



Submitted:
21 September 2024
Revised:
2 November 2024
Published:
30 November 2024

CONTACT

Correspondence Email:
ynurfalina@gmail.com

Address: Jalan M Yunus
Lubuk Lintah, Kota
Padang, Kode Pos: 25153

KEYWORDS

Al-Jabarti, Egyptian
Awakening, 19th Century.

THE CONTRIBUTION OF AL-JABARTI IN EGYPTIAN HISTORIOGRAPHY IN THE 19TH CENTURY

Riri Anggraini¹, YULIANA NURFALINA², DANIEL MAHMUD CHANIAGO³

^{1,2,3} State Islamic University of Imam Bonjol Padang

ABSTRACT

If we talk about Islamic Historiography, of course it refers to writing history in Arabic which has several periods such as Pre-Islamic Arabic Islamic Historiography, Early Islamic Historiography and Modern Islamic Historiography. The method that researchers use to explain this material is the library research method which is then strengthened by the Qualitative method which is Descriptive Analysis. This research aims to explain the development of Islamic Historiography which is marked by the period of Modern Islamic Historiography which is the peak of development for Islamic writing starting from the period of modern Islamic Historiography which was pioneered by a historian named Al-Jabarti who is also known as a figure of struggle and pioneer of the movement. Arab-Islamic revival in Egypt in the 19th century. The results of this research are that through his works in written form describing the state of Egypt which is very far behind the civilization of Western countries, Al-Jabarti was able to raise awareness and a sense of wanting to progress among the Egyptian people and they were willing to rise up to catch up with them. from various aspects of life such as politics, economics, education and other aspects.

I. INTRODUCTION

Islamic historiography is an Islamic works in form of writings using Arabic language, aims to depict the development both in thoughts or scientific works conducted about the growth, development, decline and forms of behavior used to test historical materials (Nyayu Soraya et al., 2021, p. 9). On the other hand, historiography also explains the signs and identity from historical writing in each era or period, because essentially historiography is the application of the feelings and awareness of historians in each period and the environment of where the historian lived. Then, the historian's opinion on each historical events that they put on writings would be influenced by the

circumstances of the time and cultural environment in which the historian lived, and the historian's view represented their period and culture (Yatim, 1997, p. 8).

Islamic historiography of the writing of Islamic history especially in the Islamic world had gone through various eras, began from classical Islamic historiography (650-1250), medieval Islamic historiography (1250-1800) to modern Islamic historiography (1800-present). Each Islamic historiography has its own characteristics. Specifically modern Islamic historiography is used as a benchmark at the end of 18th century, when Egypt showed signs of revival (Putuhena, 2007, p. 159). Discussing about Islamic historiography inevitable involves Egypt, the first Islamic country to undergo a revival moment marked by the emergence of Historian named Abd Rahman Al-Jabarti, whose writings were very influential in modern period. This was because at that time it was rather critical and worrying condition for Egypt civilization. Historical writings during Al-Jabarti at the end of 18th century in Egypt showed signs of its first revival becoming the first Islamic country that have experienced revival after a long period of decline.

The revival happened due to the influence from Egyptian scholars. However, Abd Rahman Al-Jabarti was presumably the origin and pioneer of Islamic revival in the 19th century, in historical field (Abdullah, 2004, p. 29). By the explanation above, it shows that Islamic historiography was highly influential for Muslims especially Egyptian because without Islamic historiography in the form writings, they would not have achieved the progress of civilization that they have experienced until now (Fajriudin, 2018, p. 11). For the significance of Islamic historiography alone, many researchers have certainly studied and discussed about Islamic historiography, such as Dini Pandu Primawan et al about Islamic historiography (Primawan & Mawardi, 2024), Yakub, about Indonesia Islamic Historiography: Informal Historian's Perspective (Yakub, 2013), Luqman Al-Hakim, et al, about the Development of Modern Islamic Historiography of Indonesia: Analysis of Works on Islam and Society Reflecting Indonesian History (Al-Hakim & Rosipah, 2022).

Based on the reviewed literature and the researchers involved, it is apparent that there is still potential in discussing the study of Islamic Historiography. One particular field for exploration is about Modern Islamic Historiography of Indonesia, whose influence continues to satisfy our understanding of Islamic history today. Therefore, it is very intriguing to study about Modern Islamic Historiography especially in the first place of its emergence, Egypt. In addition, the researcher did not just delve into the shape of Modern Islamic Historiography but also explained pivotal figures leading the name of Modern Islamic Historiography, proposed by Abd Rahman AL-jabarti.

