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TRACING THE FLOW AND FIGURES OF CLASSICAL ISLAMIC HISTORIOGRAPHY

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ABSTRACT

This study examines the development of classical Islamic historiography through five main schools: the Yemeni, Medinan, Iraqi, Syrian, and Persian schools. The aim of this study is to identify the characteristics, historiographical approaches, and contributions of each school to the formation of Islamic civilization's history. This study uses a qualitative approach and historical research methods, employing critical analysis of library sources through four main stages: heuristics, collecting primary and secondary sources, such as classical texts, historical chronicles, and modern scientific works. Next, source criticism includes evaluating the authenticity and credibility of the source. Interpretation involves analyzing the meaning and socio-cultural context of each data. Historiography is the systematic arrangement of the interpretation results into a narrative. The results of this study indicate that each school possesses distinct characteristics. The Yemeni school emphasizes mythological and prophetic stories. The Medinan school focuses on the verification of sanad (chain of transmission) and the hadith methodology. The Iraqi school developed political and chronological history writing. The Syrian school was influenced by Umayyad rule and the Arab spirit, while the Persian school introduced rationality and administrative systematics in historiography. This research contributes to strengthening the methodology of classical Islamic historiography by clarifying source analysis techniques and data validity criteria often overlooked in previous research. Furthermore, it broadens the understanding of the early Muslim intellectual tradition that shaped a paradigm of historical writing influential up to the modern era.

I. INTRODUCTION

The study of historiography does not require factual knowledge of the historical process itself, but rather focuses on historical thinking that is revealed in the culture of historical writing. The function of historiography is to facilitate the identification of the theoretical and philosophical content embedded within historical research and writing. While chronological studies related to human development in the past are often simply referred to as history, historiography refers to the study of historical writing (Ariani & Hak, 2024). The character of historiography varies across every era, community and country, historiography is derived from the Greek words *historia* which means history or inquiry and *graphia* means writing. Historiography is an effort to organize historical data into coherent stories and interpret them through the creation of historical books and articles. Historiography and historical writing methods are mutually sustainable because historiography provides the intellectual basis for the formulation of these methods, while historical writing is a product of civilization, constitutes as a science (Afrinaldi & Hakim, 2024).

The problem in Islamic historiography concerning pre-Islamic Arabia remains largely unresolved due to difficulties in applying historical methods and the existence of conflicting historical accounts. The early Arabs initially did not recognize the culture of writing. Consequently, they lacked systemic records of historical events. This forced them to rely on oral tradition as a mean of historical preservation (Primawan & Mawardi, 2024). Islamic historiography addresses this by objectively and critically investigating the history and development of writing among Muslims. Classical Islamic historiography is part of the study of Islamic history beginning with the era of the Prophet Muhammad and extending through the late Abbasid dynasty (Varman & Rahmawati, 2025).

Historically, the early Islamic state is conventionally divided into four eras, the Prophetic Era, the Rashidun Caliphate, the Umayyad Caliphate, and the Abbasid Caliphate. While the classical Islamic period began from the Prophet's time through the Abbasid zenith, formal works of Islamic historiography did not emerge until the late Umayyad era then subsequently began to flourish and develop extensively during the Abbasid Caliphate. It was during the Abbasid period, sthat Islamic science and civilization reached their intellectual and cultural peak (Pratama, 2022). Historiography occupied an ambiguous status within classical Islamic scholarship, with Traditionalist scholars expressing particular zeal for the Prophetic biography (*Sīrah*). The genesis of documenting Islamic history is inseparable from the evolution of culture, as human agents are integral components of that culture. Written documentation constitutes the primary evidence for comprehending, interpreting, and analyzing the trajectory of past human civilization (Pamungkas dkk., 2021). The scribal tradition diffused across the Fertile Crescent and surrounding regions, particularly influencing Roman and Hellenistic settlements. The development of nascent Islamic historiography coincided with the formal codification of Prophetic traditions (*Hadith al-Riwayah*), given the latter's crucial role as a foundational source. Muslim chroniclers utilized

Hadith al-Riwayah as a source material in pivotal historical texts such as Al-Waqidī's *Al-Maghāzī*, Ibn Ishāq's *Sīrat al-Nabī*, and Al-Ṭabarī's *Tārīkh al-Rusul wa al-Mulūk* (Afdayeni, 2020).

