

## Research Article

# Historiography of the Development of Islam in the Classical Era

Muhammad Thoriqul Islam<sup>1\*</sup>, Maftukhin<sup>1</sup>, Safiruddin Al Baqi<sup>2</sup>, Dwiana Novitasari<sup>1</sup>, M. Ulul Azmi<sup>1</sup>, Arju Mushaffa<sup>1</sup>, Ida Nur Oktaviani<sup>3</sup>

<sup>1</sup> Universitas Islam Negeri Sayyid Ali Rahmatullah Tulungagung, Tulungagung, Jawa Timur, Indonesia, 66221

<sup>2</sup> Institut Agama Islam Negeri Ponorogo, Ponorogo, Jawa Timur, Indonesia, 63471

<sup>3</sup> Institut Agama Islam Negeri Kediri, Kediri, Jawa Timur, Indonesia, 64127

\*Corresponding Author: [islamthoriqul95@gmail.com](mailto:islamthoriqul95@gmail.com) | Phone: +6285335364062

## ABSTRACT

This study focuses on Islamic historiography in the classical period, which has significant significance for analysis. Historiography, as a method and framework for reconstructing history, plays a central role in laying the foundations for writing history. This study describes several main aspects, including the early period of the development of Islamic historiography and the transformation of Islamic history writing from time to time. This study uses the literature review method and thematic analysis. This analysis technique has three stages: compare, contrast, and criticize. The results of this study indicate that the historiography of the development of classical Islam includes studies of pre-Islamic Arab society, which became the initial foundation for the tradition of writing Islamic history. During this period, historiography was marked by the emergence of various genres, such as *maghazi* (stories of the Prophet Muhammad's wars), *sirah* (biography of the Prophet Muhammad), *tarikh* or *akhbar* (historical records and news), and *nasab* (genealogy). Along with the development of the era, this tradition began to be integrated with the methodology of *dirayah* (content criticism) and *riwayah* (*sanad* criticism) in compiling and verifying historical narratives. Geographically, Islamic historiography developed through various schools, such as the Yemeni school, the Medina school, and the Iraqi school, each of which had a different focus and approach to recording historical events. During the leadership of the *Khulafaurrasyidin*, Islamic historiography experienced significant progress, along with the emergence of more systematic reasoning patterns. In addition, philosophical thought, *kalam* science (rational theology), *tasawuf* (Islamic spirituality), and *Fiqh* (Islamic law) also enriched the intellectual dynamics of that period, making a major contribution to the development of Islamic science and civilization.

**Keywords:** Classical Islam; Historiography; Khulafaurrasyidin; Method; School of Thought

## 1. INTRODUCTION

Early Islamic historiography is basically part of the Arabic historiographic tradition that developed from the early days of the delivery of Islamic teachings by the Prophet Muhammad SAW until the 3rd century AH when the form of Islamic historiography began to achieve a relatively established pattern (Kristianto et al., 2023, p. 132). The development of this historiography cannot be separated from the progress of Islamic teachings and the dynamics of the Muslim community itself. Before Islam, several Arab tribes, especially Himyar and Saba in the Yemen region, had maintained a tradition of recording, such as written documentation, genealogical records, and narratives of events within their tribe. In addition, Arab society in the northern region also had an oral tradition in the form of stories about the gods, rulers, and their social and life problems (Prayogi & Anggraeni, 2022).

One of the main elements of pre-Islamic historiography is the history of military expeditions and wars, which later became an important foundation in writing early Islamic history. However, pre-Islamic Arab culture tended to be oral, so only a few written documents were inherited. The need for recording began to be felt urgently at the end of the 2nd century AH to the beginning of the 3rd century AH, along with the urgency to write and copy the hadiths of the Prophet (S. Nasution, 2017). This process marked the embryonic stage of the development of Islamic historiography. Most of the early Arab history is sourced from narration (*as-sima'*) and direct testimony (*al-musyadah*). Historians at this time relied on data conveyed through memorization obtained from authoritative individuals. The concept of *asanid* (plural of *sanad*) became the main method for connecting information to its source. In this method, the memorizers act as intermediaries between the information and the historian. The verification method through *sanad* is parallel to the approach used in the codification of hadith, where the continuity of the *sanad* of hadith is traced back to the Prophet Muhammad (Muzhiat, 2019).

In the early stages of Islamic historiography, the hadith method played a significant role in writing history. Historians used the *sanad* criticism method to ensure the validity of information, including evaluating the credibility of the narrator based on certain criteria, such as memorization ability, consistency, and honesty. Thus, early Islamic historiography adopted a systematic approach inspired by the methodology of hadith criticism in developing its historical writing tradition. The emergence of early Islamic historiography is closely related to the development of doctrine and social dynamics in Islam itself. Most early historiographers came from the *muhadditsun* (hadith experts). Their awareness of the importance of maintaining the purity and sustainability of the historical mission of the Prophet Muhammad SAW encouraged their dedication to the study of hadith. From this study of hadith, abundant material was born for writing the history of the Prophet's life, which was contained in the form of *Maghazi* (war stories) and *Sirah* (biography), followed by the collection of stories about individuals involved in the transmission of hadith. Thus, *Maghazi*, *Sirah*, and *Asma al-Rijal* became the earliest forms of historiography in the Islamic tradition (Halwaini, 2024).

Along with the development of the written tradition and the establishment of historical science, the authoritative narration method that was previously considered an integral part of religion began to be considered inadequate to convey historical facts comprehensively. This is due to the limitations of the memorization method in recording all the facts in detail. In response, Muslim historians began to shift from the role of passive informants who only focused on mastering information and the continuity of the *sanad* to a critical study of the history itself, with the aim of presenting historical facts more comprehensively and objectively. This transformation marked a new development in Islamic historiography, where the approach that was previously based on the method of hadith science began to develop into a more independent methodology. Islamic historiography also entered a broader area of study, with an emphasis on developing an independent and more comprehensive historical methodology for describing past events (Hakim, 2018).

In the early 3rd century AH/9th century AD, the development of historiography in the Arab world experienced rapid progress, influenced by several main factors. First, the availability of historical materials obtained from the establishment of various government institutions during the Abbasid Dynasty, especially administrative, military, taxation, and postal institutions. Historians utilized official documents such as political agreements, government correspondence, and population census results, as well as data obtained from government officials, warlords, and governors. Second, the activity of translating works from Persian, Greek, and Latin into Arabic enriched the intellectual treasury of Islam. Third, the availability of mobility facilities allowed students and historians to travel to search for history, witness natural wonders, and study historical relics from various Islamic regions (Hak, 2020).