II. METHODS

This study aims to explore how the history of Islamic Historiography focusing on Modern Islamic Historiography. To gather data or sources for this research, two methods will be used, the first method is a literature review. (Kuntowijoyo, 1995, p. 73). By reading and understanding various books

closely related to the topic of this research, for example a book about Islamic Histiography by Fajriudin and Islamic Histiography from Classical to Modern Islam by Dr. Yusri Abdul Ghani Abdullah. These two books definitely helped in understanding the topic since it explains the concepts and forms of Islamic Histiography. This research is also strengthened by qualitative method using descriptive analysis, which is crucial for the sources needed. This includes look for journal articles that have the same topic on Islamic writings (Abdussamad, 2021, p. 30). Therefore, through several stages of this method, this research aims to produce a new study of Modern Islamic Histiography and the emergence of its term marke by the a notorious scholar's work, Abd Rahman bin Hasan Al-Jabarti. Commonly known as Al-Jabarti.

III. RESULT AND DISCUSSION

A. A Brief Explanation of Modern Islamic Histiography

Islamic Histiography consists of two words, histiography and Islam. Etymologically, the word histiography comes from two syllables word in historical Greek and Grafien (description, picture, painting, writing or description). The birth of Modern Islamic Histiography occurred in Arab world, which in Egypt and other regions. Modern Islamic Histiography itself refers to writings or works that have undergone changes or development from previous eras (Zed, 2003, p. 1). The first occurence of Modern Islamic Histiography in Egypt can be seen by the circumstance of the nation marked by colonization from the west that led to a significant decline in civilization. This situation eventually gave awareness to Muslims in Egypt about their critical condition of free civilization. After occuring declines for a long time in the 18th century, Egypt began to show signs of revival (Yatim, 1997, p. 127).

This phenomenon was marked by the emergence of several scholars in various field of knowledge. The most phenomenal of them is a scholar in history field named Al-Jabarti. he is known as the pioneer of revival movement of Arab-Islam in Egypt in 19th century. Before the the shift in historical writing in this country, the focus was mainly the writings of dynasty and religious groups (Rofiq, 2012, p. 14). The change that Al-Jabarti brought which he had written and criticized the events occurred in his country, presenting the actual situation. His works gave birth to a new concept "Fatherland", making his homeland the subject of his research. His works described the backward of his country due to colonization, hence producing a new spirit for Muslims to rebuild civilization in various fields, such as economy and politics (Iryana, 2014, p. 14).

B. Biography of Abd Rahman Al-Jabarti



Picture 1, The picture of Abd Rahman Al-Jabarti

Source: <https://images.app.goo.gl/.nzQBtwgjtQL3m6x6>

Abd Rahman bin Hasan Al-jabarti or commonly known as Al-jabarti was born in Cairo, Egypt (1167 H/1754 M-1240 H/1285 M). He is a well-known historian in Egypt, lived through three periods of political periods in Egypt: the Ottoman Empire, the French Occupation and the reign of Muhammad Ali Pasha. He served as a historian from a family of clerks, whose father Hasan Al-Jabarti was a clerk of various knowledge, especially astronomy. He was also an active clerk that taught at the Jabar Riwaq in Cairo. Interestingly, he was able to maintain a good relationship with the government, even using his home as the place where clergymen and other significant figures gathered (Nyayu Soraya et al., 2021, p. 207). This circumstance depicts that Al-jabarti achieved his career as a notorious historian by the influence of his father, whom also a scholar and important figure in the country. It can also be implied that the reason why Al-Jabarti continued the scholarly tradition that his father had initiated. As a historian, he had written two notable works; firstly, *Ajaib Al-Asar fi Al-Tarajim wa Al-akbar* meaning the Wonderful Heritage in the World and the second was *Mazhar Al-taqdis* which is detailed about the French occupation in Egypt (Iryana, 2021, p. 4).