The oldest characteristic form of classical Islamic historiography is related to war stories, written in just a few pages, called the Khabar, which is usually used for reports of events or stories. The characteristic of the *khabar* in historical writing is the existence of a causal relationship between two events. The form of *khabar* still employs short stories and is usually presented with accompanying poetry (Lestari dkk., 2023). In addition to the *khabar*, there are chronologies that record historical events by year and smaller forms of periodization based on dynastic historiography, the division of classes/levels, and genealogical arrangement (Hak, 2020). Classical Islamic historiography was influenced by the Muslim community in the period from the 7th century to the 13th century; the driving factor was the availability of historical material due to the establishment of government institutions during the Abbasid Dynasty, especially in the fields of administration, post, military, and taxation, as well as educational institutions. (Rofiq, 2022).

The emergence of Islamic historiography is a form of socio-cultural development and there are five schools in early Islamic history, namely the Medina school, the Iraq school, the Syrian school, the Yemeni school and the Persian school (Hak, 2023). The purpose of Islamic historiography is to analyze the traces of historical writing or reconstruction of Islamic history and the identity of awareness of past Islamic history for the appreciation of the people in the future. In addition, Islamic historiography is also useful for showing the concept of history in thought and scientific approaches (Soraya dkk., 2020). At the end of the reign of the Abbasid Dynasty, many works of historians were lost and destroyed because there was no institution established to protect, preserve, or republish these writings. Another factor was that many historians' works were destroyed due to the change of power, resulting in a different style of historiography from the previous regime. The fall of Baghdad to the Mongols destroyed the libraries and mosques that were the center of intellectual activity for scholars (Sa'adillah & Syauqii, 2023). Mongol troops lost thousands of manuscripts and threw books into the Tigris River to the point where the river allegedly turned black from the manuscript ink (Karim, 2019). Based on the preceding description, the main focus of this article is to explore the five schools of thought within classical Islamic historiography and to identify the key figures associated with those schools, which have not been previously discussed. Existing scholarship, such as the study conducted by Faras Puji Azizah, Danil Mahmud Chaniago, and Lukmanul Hakim, only addresses three of these schools: the Yemeni school, the Medinan school, and the Iraqi school (Azizah dkk., 2024).

II. METHODS

This research investigates the schools of thought in classical Islamic historiography using the historical research method with data collection techniques focused on literature review. A literature review is the activity of reviewing and analyzing existing literature to obtain a theoretical

basis, gain understanding, and gather supporting information relevant to the research problem. This method utilizes data from various written sources, such as books, scientific articles, and other documents pertaining to the research topic (Yaman dkk., 2019). The steps employed in this research are first, Heuristics, which involves collecting library resources in the form of books and scientific articles. The subsequent stage is Source Criticism, where the data is re-evaluated to ensure its authenticity and credibility. Following criticism, the Interpretation stage involves providing meaning to the data collected from the various sources. The final stage is Historiography, which involves compiling and writing the research results which have gone through the process of criticism and interpretation—into a scientific publication that must present three distinct sections: the introduction, the research findings, and the conclusion (Kuntowijoyo, 2013).

III. RESULT AND DISCUSSION

Schools of classical Islamic Historiography

Researching the veracity of historical events is important because history is considered not as events themselves but rather as the interpretations of those events (Gumilar, 2017). Anwar argues that two Arab traditions influenced Islamic historiography: *Ayyām al-'Arab*, which details the wars of Arab tribes in the pre-Islamic era, and *Ansāb al-'Arab*, which relates to the genealogies (descendants) of the Arab tribes. The influence of Islam established the Qur'an and Hadith as the main sources of Islamic teachings. In the Qur'an, it is explained that historical events genuinely occurred and are distinct from human-created narratives that contain imaginary elements, such as short stories and novels (Kamaruzaman & Surtahman, 2021). During the development of classical Islamic historiography, there were five schools in the style of writing history:

1. **Yaman**

The geographical location of the Yemen region, which is in the south of the Arabian Peninsula, has led it to be called South Arabia. The emergence of the Yemeni school was influenced by the competition and disputes between the South Arabs and the North Arabs who preceded them. The people of Yemen had known the calendar since 115 BC, elevating the status of South Arabia above the inhabitants of North Arabia at that time. The Yemeni region was a developed area compared to the North Arabian region. While North Arabia at that time was dominated by oration and poetry, the South Arabian part (Yemen) placed greater emphasis on reading and writing (Iryana, 2021).