Arab historical sources during this period included four main categories, namely works of *Sirah* and *Akhbar*, official documents, translated works, and testimonies and oral history. Along with the abundance of historical study materials, many scholars and *fuqaha* were encouraged to study and write history. This encouraged the development of historical science to become one of the most respected and appreciated disciplines so that historians gained a high position among scholars from various fields. The transformation of historiography can also be seen in the change in the format of writing history. If, at first, history was mostly conveyed through poetry, which was easy to memorize, then in this period, historiography began to use free prose that was more expressive and not bound by the rules of poetry. This difference, for example, can be seen by comparing the *Sirah* of Ibn Hisham and the work of the *Muqaddimah* of Ibn Khaldun (Yatim, 1997, p. 11). Along with the development of historiography, the method of presenting information also changed. Historians no longer relied entirely on mentioning a series of individual narrators (*asanid*), but began to include written reference sources known as *asanid al-kutub* (series of references). This model became the basis for the practice of writing footnotes in modern historiography. This development shows the significant contribution of Muslims in laying the foundations of historical science, which is one of the important pillars in the development of scientific disciplines in the Islamic world.

## 2. RESEARCH METHOD

This study uses a literature review method (Fahrudin, 2020). A literature review is defined as a systematic and straightforward method for identifying, evaluating, and synthesizing works produced by previous researchers and practitioners (Okoli & Schabram, 2010, pp. 1–3). The focus of this study is the historiography of the development of Islam in the classical era, so the sources used include books, journals, proceedings, magazines, and articles related to the theme. In analyzing data using thematic analysis techniques. Thematic analysis is one method used to identify patterns or determine themes through data that researchers have collected. This analysis technique has three stages or steps. The first is to compare, which is looking for similarities from several reading sources. The second is contrast, which looks for differences between several reading sources and the conclusion. Third is criticism, which is providing opinions based on the results of the analysis of the readings that have been collected (Heriyanto, 2018, p. 317).

### 3. RESULTS AND DISCUSSION

#### 3.1 Historiography of Pre-Islamic Arab Society

Pre-Islamic Arab society is often referred to as the Arab Jahiliyah society. This term refers to the social, cultural, and literacy conditions that were still minimal at that time. However, the assumption that all Arabs at that time could not read and write is not entirely true (Faruq, Biari, et al., 2024). For example, some of the companions of the Prophet Muhammad ﷺ had been able to read and write before accepting Islam. However, literacy skills at that time had not yet become a widespread tradition, so only a handful of certain individuals had these skills. Despite the low literacy rate, the Arabs had an advantage in the literary arts, especially in composing poetry. Poetry was a source of pride for the Arab Jahiliyah society, which was often competed in. The poems that won the competition were even hung in the Kaaba as a form of respect. This literary tradition played an important role in recording major events that influenced the course of history through various forms such as stories, fairy tales, genealogies, songs, and poetry (Yatim, 1997). The pre-Islamic Arabs did not yet know written historical records. Their historical events were preserved through collective memory, passed down orally from generation to generation. This was not only due to the low tradition of writing and reading but also because of the belief that the ability to remember had a more honorable position. Historical events were remembered and told repeatedly in the form of oral traditions called *maghazi*, *sirah*, *tarikh* or *akhbar*, and *nasab* (Iryana, 2021).

One form of pre-Islamic Arab tradition is *Maghazi* and *Ayyam*. The word *maghazi* literally means "place of war," but can also be interpreted as "war" or "course of war" (Yatim, 1997, p. 9). The *maghazi* tradition became an important part of classical historiography, in accordance with the characteristics of Arab society at that time, which tended to war, both as a form of entertainment and as a necessity of life. The term *maghazi* is generally used to describe the wars that took place during the time of the Prophet Muhammad ﷺ and the early history of Islam. Before Islam, the more commonly used term was *ayyam*. *Ayyam* refers to stories about important events involving an Arab tribe, often in the form of wars or victories that were then bragged about by other tribes. These stories were passed down orally from generation to generation in the form of poetry or prose and became the main instrument for preserving tradition and history (Gumilar, 2017). If these works were lost, then the ancient histories contained in them would also be lost. Some of the famous wars recorded in this tradition include the War of al-Basus, which took place in the 5th century AD between the Bakr and Taghlib tribes, the War of Dahis and Ghabra, which involved the Zabyan and Abas tribes, and the Fujjar War, which was a war that took place during the holy months (Rajab, Zulqaidah, Zulhijjah, and Muharram) in the Hijaz region (Iryana, 2021).

During the time of the Prophet Muhammad ﷺ, warfare had strict rules, including not carrying out attacks at night. War was only undertaken as a last resort after all diplomatic efforts had been exhausted, and only if Muslims were attacked first. The Prophet Muhammad ﷺ, who was sent as *rahmatan lil'alamin*, never gave instructions to fight a tribe without a clear reason (Yunus, 2011, p. 13). In his missionary journey for 23 years, the Prophet Muhammad ﷺ spent 13 years spreading Islam in Mecca without war because the influence of Islam at that time was not considered threatening by the Quraysh community. Apart from that, the small number of followers of Islam is also the main factor that prevented the physical conflict from occurring. After that, Muslims emigrated to Habasyah (Ethiopia) on the east coast of Africa before finally emigrating to Medina to build a stronger Islamic community (Yunus, 2011, p. 15).