C. Islamic Histiography in Al-jabarti Period

Al-Jabarti, commonly known with his complete name Abd-Rahman Al-Jabarti, is a notorious historian, productive writer and prominent muslim scholar, born in Cairo, Egypt in 1754 M, where he spent most of his life in. As a scholar, he had a deep understanding regarding culture and Islamic history, as well as his influence on society at that time. The presence of Al-Jabarti in literature and historical world provided a significant contribution to Egypt studied and Islamic world in general. With his strong educational background and his sharp analytical skills, he was able to provide a deeper view of political and social condition in his era, whose notable works telling Egypt histories during the French occupation arrival under the reign of

Napoleon Bonaparte in the late 18th century. A period of great change and challenge for Egyptian people.

His works do not only mention important events occurred in Egypt and other regions, but also depicts the impacts in social, political and culture aspect caused by the interaction between foreign forces and local civilians. His works offer a deeper insight about complex historical concepts as well as nuance of society at that time. His thoughts and influence did not only awaken awareness within the society, but also became a previous inspiration for the next generation to develop understanding and Islamic identity in a constantly changing modern contexts. Through his works and innovative minds, Al-Jabarti successfully encouraged Muslims to be more active participating in various aspects of life, such as social, political and intellectual life, creating room for deeper dialogues and reflection. Using this approach, he offered a significant contribution to Islamic revival in the region, helping society to understand the challenge and chances they faced as well as reaffirming the relevance of Islamic values in modern era (Suzani, 2017, p. 5).

This statement can be proven by his depth writing about the history of Egypt during the Ottoman period, where Al-Jabarti demonstrated his unique superiority compared to other Egyptian historians. His ability in summarizing important events as well as making connection of social and political context, giving a more comprehensive insight. He did not only take notes on factual events, but also presenting incisive analysis and critical reflections, making his work as a valuable resource to understand the complexities of Egyptian history in that period. This approach reflects his depth thinking and his contribution to Islamic historiography.

In the work he wrote, he explains the entire city of Egypt in that period immaculately and conducts researches beforehand to the events he experienced. He even explains the purpose of writing histories was not because of the ruler's order, but because he is a free man and desire growth and change for the society of Egypt (Nurdin, 2018, p. 19). Even in his writing, he proves that he was a truthful man and impartial to anyone when writing his works. This was apparent when he describes the condition of Egypt in which he writes boldly and truthfully explaining what he saw directly. He did not hesitate to criticize the government of the rulers who failed while leading, this certainly depicts bravery to voice out the truth even though it did not become popular (Yatim, 1997, p. 230).

Continuously, the result of Al-Jabarti researches can be accounted for its truthfulness because there are no elements such as fabrication and facts distortion. Using honest and precise approaches, Al-Jabarti was presumably a historian who indirectly managed to revive the history of Arab-Islam. His works do not only offer factual information, but also highlight deeper values and contexts, provide a significant contribution to a broader understanding of history. Through his dedication, he successfully enriched the tradition of Islamic historiography

and inspired the next generation to keep exploring and excavating valuable historical heritage (Mawardi, 2019, p. 55).

During the Ottoman Empire's rule over the Arab (1517-1922) centering in Istanbul, high quality of history books were no longer can be found written in Arabic, instead it was written in Turkish language. It can be implied that before Al-Jabarti's works appear, there were no other books that was considered in line with Arabic history works, which had their own distinctions, in the following below:

1. Geographical and Cultural Contexts

- a. Al-Jabarti, as a historian, mainly focused on the history of Egypt specifically at the end of Ottoman Empire and Napoleon invasion. He also highlighted foreign influences and social changes occurred in Egypt.
- b. On the other hand, Ottoman historians such as Asikpasazade or Ahmet Cevdet Pasha wrote in a broader Ottoman concept. His works tend to explain the history of political, military and administration affairs, as well as celebrating the achievements of Sultans and the state.

2. Methodological Approach

- a. Al-Jabarti used a more narrative and descriptive approach, he even oftenly incorporating personal observation based on his experience. His works also contain criticism toward the condition of social and political at that time.
- b. Ottoman historians were more formal and systematic, often relied on official documents and government records. Their works focused more on legitimizing the power that Sultan occupied and the description of the empire's glory.

3. Contents and Focus

- a. Al-Jabarti saw the change of social, educational and the impact of colonialism. He recorded civilian's reaction to the change and also provided a close attention to the aspect of daily lives of the Egyptians.
- b. Ottoman historians illustrated more about military success, infrastructure development and great events in the political history of the Ottoman Empire.