The Yemeni style of historiography was heavily influenced by the North Arabian tradition of *Ayyām al-'Arab*, incorporating elements of myths, legends, and tribal tales. The core characteristic of the Yemeni school is its universal scope and content: the narration and telling of the previous prophets and the creation of the universe are structured around a clear sense of origins. For this reason, the Yemeni school is referred to as a universal historical school because it recounts the history of the universe based on a series of prophetic stories

(Hotimussalam, 2020). The second characteristic of the Yemeni school is its focus on ancient history because it highlights local culture, such as the history of the splendor of South Arabia in ancient times, including stories related to the Kingdom of Saba and Queen Balqis. Third, this school is defined by its use of the theme of *al-Ansāb* (genealogies) because the development of the Yemeni sect coincided with intense tribal and ethnic disputes, specifically the competition between the North Arab tribes and the South Arab tribes (Hak, 2023).

2. Madinah

One of the schools in writing classical Islamic history is the Medinan school, which is influenced by the traditions of the Prophet Muhammad. In the Medinan school, the science of hadith is used to write the history of Islam in greater detail and depth, specifically through the process of verifying the isnad (chain of transmission) of the hadith. The development of Islamic science in Medina was very rapid because Medina was the capital of the first Islamic state until the Umayyad Dynasty (Lilia Ulya Amalia dkk., 2025). Unlike the Yemeni school, which was still influenced by legends, myths, and folklore (dogenges), the Medinan school conducts in-depth analysis when interpreting and writing history. The Medinan school primairy focuses on biographies and wars led by the Prophet Muhammad, known as Sirah Nabawiyah. The city of Medina's status as the center of early Islamic science naturally fostered the emergence of many scholars; furthermore, many of the initial Islamic scholars and Tabi'un (successors) lived and developed their intellectual contributions in Medina (Fajriudin, 2018).

3. Irak

Iraq served as a central hub of knowledge and culture due to important events in Islamic history, such as the Battle of Siffin and the Battle of the Camel (Jamal). The Iraqi school is more comprehensive than both the Yemeni and Medinan schools because it examines the pre-Islamic and Islamic periods simultaneously. The works produced by Iraqi school historians are characterized by greater detail and length, whereas works from other cities address events only in passing. The birth of the Iraqi school is inextricably linked to the development of Arab culture and civilization. This cultural development, in turn, is inseparable from the political, social, and cultural aspects of Islam that flourished in its cities and new communities (Ramadani & Ubaidillah, 2024). The Iraqi school is heavily influenced by local culture and places a strong emphasis on tribal traditions and pre-Islamic Arab traditions. The most striking themes of the Iraqi school are Ayyam al-Arab (stories of pre-Islamic battles) and al-Ansab (genealogies), which serve as the main foundational elements for writing the history of this school (Hak, 2023). The Iraqi school in Kufa and Basra reviews the actions and reigns of the Caliphs, and the school cannot be separated from the political, social, and cultural context of Islam. The first stage in documenting historical development in Iraq by the Arabs was the recording of oral traditions, carried out by Ubaidillah ibn Abi Rafi, the secretary of Caliph Ali ibn Abi Talib, while the latter was running the caliphate from Kufa.

The Iraqi school can be said to represent the true revival of the writing of history as a science because it significantly moved beyond the influence of Hadith and imaginary stories (such as fairy tales or myths) (Muzammil, 2022).