The second form of pre-Islamic Arab tradition is *Sirah*. The word *sirah* is often found in various literature and is closely related to the early development of Islamic historiography. This tradition grew side by side with *Maghazi* and cannot be separated because both focus on special attention to the Prophet Muhammad ﷺ and his companions. Etymologically, the word *sirah* comes from the root verb *sara-yasir*, which means "journey" (Yunus, 2011, p. 16). Therefore, *Sirah* refers to a series of life journeys of a figure that are arranged systematically to produce a valid and objective historical narrative. In Arabic, *Sirah* also means "sunnah," "path," "condition," or "event" related to a person's life. When associated with the Prophet Muhammad ﷺ, *Sirah* refers to the story of his life journey. When associated with the Prophet Muhammad ﷺ, *Sirah* refers to the story of his life journey. During the Companion era, the Nabawiyah *Sirah* tradition was conveyed through oral history and passed down from generation to generation without documented written evidence. The Companions paid great attention to the details of the life of the Prophet Muhammad ﷺ so that these histories were preserved (Pratama, 2022). During the *tabi'in* period, this tradition began to be immortalized in written form. Several figures who were recorded as pioneers in writing the Nabawiyah *Sirah* include Urwah bin Zubair (died 93 AH), Aban bin Uthman bin Affan (died 105 AH), Wahn bin Munabbih (died 110 AH), Syurahbil bin Sa'ad (died 123 AH), Ibn Shihab az-Zuhri (died 124 H), and Abdullah bin Abu Bakr bin Hazm (died 135 H). Along with the development of Islam in various regions and dynasties on the Arabian Peninsula, the need to understand the history of the Prophet Muhammad ﷺ is increasing (Fadli, 2020). Therefore, the term *sirah* is the main term that refers to the history of the life of the Prophet Muhammad ﷺ and his companions.

The third form of pre-Islamic Arabic tradition is the *tarikh* or *akhbar*. Etymologically, the word date means "determining time" or "timing" and is often used to refer to events that occur at a certain time. In modern historiography, dates are translated as "history" and function as a forum for recording important events that are not always represented in other forms of historiography (Yatim, 1997, p. 9). Linguistically, the date is often equated with *Akhbar*, which means "event" or "occasion." In Surah Al-Zalzalah verse 4, the Qur'an states that everything that humans have done will be reported on the Day of Judgment, which is conceptually like the basic meaning of the word date as a record of events. From a terminology perspective, dates refer to historical records relating to important events, including the journey of the Prophet Muhammad ﷺ from the beginning of receiving revelations to his death (Faruq, Pangestu, et al., 2024). The term dates are also often used to explain various narrations that contain historical meaning, both in the context of Islam and pre-Islamic society. This shows that the tradition of recording events in the form of dates has become one of the important foundations in early Islamic historiography (Kadril, 2021).

One form of pre-Islamic Arab tradition the significant one is *al-ansab*, which is etymologically the plural form of the word *nasab*, meaning lineage or genealogy. During the Jahiliyah period, the science of genealogy played an important role in Arab society, becoming one of the most highly valued fields of knowledge. Each tribe collectively memorized its lineage, and all family members had to know and remember their origins. This source of pride distinguishes one tribe from another (Yatim, 1997, p. 10). Like *al-ayyam*, *al-ansab* is also closely connected to poetry during the Jahiliyah period. The main theme of Arabic poetry at that time often focused on the genealogy and glory of each tribe, which was used to highlight their victory or achievement compared to other tribes. In this context, the honor of a tribe is highly dependent on their lineage, making *al-ansab* an integral part of their cultural identity (Yatim, 1997, p. 91). Although the tradition of *al-ansab* shows historical elements, it cannot yet be categorized as a form of systematic historical awareness. Some limitations that support this view include: (1) *al-ansab* is not documented in written form and relies entirely on oral memory, (2) genealogical information can be lost if no one continues the memorization tradition, (3) the data in *al-ansab* is often mixed with legends and myths which are sometimes used for certain interests, and (4) the scope of *al-ansab* is limited to the history of certain tribes without covering the general history of the entire Arab nation. This happened because, at that time, the concept of homeland (*al-wathan*) was not yet known, considering that most tribes lived nomadically (Iryana, 2021).

## 3.2 Historiography of Islamic Civilization in the Classical Era

The classical Islamic period covers the period from the prophethood of Muhammad ﷺ to the end of the reign of the Bani Abbasid. In the development of historiography during this period, there was a division between the golden age of Islam and the period of disintegration. The expansion of territory marked the golden age (650–1000 AD), the unification of Muslims, and the advancement of civilization, while the period of disintegration (1000–1250 AD) was marked by political and social decline. This decline began to be seen during the Umayyad era and peaked during the Abbasid era, marked by the weakening of central authority, the emergence of breakaway regions, and the Crusades (Gumilar, 2017; Yatim, 1997). In the classical Islamic period, historiography developed using two main methods: *riwayah* and *dirayah*. In addition, three main schools of historiography, the Yemeni School, the Medina School, and the Iraqi School, color the writing of history (Fajriudin, 2018).

### 3.2.1 Historiography Methodology in the Classical Islamic Era

#### 1) *Riwayah Method*

The *riwayah* method focuses on tracing the relationship and sequence of historical events based on texts verified through a filtering process. This method links historiography with the science of hadith, especially through the *jarh wa ta'dil* approach. This approach evaluates the narrators' integrity, morality, and beliefs to ensure the historical narrative's validity. Through this principle, *riwayah* historiography distinguishes between reliable and unreliable narrators and determines the value of the story's authenticity whether it is authentic, Hasan, or weak. Thus, this method is very important for accurately revealing the essence of history (Gumilar, 2017).

#### 2) *Metode Dirayah*

The *dirayah* method is a historiographic approach emphasizing rational interpretation and critical analysis of historical events. This method seeks to uncover the relationship between events, their causes, and the values to be learned (*ibrah*). One of the important figures in developing this method is Ibn Khaldun, who views history not only as a narrative of events but also as a deep interpretation of the factors behind them. This method requires intellectual criticism of the contents of historical texts before they are accepted as valid (Gumilar, 2017; Yatim, 1997).

### 3.2.2 History of Historiography in the Classical Islamic Era

#### 1) Yemeni School

The Yemeni School is the oldest School of historiography, developed in the South Arabian region. The superiority of the Yemeni region in the tradition of reading and writing made it the early center of historiography, in contrast to North Arabia, which still prioritized oral traditions. The written legacy of this sect includes news about the Ma'arib dam, the Kingdom of Saba and Queen Balqis, the Kingdom of Himyar, and the attack by elephant troops on Mecca in 571 AD. However, the historiography of the Yemeni sect is still influenced by myths, legends, and tribal stories. Famous figures from this School include Ka'ab al-Ahbar, Wahb ibn Munabbih, and Abid Ibn Syariyyah al-Juhumi (Iryana, 2021).

#### 2) Medina school

The Medina school emerged against the background of the development of hadith science in the city of Medina, which at that time became the center of Islamic civilization. This School is characterized by a more thorough approach to writing history, using the rules of *sanad* as in hadith. The main themes of Medina school historiography include *sirah nabawiyah* (biography of the Prophet Muhammad ﷺ) and *al-maghazi* (wars led by the Prophet). Important figures in this School include Abdullah ibn Abbas, Syurahbil bin Sa'ad, and Urwah bin Zubair (Fajriudin, 2018).