4. Criticism and Perspective

- a. Al-Jabarti tends to be more critical towards the government and foreign influences, directly showed the form of dissatisfaction from the society and the challenges they faced.
- b. Ottoman historians were more inclined to government policies of the Ottoman and evidently displayed their success in many forms.

With these comparisons, show how perspectives and contexts are able to shape historical writings and how historians witnessed and recounted the reality of social and political in their

lifetime (Wahyudi, 2013, p. 41). Although there are still some local historian's works in Egypt, the Arabian peninsula, Syria and Iraq but those works are limited because those works were the remnants of nearly died Islamic history in the past. This led the emergence of Al-Jabarti and his phenomenal works made him the hero of Arab-islam that was able to provide a new life to the knowledge, his presence was even considered as the revival of Islamic writing specifically in Egypt. Moreover, his works received positive responses from various circles, so that many scholars become his successor. As a historian known for his works, there are two works he was known for *first*, a book entitled *ajaib al-asar fi al-tarajim wa al-akbar* which means Wonderful Heritages of the World, biographies of figures and historical events, also known as *tarikh al-jabarti*.

This book began with a preface, followed by events happened in the year 1099 H and concluded with the events in the year 1236 H, this book is the most complete book compiling histories of Egypt in the 12th and 13th century. In the 18th and 19th century this book was already translated into French and published there (Yatim, 1997, p. 217). Moreover, widely speaking, this work is divided into two parts, where the first part explains about historical events, meanwhile the second part explains about the biography of famous figures. Lastly, this book holds great social values due to its detailed and clear description about the life of eastern Muslims. Then, the second book written by Al-Jabarti was *Mazhar al-Taqdis* which a detailed records about the French occupation in Egypt. This book was republished in Arabic language in the form of abbreviation in the 1960s, without editing and was distributed at schools under the coordination of Educational Ministry of Egypt. The complete form of this book in Arabic had never is no longer published but instead was translated and published in Paris in 1838 in Turkish and French (Iryana, 2021, p. 4).

D. Islamic Histiography in Egypt

1. Islamic Histiography in Egypt in the 19th century post Al-Jabarti

The emergence of Islamic revival in Egypt, one of them was influenced by Al-Jabarti. Initially, this movement was halted in the year 1798-1802 M under the reign of Napoleon from France. However, the presence of Westerners directly brought a positive impact to Egyptian people. It can be seen when France abandoned Egypt, the leader of Egypt Muhammad Ali Pasha was an Ottoman Governor who rebelled and became the De Facto of Egypt began to build Egypt to catch up with the West (Emma Handayani, 2011, p. 22). These developments started by building schools and even sending students to Europeans countries. During this period, the writing of history, pioneered by Al-Jabarti also experienced growth characterized by his followers such as al-Kasyasyaf and al-Aththar.

Additionally, Muhammad Ali Pasha also supported the translation movement. In the early to mid 19th century, two groups came to the surface and became the second pioneer

of the revival of historical writing after Al-jabarti (Ahmad, 2018, p. 35). The first group, Rifa al-Thahthawi who had studied Islamic education in al-Azhar and implemented education in one of the institutions in France. The second group who studied different educational background from the first group was Ali Mubarak. Ali Mubarak studied various fields of studies such as science, technology, astronomy and archeology. The impact that Al-Jabarti had on figures like Al-Thathawi and Ali Mubarak can be seen as follows:

a. Education and Knowledge

In this field, Al-Jabarti emphasized the importance of education and knowledge in society, where Rifa al-Thathawi, played as a pioneer of modern education in Egypt was really inspired by his ideas and attempted to introduce a more modern and secular educational system, influenced by his experience studying in France.

b. The Importance of History

Al-Jabarti was notorious for his detailed historical records because it shows the importance of understanding historical contexts in shaping national identity. On the other hand, Ali Mubarak acted as a reformist and educator who emphasized the values of history and culture as the part of modern identity of Egypt.

c. Social and Political Criticism

Al-Jabarti was often critical towards political and social situation in Egypt. His critical thinking substantially inspired Rifa al-Thathawi and Ali Mubarak to not only accepting a slight change, but also to encourage a broader reformation in social and political challenges in Egypt.

d. The Implementation of Western Ideas

Al-Jabarti, an observer who consistently recorded numerous ideas from the West when it first entered to Egypt inspired Rifa Al-Thathawi and Ali Mubarak to create modern notions in both education and administration, adapting western and global concepts together.