4. **Syria**

The Syrian school is distinguished by three main features. First, the Syrian school emphasizes the themes of al-futuhat (territorial expansion) and al-maghazi (military campaigns) in its historical writings. Second, development of the theme of al-ansab (genealogies) as a method to strengthen Arab identity (Arabism) by highlighting the origins of of particular individuals or tribal group. Third, a mixture of the Yemeni, Medinan, and Syrian historical styles. This school emerged after the rise of the Umayyads under Caliph Muawiyah ibn Abi Sufyan, who established Syria as the center of the new Islamic state (Dawlah) after moving the capital from Kufa (Iraq). The birth of the Syrian school was primarily driven by the change from a caliphate system to a hereditary kingdom and the capital's relocation. The school leveraged Arab culture in support of Muawiyah's political policy of Arabism, prompting him to invite Arab historians from the Hijaz region (Mecca and Medina) to the new center (Hak, 2023).

5. **Persia**

The period of Umar ibn al-Khattab witnessed the spread of Islam into Persia, where it made significant progress and gave rise to native historians who sought to document the history of their people. The emergence of the Persian Mawali (non-Arab converts) group during the Umayyad period played a dominant role in the development of the Persian school of history during the early Abbasid period (Fajriudin, 2018). The mawali (non-Arab Muslim converts) group, was the factor in the collapse of the Umayyad Dynasty, as many chose to join the rebels of the Abbasid Dynasty (Muflihin, 2020). The driving factor for the emergence of the Persian school was ethnic identity or nationalism (Shu'ubiyah) and the political competition among groups, nations, and tribes. In contrast to the earlier Iraqi school, where the influence of Hadith had already been abandoned alongside the influence of legends, myths, and fables, Persian historiography focuses on the caliphate, politics, government, and lineage and tends to utilize literature or poetry. The Persian school is so wide-ranging and rigorous that it can be said to represent a true revival of the writing of history as a science. It significantly influenced classical Islamic historiography by moving beyond the influence of Hadith and by entirely discarding pre-Islamic influences in its writing (Iryana, 2021).

Figures and Works of the Classical Islamic Historiography School

Writing history is something that should be free from subjective elements such as folklore or superstition (khurafat), and must be presented objectively (Prayogi & Anggraeni, 2022). This objective approach ensures that the writing can serve as an authoritative reference source

regarding past events. However, the majority of Islamic historical sources from the classical period were often shrouded in political elements. The driving factors in writing Islamic history were to maintain the identity of Arab civilization, record wars, and the lives of the caliphs and the Prophet and form a diverse historiography. Historically, the tradition of classical Islamic historiography began to develop after the arrival of Islam in the Arabian Peninsula in the 7th century CE, but it still maintained continuity with the pre-Islamic period (Jahiliyyah), especially in the concepts of history and the traditions of Ayyam al-'Arab and al-ansab (Nurjaman & Mutaqin, 2023). The scribe figures became the main source in the dissemination of these accounts. During the development of classical Islamic historiography, several key figures emerged in the Yemeni, Medinan, Syrian, Iraqi, and Persian schools, including:

1. **Yaman**
    a. **Ka'ba Al-Ahbar or Abu Ishaq**

The full name of Ka'b al-Ahbar (also known as Ka'b Bin Matiʾ al-Yamanī) is Abu Ishaq Kab al-Ahbar. As a Jew from the Zu'ru'ain tribe in the Ḥimyar region of Yemen, he earned the nickname al-Himyari (Badi dkk., 2024). Ka'b al-Ahbar grew up to be a Jewish scholar and subsequently converted to Islam during the caliphate of Umar ibn al-Khattab. In 634 CE, Ka'b al-Ahbar emigrated from Yemen to Medina and later to Syria. Due to his background as a former Jewish scholar, he was able to master the teachings of the Jewish scriptures, including the Torah (or Old Testament) and the Gospels (New Testament). Therefore, he was an expert in the explanations within these previous books concerning the cause of the creation of the universe and the stories of the previous prophets (known as Israʾiliyat) (Ch dkk., 2020).