#### 3) Iraqi Flow

The Iraqi School, also known as the Persian School, developed along with the spread of Islam into the Persian region. This School integrates pre-Islamic historiographic traditions with a new, more rational approach. Unlike the Yemeni sect, the Iraqi cult left behind the influence of myths and imaginary stories. Writers from this School also began to abandon reliance on hadith as a sole source, making it a more systematic revival of Islamic historiography. Some well-known figures from this School are Awanah Ibn Al-Hakam, Sayf Ibn Umar al-Asadi, and Abu Mikhnaf (Fajriudin, 2018; Yatim, 1997).

### 3.3 The Development of Islam in the Era of Khulafaur Rasyidin

During the *Jahiliyah* period, the condition of the faith and morals of the people of Mecca experienced a significant decline. Practices such as drunkenness, robbery, and idolatry became commonplace. To overcome this problem, Allah SWT sent the Prophet Muhammad ﷺ as the bearer of the message of monotheism to repair the damage to faith and morals. The first step taken by the Prophet Muhammad ﷺ was to teach the principles of monotheism to the people of Mecca. However, when he died at the age of 63, not all the people of Mecca had fully accepted the teachings of Islam or experienced a complete transformation of faith. After the death of the Prophet Muhammad ﷺ, the main companions decided to hold a meeting to elect a leader who would continue the leadership of the Muslim community. The meeting resulted in the appointment of Abu Bakr as Siddiq as the first caliph, followed by Umar bin Khattab, Uthman bin Affan, and Ali bin Abi Talib. These four leaders are known as *Khulafaur Rasyidin*, the caliphs chosen based on deliberation and recognized as having the advantage in carrying out Islamic teachings and leading the community. Their thoughts and policies provided an important basis for the development of Islam in the early days after the death of the Prophet Muhammad ﷺ (Setiyowati et al., 2021).

#### 3.3.1 The leadership of Caliph Abu Bakr as-Siddiq

Abu Bakr as-Siddiq was the first caliph after the death of the Prophet Muhammad ﷺ. His full name was Abdullah bin Utsman bin Amr bin Ka'ab bin Sa'ad bin Taym bin Murrah bin Ka'ab bin Lu'ay al-Qurasyi at-Taimi. Abu Bakr was one of the closest friends of the Prophet Muhammad ﷺ and was the first person to accept the Islamic da'wah. As a caliph, Abu Bakr was known to live a very simple life. Despite occupying the highest position in the leadership of the Muslim community, he still traded cloth to meet his family's needs and often travelled by donkey (Zainudin, 2015, p. 52). During his leadership, Abu Bakr faced various major challenges, including the emergence of false prophets and groups that refused to pay zakat. One of the first actions he took was to send Usamah bin Zaid's troops to fight the Roman Empire as a continuation of the orders of the Prophet Muhammad ﷺ. Furthermore, Abu Bakr fought against the *riddah* (apostates), false prophets, and those who rejected the obligation of zakat. With determination, Abu Bakar vowed to fight all groups who deviate from Islamic teachings, including Muslims who abandon their religion (Aeni et al., 2022, p. 981).

Even though Abu Bakr was known as a gentle and loving person, he was also a firm implementer of Islamic principles. One of the monumental policies during his leadership was the bookkeeping of the Koran. This idea emerged from Umar bin Khattab, who was concerned about the many memorizers of the Koran who died in battle, especially in the Yamamah War. Umar was worried that if the Koran were not immediately recorded, there would be a loss or distortion of the contents of

the Koran. Abu Bakr then appointed Zaid bin Thabit to collect and record the scattered pages of the Koran (Ayyubi et al., 2024, p. 77). The dynamics of Abu Bakr's thinking as a caliph focused more on stabilizing the Muslim community and facing the challenges that arose after the death of the Prophet Muhammad ﷺ. However, his great contribution, including in compiling the Qur'an, became an important legacy for the development of Islam.

### 3.3.2 The Leadership of Caliph Umar bin Khattab

Umar bin Khattab was born in 584 AD and died on November 3, 644 AD. After the death of Abu Bakr as Siddiq, Umar was appointed the second caliph to lead the Muslim community. During his reign, Umar was known as a leader who carried out significant territorial expansion, including areas previously controlled by non-Muslim powers. This expansion was carried out through a planned military strategy. Umar is also remembered as a caliph who applied Islamic principles in government, thus successfully building the foundation of a modern state based on Islamic values. In terms of administration, Umar divided the territory of the Caliphate into several provinces to facilitate management and supervision. Each province was led by a governor directly responsible to the caliph. In addition, Umar also formed administrative institutions that supported state governance, such as the Baitul Mal financial system (Zakki et al., 2023, pp. 108–109). During Umar's reign, various developments took place in the field of science. Several problems that emerged at that time, such as variations in how to read and interpret the Qur'an due to differences in dialect, encouraged efforts to standardize the reading of the Qur'an, which influenced the spread of Islam to new areas. In addition, sciences such as fiqh, Arabic grammar (*nahwu*), and medicine developed rapidly. Umar also encouraged the development of literature and architecture. This progress can be seen in the construction of various infrastructures, such as mosques, roads, and irrigation channels, which supported the lives of the people of the Caliphate. Umar's contribution to integrating Islamic principles with modern governance became an important milestone in Islamic history (Lestari et al., 2021, p. 115).

### 3.3.3 The leadership of Caliph Usman bin Affan

Usman bin Affan was the third caliph after the death of Umar bin Khattab. His full name is Usman bin Affan bin Abil Ash bin Umayyah. Born when the Prophet Muhammad SAW was five years old, Usman was known as a leader who continued the policies of his predecessors, especially those designed by Umar bin Khattab, to maintain the glory of Islam. At the beginning of his reign, Usman faced various challenges, including rebellions in several regions that wanted to return to the pre-Islamic government system. In responding to these challenges, Usman succeeded in consolidating the power of the Muslim community and continuing territorial expansion. One of his achievements was the formation of the Islamic navy, which enabled the expansion of the Caliphate to the maritime region (Akmalia, 2018, pp. 2–3). In addition, Uthman also paid great attention to infrastructure development. Among them, he built a large dam to protect Medina from the threat of flooding while ensuring water availability for the city's residents. Uthman also expanded the Prophet's Mosque, built roads, and provided homes for guests from various regions who visited Medina. One of Uthman's important contributions was the compilation of the Qur'an. At that time, differences began to emerge in how the Qur'an was read among Muslims, especially due to variations in dialects among Arab tribes. To prevent potential divisions due to these differences, Uthman ordered the compilation of the Qur'an in one standard *mushaf*. He also ordered the making of six copies of the *mushaf* to be distributed to various regions of the caliphate. This step was an important milestone in maintaining the uniformity of the reading of the Qur'an throughout the Islamic world (Ilahiyah & Salim, 2019, p. 58).