Overall, it can be implied that Al-Jabarti played a significant role as a figure facilitating both Islamic tradition and modern thinking, which was subsequently adopted and expended by Rifa al-Thathawi and Ali Mubarak in their effort to reform Egypt. The works by both groups are influenced by literature and cultural knowledge of France, from using classic and medieval Islamic histories to using modern Western as references (Khoiro, 2019, p. 18). Moreover, they focused on the history of their own country, became comprehensive after using sources from archeological and historical sources. Since it stained positive impression to the period of historical writing and fostered a sense of historical awareness in the 19th century, emerged numerous big works in the form of books based on intensive and extensive research. Even Egypt historians from the next generation did not only focus

solely on the history of Egypt, but also described other problems occurred and previously had not been studied during classic and medieval Islam periods.

The published works at that time were books on general histories, such as personal memoriam of Egypt, the history of Egypt through ages, the history of surrounding countries, the history of typography and the city of Egypt and biographies of historian novels, additionally there were other books written in foreign language such as French and English (Yatim, 1997, p. 230). Unlike the histories during classic and medieval Islam period, which placed less emphasis on critics, analysis and comparison, historical writings during the 19th century was influenced by modern scientific methodology, copying history books from Europe. Egyptian historians in this period attempted to engage in critics, analysis, comparisons and the expression of personal preference toward the subject matter. They also adopted varieties of historical disciplines, such as documents, numismatics, archeology, inscriptions, exploration, geography and others (Arditya & Dewi, 2022, p. 37).

It is different from what Al-Jabarti and Rifa'ah in exerting significant effort in historical writing. These writers came from various educational background, such as law, technology, religious literature and military. It was during the 19th century postgraduate students were sent to Europe to study history, following to the emergence of professional historians in the time come (Zulhimma, 2015, p. 141).

2. Islamic Histiography in the 20th Century

In the 20th century, Western became the central influence of Islamic historiography from the side of methodology and topics to Muslim historians in Arab world. In this century, many historians gradually adopted topics and methodology using the approach of historical writing from the West. The shift was accompanied by significant advancements in Western historical writings, particularly apparent when the West gave positive impact to the development of Islamic historical writing. Historical writings in the West had a vast development, evidently from the author Voltaire through his work 'Age of Louis XIV (1751)' which played a crucial role in shifting to modern historical writing. His work explains about France society as one community in introducing a broader and comprehensive views, studying various aspects of life and culture, such as war, finance, government, knowledge, literature and arts, tradition and religious beliefs.

Additionally, he also sought to understand the living characters of each aspect. His pioneering work, Voltaire had paved the way for a new cultural movement, *kulturgeschichte*. Although his works had highlighted the description and cultural patterns, he also recognized the importance of social groups and institutions. Along with the cultural history movement, non-linear social history movement also emerged. The purpose of this

movement was to describe the life and activities of society, often providing comprehensive and clear views on the subject matter.

As an Egyptian historian and intellectual known for his works of historical events, specifically during the occupation France toward Egypt, the remnants and legacy of Islamic historiography during Al-Jabarti period can be seen as follows:

a. Legacy

- 1) The methodology of historical writing:** Al-Jabarti expanded critical approach in writing history, combining facts with deeper interpretation. His work becomes the first lead of modern historiography in Islamic world.
- 2) Documentation of events:** he recorded several important events, including France invasion and the reaction of Egyptians. His works provide a comprehensive view about the condition of social, politic and culture at the time.
- 3) Cultural enlightening:** Al-Jabarti contributed significantly to intellectual thinking in Islam, encouraged critical reflection on Islam identity and culture as the West's influence grew.