His works in the Yemeni tradition include Sunan Abu Dawud, which contains a collection of Hadith related to Islamic law and has become one of the main reference books of Sunni Islam, as well as Sunan al-Tirmidhi and Sunan an-Nasaʾi, which contain issues related to worship and muamalat (transactions) (Hak, 2019). Classical Islamic historians considered that Ka'b al-Ahbar included a large amount of mythology in his work, necessitating caution among historians when citing his narrations. The majority of historians agree that Ka'b al-Ahbar attended the council of Muawiyah ibn Abi Sufyan in Jordan when the latter was the governor of Syria. Subsequently, Ka'b al-Ahbar was appointed as an advisor by Muʿawiyah ibn Abi Sufyan (Ramadani & Ubaidillah, 2024).

    b. **Wahb bin Munabbih**

Abu 'Abdullah Wahab Bin Munabih al-Yamani, or simply Wahb ibn Munabih, was descended from the Persian royalty and was born in 665 CE (Mubarok & Sa'diyah, 2023). Wahb ibn Munabbih was also a scholar who specialized in Isra'iliyat narratives. However, his work is considered not worthy of being used as a source of reference, though some historians categorize him among the tabi'in (Successors) who are deemed trustworthy

(thiqah) in their narration (Hak, 2023). There are four themes in the writing of Wahb ibn Munabbih: first, al-Mubtada discusses the beginning of the creation of the universe such as the creation of the earth, sky, mountains, rivers including the creation, covering subjects such as the creation of the earth, sky, mountains, and rivers, as well as the creation of the Prophet Adam. Second, stories of previous prophets. Third, stories of pre-Islamic Arab tribes, especially in the Yemen region. Fourth, stories of warfare led directly by the Prophet Muhammad (Hak, 2019).

Wahb ibn Munabih integrated Yemeni folklore into Qur'anic exegesis and Maghazi writing. Furthermore, he narrated the history of the Arabs using sources drawn from Jewish and Christian scriptures. Wahb ibn Munabbih is also credited with creating an outline of the history of the prophets spanning from Adam to Muḥammad. Wahb ibn Munabbih's work is Al-Maghazi which discusses the sirah al-nabi (biography of the Prophet Muhammad SAW) covering the activities and struggles of da'wah including wars carried out by the city of Medina (Hak, 2023).

2. Madinah

a. Urwah ibn Zubair ibn Awwam

The Medinan school adheres to the Hadith tradition because Medina was the center of the first Islamic state (Dawlah). Its historical narration, which includes sirah al-nabi (biography of the Prophet) and al-maghazi (military campaigns), is influenced by Hadith methodology, including the name of the narrator (isnad). The narration of al-maghazi begins with the history of the Prophet Muhammad's propethood and apostleship, covering hijra (migration), diplomacy, sending letters to rulers and the wars he led in Medina. Urwah bin Zubayr bin Awam belonged to the Medinan school but was also an expert in Syrian history. Due to his close ties to the Umayyads, he is occasionally recognized as a founder of the Syrian school as well (Hak, 2023). Urwah ibn Zubair Awwam ibn Khuwaylid ibn Asad ibn Abdul Uzaa ibn Qushay ibn Kilab belonged to the Quraysh tribe. His father, al-Zubair ibn Awwam, was one of the companions of the Prophet Muhammad. Urwah ibn Zubair ibn Awwam was a leader in fostering fundamental knowledge of Islamic history and in expert jurisprudence in Medina. He was most prominent in the field of hadith. His writings on the theme of al-maghazi also contains aspects of the prophet's complete life history, from the revelation of the Quran to the prophet's death (Jamal, 2025).

b. Al-Zuhri

The development of the historiography of the Medinan school was further advanced by Al-Zuhri (Muhammad ibn Muslim), who also completed the work on al-maghazi that had been previously discussed by Urwah ibn Zubair. The full name of Al-Zuhri is Abu Bakr Muhammad ibn Muslim ibn Ubaydullah ibn Abdullah ibn Sihab ibn

'Abdullah ibn Harith ibn Zahrah ibn Kilab ibn Marrah ibn Ka'ab ibn Luay ibn Galib. He was distinguished expert in hadith and jurisprudence (fiqh), and he was a student of Urwah ibn Zubair (Iryana, 2021). Al-Zuhri's diligent study of hadith and khabar influenced the development of al-maghazi. Al-Zuhri was also a figure who placed the science of history in Islam on amore fundamental footing. The work of Urwah ibn Zubair was further developed by Al-Zuhri. However, his specialty was a detailed discussion of the events of the wars in which the Prophet Muhammad participated, specifically within the context of the Prophet's treaties and agreements made in Medina. Al-Zuhri's historical writing uses the hadith science approach and uses the isnad method (Hak, 2020). Isnad is a methodological approach, used by hadith scholars that involves tracing the chain of narrators for verification. In his history, Al-Zuhri adopts dynamic view when discussing the Prophet's wars, which allows his historical accounts to provides factual, clear, focused and concise information (Kamaruzaman & Surtahman, 2021).