### 3.3.4 The leadership of Caliph Ali bin Abi Thalib

Ali bin Abi Thalib's full name is Ali bin Abi Thalib bin Abdul Muthalib. He was the fourth caliph in the Khulafaur Rasyidin, known for facing complex political dynamics during his reign. One of the biggest challenges faced by Ali was the emergence of various factions in Islamic society. Some parties opposed Ali's appointment as caliph because of concerns that their positions and positions might be suppressed under his leadership. Ali was known as a leader committed to justice and the principles of managing state assets. One of his strategic policies was to continue the policy planned during the time of Abu Bakr, namely, returning the lands previously taken by the Umayyads to the state treasury (Baitul Mal). This step showed Ali's firmness in managing the people's assets and upholding the principle of social justice. Despite facing significant political challenges, Ali remained steadfast in the principles of governance that were based on Islamic teachings, including the importance of maintaining the integrity of the Baitul Mal as an institution tasked with managing state assets for the benefit of the people (Ilahiyah & Salim, 2019, pp. 57–58).

## 3.4 Characteristics of Reasoning Patterns in the Classical Islamic Era

### 3.4.1 Philosophical Reasoning

#### a. Peripatetic School

The Peripatetic School is a philosophy based on rational deduction and formal logic, as pioneered by Aristotle. The name Peripatetic comes from the Greek word *Peripatos*, meaning "walking back and forth," referring to Aristotle's habit of teaching while walking at the Lyceum, Athens. This school was born from the efforts of Muslim philosophers to combine Islamic teachings with Greek rational philosophy, especially in discussing the concepts of God, nature, and humans speculatively. Methodologically and epistemologically, the Peripatetic school is known for various approaches. First, the mode of expression emphasizes logical thinking and rational deduction. Second is the consequential nature of thought, where arguments are arranged sequentially and in-depth to ensure the coherence of ideas. In addition, this school emphasizes the close relationship between philosophy and logic, as inherited from Aristotle, a Plato student (Rahman, 1975). Muslim philosophers such as al-Kindi, al-Farabi, and Ibn Sina became major figures in developing the Peripatetic school in the Islamic world. They adapted Aristotle's philosophy with Islamic values, creating a unique synthesis that integrated the traditions of Greek philosophy with religious teachings. As the main foundation of this school, Aristotle taught that everything in the world is the result of logical and rational principles. However, it is rooted in Plato's view that the physical world is a shadow of ideas in the metaphysical world (Ja'far, 2011).

#### b. Illumination School

Terminologically, the term illumination comes from English, which refers to the Arabic word *Isyraq*, which means light or illumination. In philosophy, illumination is related to transforming life into harmonious action. Illumination philosophy emphasizes the symbolism of light as the basis for understanding existence. This light becomes the determining element of form, matter, soul, substance, intellect, and the level of intensity of mystical experience. In *Isyraqiyyah's* philosophy, the symbol of light is used to explain the hierarchy of being, from the most primary to the most secondary, thus creating a deep understanding of the ontological structure and the relationship between elements. Illuminations is a mystical school of Islamic philosophy that combines intuitive knowledge with rational argument (Ziai, 1988, pp. 169–172). This approach aims to achieve enlightenment (illumination) as a form of recognition of the essence of truth. This school of thought emerged as a critique of Peripatetics, which was considered too dependent on rationality and tended to ignore the intuitive dimension. In Illuminations, the rational aspect is influenced by Greek philosophy, while the tradition of Sufism and ancient Persian intuitive philosophy inspires the intuitive aspect. The main figure who developed this school of thought was Shihab al-Din Suhrawardy (Nasr, 1995, p. 8). The Illuminations reasoning pattern experienced significant development and peaked during the time of Shadr al-Din Shirazi. The reasoning pattern formulated by Shirazi is known as *Hikmah Muta'alliyah* (transcendent wisdom). Some Muslim thinkers consider *Hikmah Muta'alliyah* as a refinement of the Illuminations pattern, while others argue that *Hikmah Muta'alliyah* is a separate school of thought in Islamic philosophy. This last opinion is based on the approach of Sadr al-Din Shirazi, who integrated various philosophical traditions, including the principles of Peripatetics, Illuminations, and theosophy of Ibn 'Arabi, to create a more holistic philosophical system. With this approach, *Hikmah Muta'alliyah* not only broadens the horizons of Islamic philosophy but also deepens the dimensions of metaphysics and spirituality to understand the ultimate truth (Fakhry, 1983, p. 304; Rahman, 1975, p. 10).

#### c. Essentialism School

Essentialism comes from the English word *essential*, which means the core or main point of something, and the suffix *-isme*, which refers to a school of thought (Akbarizan, 2023). In philosophy, essentialism refers to a view that emphasizes essence, namely the basic nature or nature of an entity, as the main thing compared to Existence. This school of thought is often understood as the opposite of existentialism, which places more emphasis on the Existence and freedom of the individual (Ilmiah *et al.*, 2024). The main goal of essentialism is to emphasize the importance of essence in determining identity and function, compared to Existence, which is seen as more contingent (Muslim, 2020). In the view of essentialism, individuals are not completely free to choose or determine their Existence, but they are considered the result of certain determinism. This determinism refers to the Existence of factors that determine the essence of the individual and limit their freedom to choose or determine the direction of their life.

#### d. Existentialism School

Existentialism is a school of thought that comes from the word Existence, which means exist; the word comes from the language ex, which means out, while Sisto means standing. So, Existence stands alone while ism is understanding. However, the philosophy of Existence and the philosophy of existentialism are not the same because existentialism is a more complicated one when compared to the philosophy of Existence. In philosophy, there has been a difference between existentialism and Existence because Existence is creating humans, plants, animals, and objects. Essence is the figure that everything that exists will get its form, but if with essence alone, everything is still not necessarily there, let's imagine objects, animals, plants, and humans; not all necessarily exist, are present, or appear (Kristianto et al., 2023, p. 137).