b. Remnants

- 1) Historical references:** Al-Jabarti's work, *Ajaib al-Athar*, becomes an important reference to historians as well as researchers. His detailed records of events, figures and social contexts provided valuable sources to understand the history of Egypt and Islamic world.
- 2) The influence to future historians:** His ideas and methodology influence historians who came after, both inside and outside of Islamic world. His works often referenced to delve into an advance understanding about history.
- 3) Kontroversi dan Debat:** Karya-karya al-Jabarti juga memicu diskusi dan analisis di kalangan akademisi mengenai interpretasi sejarah, bias, dan bagaimana sejarah ditulis dalam konteks kekuasaan dan dominasi.
- 4) Controversion and debate:** Al-Jabarti's works also initiated discussion and analysis in academics related to the interpretation of history, bias and how the history is written in the context of authority and domination (Nyayu Soraya et al., 2021, p. 40). It can be seen in the united movement of March Bloch and Lucien Febvre in France, recognizably through *l'École des Annales*, which focused on historiography and interdisciplinary in history. The relationship between their thoughts is:
- 5) Social cultural approach:** Bloch dan Febvre emphasized the importance of understanding social cultural contexts in historiography. Al-Jabarti also paid attention to social aspect in his work where he recorded social cultural shift occurred in Egypt, especially during the colonization.

- 6) **Employing primary source:** Both historians used the primary source with a deeper methodological approach. Bloch and Febvre encouraged historians to pay attention to potentially overlooked documents, Al-Jabarti conversely relied on daily records and official documents to document event.
- 7) **Critics on dominant narratives** Both historians tend to criticize dominant narratives of history. For instance, Al-Jabarti often questioned official narratives about power. Similarly, Bloch and Febvre were skeptical toward traditional view on European history (Rofiq, 2012, p. 38).

Although Bloch and Febvre as well as Al-Jabarti came from vastly different background and context, they shared common intellectual projects on thoughts and methodological approach about history. (Hadziq Murtadlo, 2022, p. 30). Therefore, this shifting trend distracted the focus from social history to community history. According to Kontowijoyo, although social history had become a new part of historical writing since before the World War II, this significant movement had only recently come to prominence in 1950s, specifically through the current of writing as what had been explained in the *Annales*.

Ideally speaking, social history is a study of structures and processes of human behavior and interaction within social cultural context of the past. In other words, social history refers to comprehensive study of society, considering it as a global or total unit. Therefore, social history is also known as total history. However, in practice, many researchers are tend to be satisfied by just recoring, recounting or describing one or several specific aspects. Mustafa Fathi Usman translates general history into Arabic as *al-Tarikh al-Am*, which different from *al-Tarikh al-Khas* that only paid close attention to one social aspects.

In his work, Muhammad Fathi Usman emphasizes that *al-Tarikh al-Amm* is a contribution from Al-Kasyi, a distinguished professor in Islamic history at 'Ayn Shams University. Historians in the early 20th century had primarily focused on domestic political events, with a particular emphasis on leaders, figures, actions and related controversion. As the result, many historical artifacts may have been scattered or neglected deu to the focus lays heavily on specific aspects in history. However, modern approach in historical study prioritizes the uderstanding of social strata of a society, with their diverse ways of life, social structures, economic conditions and political systems. Moreover, to understand comprehensive Islamic history, historians are expected to pay attention to all its aspects, including economic, social, thoughts, politics and other aspects. The development of Islamic historical writing is expected to move in this direction (Arditya & Dewi, 2022, p. 40). It seems that historians in Islamic world are in the attempt to adopt the change occuring in the Western world. Even modern Arab historians today are involved in introducing new campaigns and methodological approaches, although

such approaches have been long developed in the West. They often criticised the traditional style of writing Islamic history. As a result, significant works have emerged, such as those written by Husain haykal and Mahmud Abbas al-Ikkad.

Nowadays, many Islamic historians have received Western scientific education and methodological training, and they publish significant historical works, such as those on biography, social aspects and economics in Islamic history (Iryana, 2021, p. 15). With the discovery of well-preserved historical materials in Turkish archives, the publication of historical texts have been conducted since Medieval Times, maintaining their usual editorial standard. The success of Islam in the past is considered to be an inspiration to political ideologies in various historical movements. This effort had a significant impact from 1920-1945. Until now, archeological excavations, preservation efforts and research on ancient artifacts before the arrival of Islam and during the period of Islamic development expanding widely in many regions.

IV. CONCLUSION

Modern Islamic historiography first emerged in the Arab world as a response to the Western colonization causing civilization decline in Egypt. Through scholars such as the prominent Al-Jabarti, a growing awareness of the importance in civilization freedom developed. Al-Jabarti is a notorious historian in the 19th century as a pioneer of the revival of Arab-Islamic history. He changed historical writing by not merely discussing on dynasties and religion, but also criticized the actual condition of his country. His writing the beginning of a renaissance in Arab-Islamic historiography, bringing a new awareness to historical writing in Egypt. This certainly brought a positive impact to Egypt, inspiring new historical writings pioneered by several figures, such as ismail al-Kasyasyaf and al-Aththar. They led significant changes in Islamic historiography in the 20th century. Additionally, Muslim historians began to adopt Western themes, methodologies and approaches, focusing more on the history of all aspect of Islamic society, such as economic, social, politics and ideas.