3. Iraq

a. Abu Mikhnaf

The full name of Abu Mikhnaf is Lut ibn Yahya ibn Sa'id ibn Mikhnaf ibn Salim. He was descended from the Azd tribe in the Kufa region of Iraq. Abu Mikhnaf was a master of information regarding the Riddah wars (Apostasy Wars), the expansion of Islam into Syria and Iraq, and the Battle of Siffin. He was also the author of the narrations concerning the tribes in the Iraq region. Abu Mikhnaf's grandfather, Mihnaf ibn Salim, was a companion of the Prophet Muhammad. Abu Mikhnaf is one of the important figures in writing and narrating the early history of Islam, particularly in Iraq. Abu Mikhnaf became a follower of the Imamiyah Shi'a school of thought, resulting in many narrations related to Shi'a khabar. Consequently, his narratives displayed a clear inclination toward Ali ibn Abi Talib and Ahl al-Bait (Hak, 2019). Abu Mikhnaf is the author of early Islamic historiographical themes, such as al-Riddah, the expansion into Syria and Iraq (Futuh al-Syam wa al-Iraq), al-Syura (consultation), the Battle of Shiffin, the Khawarij and rebellious events in Iraq up to the end of the Umayyad Dawlah. His works in Islamic historiography reintroduced pre-Islamic and local Arabic traditions, such as al-Ansab (tribal genealogies) narration and khabar. Abu Mikhnaf is known as one of the principal narrators and khabar experts of the early Islamic period, making him the main reference for al-Tabari in his work entitled Tarikh al-Umam wa al-Muluk (Hak, 2023).

b. Al-Madaini

The full name of Al-Madaini is Ali ibn Muhammad ibn Abdullah ibn Abu Saef al-Madani Abu Hasan Maulana Samurah ibn Habib ibn Abd al-Shams ibn Abd Manaf. He

hailed from the Bashrah region, where he was born in 135 AH (752 CE) and died in 225 AH (840 CE). Al-Madaini initially lived in the Basrah area until adulthood before moving to the Baghdad region of Iraq. His writing on the early history of the Iraqi school of Islam is highly trusted in its narration, resulting in a prodigious output of 240 written works (Hak, 2023). Al-Madaini was an Iraqi historiographer whose work was deeply rooted in local Iraqi culture, focusing primarily on literature and early Islamic history. His work, Ayyām al-Nas, discusses events related to the history of mankind (or human society) (Sumardi & Fadlilah, 2024).

4. Syria

a. Ubaid Ibn Syariyah Al-Jurhumi

Ubaid Ibn Shariyah Al-Jurhumi is a famous Syrian historian, though he was originally from Yemen. He is noted for his exceptionally long life, reportedly living for about three hundred years. Due to his origin, his early works are related to the history of local Yemeni culture (Iryana, 2021). Ubaid Ibn Shariyah Al-Jurhumi lived during both the pre-Islamic (Jahiliyyah) and Islamic periods, and he is documented to have participated in the War of Dahis (or Dahis). Muawiyah ibn Abi Sufyan subsequently invited Ubaid ibn Shariyah to become a court historian by commissioning him to recount the history of the ancient Arabs who had migrated from Yemen to Syria (Hak, 2019). In terms of the theme of his work, pre-Islamic political history was a major focus, which consequently influenced early Islamic historiography. Ubaid ibn Shariyah al-Jurhumi's key works include al-Amthal and the book al-Mulūk wa-khabar al-Madin (The Kings and the Accounts of the Past). The primary theme of his work is the political history of the pre-Islamic period which significantly influenced the early historiography of Islam. Ubaid ibn Shariyah al-Jurhumi was regarded as an expert on world history during the time of Muawiyah ibn Abī Sufyan (Hak, 2020).

