basis of Islamic historiography, influenced subsequent historians, and shaped essential legacies in the early history of Islam as we know it today.

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