REFERENCES

- Abdullah, G. A. Y. (2004). *Histiografi Islam*. PT Raja Grafindo Persada.
- Abdussamad, Z. (2021). *Metode Penelitian Kualitatif*. Syakir Media Press.
- Ahmad, S. (2018). *Peranan Muhammad Ali Pasha Dalam Pengembangan Islam di Mesir*. UIN Alauddin Makassar.
- Al-Hakim, L., & Rosipah. (2022). Perkembangan Histiografi Islam Modern Indonesia: Telaah Karya Islam dan Masyarakat Pantulan Sejarah Indonesia. *Tsaqofah Dan Tarikh: Jurnal Kebudayaan Dan Sejarah Islam*, 6(2).
- Arditya, P., & Dewi, A. (2022). Perkembangan Tema Dalam Histiografi Islam: Suatu Telaah. *Studi Multidipliner: Jurnal Kajian Keislaman*, 9(1), 40.

- Emma Handayani, Y. (2011). *Muhammad Ali Pasha dan Al-Azhar Kajian Tentang: Pengaruh Pembaharuan di Mesir*. UIN Syarif Hidayatullah Jakarta.
- Fajriudin. (2018). *Histiografi Islam*. Prenamedia Group.
- Hadziq Murtadlo, M. (2022). *Sejarah Pemikiran Politik Pemerintahan Hasan Al-Banna Mesir (1906-1949)*. UIN Sunan Kalijaga Yogyakarta.
- Iryana, W. (2014). *Histiografi Barat*. Humaniora.
- Iryana, W. (2021). *Histiografi Islam*. KENCANA (Divisi dari Prenamedia Group).
- Khoiro, M. (2019). *Sejarah Perjuangan Rifaah Al-Tahtawi dan Muhammad Abduh di Mesir Tahun 1831-1905*. UIN Sunan Ampel Surabaya.
- Kuntowijoyo. (1995). *Pengantar Ilmu Sejarah*. Tiara Wacana.
- Mawardi, I. R. (2019). Dominasi Barat dan Pengaruhnya Terhadap Dunia Islam. *Al-Adyan: Jurnal Studi Lintas Agama*, 14(1), 55.
- Nurdin, M. A. (2018). *Satu Islam Banyak Jalan: corak-corak pemikiran modern dalam Islam*. Pustaka Pelajar.
- Nyayu Soraya, Maryamah, & Maryam. (2021). *Historiografi Islam dan Perkembangannya*. Desanta Muliavisitama.
- Primawan, D. P., & Mawardi, K. (2024). Histiografi Islam. *Transformasi Manageria: Jurnal Manajemen Pendidikan Islam*, 4(1).
- Putuhena, M. S. (2007). *Histiografi Haji Indonesia*. LKi Yogyakarta.
- Rofiq, A. C. (2012). *Menelaah Historiografi Nasional Indonesia*. Penerbit Deepublish (Grup Penerbitan CV Budi Utama).
- Suzani, V. (2017). *Pembaharuan Islam di Mesir*. UIN Sulthan Syarif Kasim Riau.
- Wahyudi, J. (2013). Membincang Histiografi Islam Abad Pertengahan. *Al-Turki*, XIX(1), 41.
- Yakub. (2013). Histiografi Islam: Perspektif Sejarawan Informal. *Miqot: Jurnal Ilmu-Ilmu Keislaman*, 37(1).
- Yatim, B. (1997). *Histiografi Islam*. PT Logos Wacana Ilmu.
- Zed, M. (2003). *Pengantar Studi Historiografi*. Jurusan Fakultas Ilmu Sosial Universitas Negeri Padang.
- Zulhimma. (2015). Pengaruh Kedatangan Ekspedisi Napoleon Terhadap Upaya Pembaharuan Islam di Mesir. *Darul Ilmi: Jurnal Ilmu Pendidikan Dan Keislaman*, 3(1), 141.