b. Al-Walid Bin Muslim Abu al-'Abbas al-Amawi

Al-Walid ibn Muslim Abu al-'Abbas al-Umawi is a historical figure associated with the Syrian school, though he lived during the early Abbasid era. In the science of Hadith, Al-Walid ibn Muslim is ranked among the trustworthy (thiqah) scholars of the Syrian Tabiun (Successors). He is also known for narrating the story of al-Malahim (apocalyptic wars) (Hak, 2023). In classical historiography, Al-Walīd ibn Muslim famously narrated Ibn Ishaq's Sirah al-Nabi (Biography of the Prophet). His most popular works, therefore, focus on Sirah al-Nabi and al-Maghazi (military campaigns) (Hak, 2020).

5. Persia

a. Abdullah Ibnu al-Muqofa

Abdullah Ibn al-Muqofa was a prominent literary figure known for his many written works. Notably Abdullah Ibn al-Muqofa was fluent in both Arabic and Persian, which he allowed his Persian works to be translated into Arabic. Abdullah Ibn al-Muqofa's works in the Persian literary genre are Khadi namah, Ayiin namah, al-Taj, Sirah al-Nusrawan, and al-Adab al-Kabir (Hak, 2023)

b. Abu Ubaidah

Abu Ubaidah Ma'mar bin Muthana al-Taimi al-Bashriyi al-Hafiz or known as Abu Ubaidah was originally from Persia and was born in 733 CE (Brata & Gustina, 2017). Abu Ubaidah was a non-Arab who was excelled in scholarly pursuits. He is recognized as a historian of the Persian school and an expert in the Islamic sciences pertaining to both the Arabs and the Persians, covering both the pre-islamic period (Jahililah) and the arrival of Islam. His primary works in the historiography of the Persian school cover classical Islamic history and Persian history (Hak, 2020).

IV. CONCLUSION

Classical Islamic historiography developed alongside the Muslims' emergent need to document the journey of the Prophet Muḥammad, his Companions, the expansion of Islamic territory, and the subsequent dynamics of power. The stylistic evolution of historical writing was influenced by the dynamic process of local culture, competition between groups and tribes, the political interests of the state (Dawlah), and regional traditions. The five schools of classical Islamic historiography reflect the diversity of geographical, political, and cultural contexts that shaped the Muslim community's understanding of history: the Yemeni school showed a tendency toward mythology and universalism, focusing on prophetic stories and creation origins, influenced by South Arabian traditions; the Medinan school was oriented toward Hadith and the Prophet's Sirah, emphasizing the methodology of isnad and verification, thereby establishing the scientific basis for Islamic historiography; the Iraqi school was prominent in its expansion of themes, political analysis, and chronology, marking an early move away from myths and folklore; the Syrian school reflected the political power of the Umayyads, focusing on territorial conquests (al-futuhat) and the formation of Arab identity; and finally, the Persian school displayed a rational and administrative intellectual style, emphasizing government, political policy, and the rise of scientific historiography unburdened by earlier pre-Islamic or Hadith influences.

Islamic historiography examines the development of historical writing among Muslims. During the classical period, historical writing was profoundly influenced by the ideological background, school of thought, and geographical origins of the authors. Classical Islamic

historiography comprises five major schools of thought, each possessing distinct characteristics in terms of historiographical approach, including the sources utilized, writing style, and narrative focus. These five schools are the Medinan school, the Yemeni school, the Syrian school, the Iraqi school, and the Persian school. Key figures associated with these schools include: Ka'b al-Ahbar and Wahb ibn Munabbih (Yemeni); Urwah ibn al-Zubair and Al-Zuhri (Medinan); Ubaid ibn Shariyah al-Jurhumi and Al-Walīd ibn Muslim (Syrian); Abu Mikhnaf and Al-Madaini (Iraqi); and Abdullah ibn al-Muqofa and Abu ʿUbaydah (Persian). Overall, classical Islamic historiography established a crucial foundation for the development of modern Islamic historiography, contributing significantly to the Muslim community's perspective on the past, religious values, and the trajectory of their civilization.

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