#### 3.4.2 Reasoning of Kalam Science

In the tradition of Kalam thought, there are two dominant patterns of reasoning. The first pattern prioritizes reason over revelation and is often referred to as liberal theology or rationalism in Islam, as seen in the Mu'tazilah school (H. Nasution, 1986, p. 60). Historically, the emergence of this school is closely related to political issues, especially regarding the status of a caliph who committed a major sin. According to Wasil ibn 'Atho', the founder of the Mu'tazilah, the perpetrator of a major sin is not classified as a believer or an infidel, but is in a position between the two (*al-manzilah baina al-manzilatain*). This view was born because of the dialectic of thought between the extreme Khawarij school, which considers perpetrators of major sins to be infidels, and the Murji'ah, who continue to acknowledge their faith. In addition, the emergence of Mu'tazilah was also the result of interaction between Islam (especially in Basrah) with the intellectual traditions of Greek Hellenism, Hellenistic Christianity, and Manichaeism (Rahman, 1987, p. 141). The teachings of *al-manzilah baina al-manzilatain* became the basis for other Mu'tazilah teachings, all of which were based on rational arguments. Mu'tazilah argued that humans can understand God's rules and the obligation to be grateful to Him through reason without relying on revelation. The second reasoning pattern in Kalam's thought is an approach that prioritizes revelation over reason, as seen in the Ash'ari school. This school, known as *ahl al-Sunnah wa al-Jama'ah*, believes that human reason cannot fully lead to a righteous life by God's teachings (H. Nasution, 1986, p. 86). Therefore, revelation is the main guideline that must be followed to live a life according to God's will. Historically, the Ash'ari school of thought emerged as a reaction to the extreme rationalism of the Mu'tazilah, which greatly glorified the ability of reason. Unlike the Mu'tazilah, the Ash'ariah approach did not encourage the development of scientific-philosophical thought and emphasized obedience to the doctrine of revelation (H. Nasution, 1995, p. 155).

#### a. Reasoning of Sufism

In the treasury of Sufism, there are generally two main patterns of reasoning: philosophical Sufism and moral Sufism. Philosophical Sufism is a form of Sufism whose teachings encourage individuals to purify themselves so that the soul can return to God or become one with Him (Ihsan & Islam, 2023). In this process of purification, if someone reaches the state of *ma'rifah*, the teachings of philosophical Sufism tend to ignore aspects of shari'ah (formal-scriptural religious rules). Some of the key concepts in this pattern include *ma'rifah* (taught by Dzunnun al-Mishri), *mahabbah* (by Rabi'ah al-Adawiyah), *wahdat al-wujud* (by Ibn 'Arabi), *ittihad* (by Abu Yazid al-Busthami), and *Hulul* (by Ibn Mansur al-Hallaj). This pattern developed from the encounter between Islamic teachings on asceticism and various other spiritual traditions, such as pantheism, Alexandrian Gnosticism, the concept of nirvana in Buddhism, and the teachings of Brahman and Atman in Hinduism (H. Nasution, 1973, pp. 58–59). In contrast, moral Sufism focuses on practicing the teachings of the Qur'an and Sunnah to deepen the inner aspects of life and to form noble morals (Rahman, 1987, p. 204). This pattern is seen in the teachings of Abu Zhar al-Ghifari, a Sufi who adheres to the Sunnah, and al-Ghazali, who attempted to "revive" the teachings of the Prophet Muhammad through a Sufi approach. Historically, moral Sufism developed in the late first to early second century AH and became prominent again in the fifth century AH (Islam & Nasution, 2024). Its development was influenced by various factors, such as political turmoil that encouraged some Muslims to seek peace through a spiritual approach, the desire to practice pure Islamic teachings, and a reaction to the philosophical Sufism pattern, which was considered to deviate from Islamic principles. Moral Sufism also emerged as a response to the spread of various theological and philosophical schools that began to dominate the Islamic world (Basil, 1990, p. 3).

Proportionally, Sufism is one of the real forms of practicing the basic teachings of Islam, on par with the fields of Fiqh, Kalam, and philosophy. Many verses of the Qur'an and hadith explicitly encourage Muslims to take the spiritual path through Sufism. Historically, the Sufi lifestyle has been found in almost all regions of the Islamic world and has very diverse characteristics. Sufism continues to develop now because the teachings conveyed by the Sufis are based on the core of the Qur'an, namely, getting closer to Allah and achieving a spiritual meeting with Him. This teaching aims to purify the soul, which is then manifested in graceful and virtuous behavior in everyday life (Hamka, 2001, p. 2707). Fazlur Rahman

noted that since the second century of Hijrah, Sufism has become a special attraction for some Muslims. In addition, Sufism has also made a significant contribution to accelerating the spread of Islam and the development of Islamic thought as a whole. Although there is a view that considers Sufism as an obstacle to the development of Islam, this argument requires re-examination through a comprehensive analysis of the history of the Muslim community (Rahman, 1986, p. 204).

## b. Fiqh Reasoning

In the history of Islamic legal thought, there are two dominant patterns of reasoning among the founders of schools of thought in understanding and explaining Islamic legal teachings. The first pattern is an approach that prioritizes the use of hadith in understanding the verses of the Qur'an, known as the *ahl al-hadith* pattern. This pattern was pioneered by Anas bin Malik in Medina, who lived in a society that strongly adhered to the Prophet's Sunnah and the behavior of his companions (Akmal, Islam, et al., 2024). Therefore, this pattern places the hadith in a central position. Making laws in this pattern follows the sequence of the Koran, *ijma'* friends, hadith, *qiyas*, and *maslahah mursalah* (Akmal, Marjany, et al., 2024). The scholar who approaches this pattern is Muhammad bin Idris al-Syafi'i, although he prioritizes the sequence of the Koran, hadith, *ijma'*, and *qiyas* (Al-Bahy, 1987, p. 3). The second pattern is an approach that prioritizes reason over hadith in understanding the verses of the Qur'an, known as the *ahl al-ra'yi* pattern. Abu Hanifah, who lived in Kufa, an area with a limited distribution of hadith compared to Mecca and Medina, represents this pattern (Islam et al., 2024). This environment and the tradition of rational thinking that developed there influenced the *istinbat* (legal conclusion) method he used. Abu Hanifah based his reasoning on the Qur'an as the main source, followed by *qiyas*, *ijma'*, hadith, *istihsan*, and *'urf*. This approach shows the flexibility and adaptability of Islamic law in responding to diverse social realities (Al-Bahy, 1987, p. 4). From these various patterns of reasoning, the dynamics of classical Islamic thought are always influenced by the interaction between religious norms and the socio-historical context surrounding them. These patterns show the intellectual wealth of Islam that continues to develop with the times.

## 4. CONCLUSION

Based on the explanation above, several important points can be taken, namely, the historiography of the development of classical Islam, which includes studies on pre-Islamic Arab society, which became the initial foundation for the tradition of writing Islamic history. During this period, historiography was marked by the emergence of various genres, such as *maghazi* (stories of the Prophet Muhammad's wars), *sirah* (biography of the Prophet Muhammad), *tarikh* or *akhbar* (historical records and news), and *nasab* (genealogy). Along with the development of the era, this tradition began to be integrated with the methodology of *dirayah* (content criticism) and *riwayah* (sanad criticism) in compiling and verifying historical narratives. Regarding geography, Islamic historiography developed through various schools, such as the Yemeni, Medina, and Iraqi schools, each of which had a different focus and approach to recording historical events. During the leadership of the Khulafaur Rasyidin, Islamic historiography experienced significant progress, along with the emergence of more systematic reasoning patterns. In addition, philosophical thought, *kalam* (rational theology), *tasawuf* (Islamic spirituality), and *Fiqh* (Islamic law) also enriched the intellectual dynamics of that period, making a major contribution to the development of Islamic science and civilization.

## REFERENCES

- Aeni, A. N., Khulqi, R., Latifa, D. A., & Inayah, A. N. (2022). Pemanfaatan Video Pembelajaran “Kepemimpinan Khulafaur Rasyidin” Sebagai Media Pembelajaran Politik Islam Siswa SD. *Al-Madrasah: Jurnal Pendidikan Madrasah Ibtidaiyah*, 6(4), 979–990. <https://doi.org/10.35931/am.v6i4.1097>
- Akbarizan. (2023). Pemikiran Filosofis Pendidikan Islam (Esensialisme). *Dawi: Jurnal Ahkam Wa Iqtishad*, 1(1), 23–32. <https://doi.org/10.57113/wib.v3i1.279>
- Akmal, H., Islam, M. T., & Marjany, N. (2024). “Niywak” in Costume Death of Lombok Society on Islamic Law Perspective. *Jurnal Transformatif (Islamic Studies)*, 8(1), 17–32.
- Akmal, H., Marjany, N., Islam, M. T., & Muthoharoh, I. (2024). Analisis Maqashid Syariah dalam Transaksi Akad Qiradh. *JES (Jurnal Ekonomi Syariah)*, 9(1), 50–63.
- Akmalia, R. (2018). Praktik Manajemen Masa Khalifah Utsman Bin Affan. *Sabilarrasyad*, 3(2), 1–13.
- Al-Bahy, M. (1987). *Alam Pikiran Islam dan Perkembangannya (penterjemah Al-Yasa' Abu Bakar)*. Bulan Bintang.

- Ayyubi, I. I. Al, Fauziah, Z., Arifah, H., Hartati, R. D., & Herdiansyah, R. (2024). Studi Komparatif Dinamika Kepemimpinan Khulafaurrosyidin. *Jazirah*, 5(1), 73–92.
- Basil, V. S. (1990). *Al-Ghazali Mencari Ma'rifat terj. Ahmadie Thaha*. Pustaka Panjimas.
- Fadli, M. R. (2020). Tinjauan Historis : Pemikiran Hukum Islam Pada Masa Tabi'in (Imam Hanafi, Imam Malik, Imam Syafi'i Dan Imam Hanbali) Dalam Istinbat Al-ahkam. *Tamaddun: Jurnal Sejarah Dan Kebudayaan Islam*, 8(1), 1–20. <https://doi.org/10.24235/tamaddun.v8i1.5848>
- Fahrudin, A. (2020). *Dasar-Dasar Metodologi Penelitian: Kompetensi dan Strategi Jitu Riset Peneliti* (1st ed.). UIN Satu Press.
- Fajriudin. (2018). *Historiografi Islam: Konsepsi dan Asas Epistemologi Ilmu Sejarah dalam Islam*. Kencana.
- Fakhry, M. (1983). *History of Islamic Philosophy*. Columbia University Press.
- Faruq, U. Al, Biari, D. A. H., Lismana, I., & Azzahroh, C. S. (2024). Kondisi Sosial dan Hukum Masyarakat Arab Pra-Islam. *TASHDIQ: Jurnal Kajian Agama Dan Dakwah*, 4(1), 1–23.
- Faruq, U. Al, Pangestu, K. H. P., D.G., A. Z., & Faujiah, F. H. (2024). Tarikh Tasyri': Definisi, Perjalanan Sejarah, dan Urgensinya. *Relinesia: Jurnal Kajian Agama Dan Multikulturalisme Indonesia*, 3(2), 95–100.
- Gumilar, S. (2017). *Historiografi Islam Dari Masa Klasik Hingga Modern*. Pustaka Setia.
- Hak, N. (2020). *Sains, Kepustakaan, Dan Perpustakaan Dalam Sejarah Dan Peradaban Islam (Klasik, Pertengahan, Modern)* (1st ed.). Maghza Pustaka.
- Hakim, L. (2018). Historiografi Modern Indonesia: Dari Sejarah Lama Menuju Sejarah Baru. *Khazanah: Jurnal Sejarah Dan Kebudayaan Islam*, 8(16), 69–82.
- Halwaini, F. (2024). Studi Historiografi Hadis Masa Mu'ashirin (Penulisan Sejarah Hadis Pada Abad 11-15 Hijriyyah). *El-Hikam: Jurnal Kajian Pendidikan Dan Keagamaan*, 17(1), 35–46.
- Hamka. (2001). *Tafsir Al-Azhar* (5th ed., Vols. 1–7). Pustaka Nasional PTE LTD Singapura.
- Heriyanto. (2018). Thematic Analysis sebagai Metode Menganalisa Data untuk Penelitian Kualitatif. *Anuva*, 2(3), 317–324. <https://doi.org/10.14710/anuva.2.3.317-324>
- Ihsan, N. H., & Islam, M. T. (2023). Nur Muhammad In The Perspektive of The Tijaniyah Tarekat. *Kanz Philosophy*, 9(1), 23–2.
- Ilahiyah, I. I., & Salim, M. N. (2019). Karakteristik Kepemimpinan Khulafa Ar-Rasyidin (Abu Bakar As-Shiddiq, Umar bin Khattab, Utsman bin Affan, Ali bin Abi Thalib). *EL-Islam*, 1(1), 43–68.
- Ilmiah, N., Apriliani, G., & Raudah. (2024). Konsep Aliran Filsafat Pendidikan (Esensialisme). *Madani: Jurnal Ilmiah Multidisiplin*, 2(6), 164–166.
- Iryana, W. (2021). *Historiografi Islam*. Kencana.
- Islam, M. T., & Nasution, K. (2024). The Meaning of Suhbah Tijaniyah Tariqa in Building Adab. *Al-Hayat: Journal of Islamic Education*, 8(2), 421–432.
- Islam, M. T., Nurdianto, Yulizar, L., Marjany, N., Al Baqi, S., & Azwary, K. (2024). The Phenomenon Of Doom That Befell The ' Ad In The Qur ' an (Thematic Method). *Advances in Social Humanities Research*, 2(4), 660–670.
- Ja'far. (2011). *Gerbang-Gerbang Hikmah: Pengantar Filsafat Islam*. Pena.
- Kadril, M. (2021). Historiografi Islam Pada Masa Klasik. *Jurnal Rihlah*, 9(1), 13–22.
- Kristianto, D., Alimni, & Ismail. (2023). Perbedaan Pemikiran Islam Klasik, Pertengahan, dan Modern serta Perkembangannya. *Madinah: Jurnal Studi Islam*, 10(1), 131–145. <https://doi.org/10.58518/madinah.v10i1.1480>
- Lestari, S. M., Rianawati, Azizah Indah, Yuningsih, E., Amelia, C., & Aeni, A. N. (2021). Penyuluhan Meneladani Gaya Kepemimpinan Khulafaur Rasyidin bagi Mahasiswa di Era 4.0. *Khidmatuna: Jurnal Pengabdian Kepada Masyarakat*, 2(2), 110–125. <https://ejournal.iaiskjmalang.ac.id/index.php/Khidmat/article/view/353/257>
- Muslim, A. (2020). Telaah Filsafat Pendidikan Esensialisme Dalam Pendidikan Karakter. *Jurnal Visionary*, 10(2), 37–41.

- Muzhiat, A. (2019). Historiografi Arab Pra Islam. *Tsaqofah: Jurnal Agama Dan Budaya*, 17(2), 129–136. <https://doi.org/10.32678/tsaqofah.v17i2.3189>
- Nasr, H. (1995). “Pengantar” dalam Mehdi Hairi Yazdi, *Ilmu Khudhuri: Prinsip-prinsip Metodologi dalam Islam*. Mizan.
- Nasution, H. (1973). *Falsafah dan Mistisisme dalam Islam*. Bulan Bintang.
- Nasution, H. (1986). *Teologi Islam: Aliran-aliran Sejarah Analisa Perbandingan* (V). UI Press.
- Nasution, H. (1995). *Kontekstualisasi Doktrin Islam dalam Sejarah* (B. Munawar-Rahman (ed.)). Paramadina.
- Nasution, S. (2017). *Sejarah Perkembangan Peradaban Islam* (4th ed.). CV. Asa Riau. <https://doi.org/10.46781/kreatifitas.v10i1.283>
- Okoli, C., & Schabram, K. (2010). A Guide to Conducting a Systematic Literature Review of Information Systems Research. *Sprouts*, 10(26), 10–26. <https://doi.org/10.2139/ssrn.1954824>
- Pratama, F. S. (2022). Analisis Komparatif Historiografi Sirah Nabawiyah Karya Ibnu Ishaq Dan Ibnu Hisyam. *Majalah Ilmiah Tabuah: Ta’limat, Budaya, Agama, Dan Humaniora*, 26(1), 21–29.
- Prayogi, A., & Anggraeni, D. (2022). Perkembangan Tema Dalam Historiografi Islam: Suatu Telaah. *Studi Multidisipliner: Jurnal Kajian Keislaman*, 9(1), 33–56. <https://doi.org/10.24952/multidisipliner.v9i1.5121>
- Rahman, F. (1975). *The Philosophy of Mulla Sadra (Sadr al-Din al-Shirazi)*. State University Press. [www.alhassanain.org/englishConfidential](http://www.alhassanain.org/englishConfidential)
- Rahman, F. (1986). *Islam terj. Anas Wahyudin*. Bulan Bintang.
- Rahman, F. (1987). *Islam terj. Senoaji Saleh*. Bulan Bintang.
- Setiyowati, A., Putri, C. J., Jannah, F. M., & As’ad, M. R. (2021). Kepemimpinan Islam Periode Khulafaur Rasyidin (Abu Bakar, Umar bin Khattab, Utsman bin Affan, Ali bin Abi Thalib). *Yasin: Jurnal Pendidikan Dan Sosial Budaya*, 1(2), 262–274. <https://doi.org/10.58578/yasin.v1i2.132>
- Yatim, B. (1997). *Historiografi Islami* (1st ed.). Logos Wacana Ilmu.
- Yunus, A. R. (2011). *Kajian Historiografi Islam (Dalam Sejarah Periode Klasik)* (1st ed.). Alauddin University Press.
- Zainudin, E. (2015). Peradaban Islam pada Masa Khulafah Rasyidin. *Jurnal Intelegensia*, 03(01), 50–58. <https://ejournal.unisnu.ac.id/JI/article/download/1337/1345>
- Zakki, M., Fu’adi, I., Tanzeh, A., & Kojin. (2023). Kepemimpinan Profetik Pada Masa Khulafaur Rasyidin. *Nidhomiyah: Jurnal Manajemen Pendidikan Islam*, 4(2), 103–115. <https://doi.org/10.38073/nidhomiyah.v4i2.1023>
- Ziai, H. (1988). *Suhrawardi dan Filsafat Illuminasi: Pencerahan Ilmu Pengetahuan (penterjemah Budhy Munawar-Rahman)*. Zaman.