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Center for Research and Development of Religious Literature and Heritage
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Address : Puslitbang Lektor dan Khazanah Keagamaan
Badan Litbang dan Diklat Kementerian Agama RI
Jl. M. H. Thamrin No. 6. Lt. 18
Jakarta
Telp and Fax. 0062 - 21- 3920713 / 3920718
Email: puslitbang_lektur@yahoo.co.id

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Editorial Notes

This Journal is concerned with issues on religious literatures and heritages in Indonesia or Nusantara. The purpose of the publication of this journal then is to promote the religiously based heritages of Nusantara (historical term of the past Indonesia) in particular and the world in general. In another world, the journal is certainly to develop ideas relating to the development of the Nusantara religious heritages in order to be widely known, read and reviewed by the academic community at large. For this purpose, Center of Research and Development for Religious Literature and Heritage, of the Office of Research and Development and Training, Ministry of Religious Affairs of the Republic of Indonesia, in this regard, considers it important to publish a journal of religious heritages. This is because of such heritages have not socio-politically received adequate attentions yet in the discourse of the cultural development in Indonesia and in the world-wide.

Indonesia -- as the plural country with more than 80 % Islam, and Catholicism, Protestant, Hinduism, Buddhism, Khonghucu, and local faiths for the rest -- is the very rich country of cultural legacies. The golden age of some Nusantara Buddhist and Hinduist kingdoms, for instance, had culturally enriched the nation's legacies. Further, the religious life of Nusantara in the past, in fact, not only the products of the *sui generis* of the genuine religion itself, but most of them were the acculturative and hybridal forms adapted to the local tradition or culture. As an illustration here, Islam as a revealed religion has special characteristics of Indonesia. Islam has culturally adapted cultures and social life and thoughts of Indonesian society. It does not mean that Islam in Indonesia is not rooted in Islamic teachings from the early period of the Prophet Muhammad pbh.

Moreover, it can be said that the continuity of thought of Islamic scholars (ulama) of Indonesia from the early advent of Islam in Indonesia to the present has its deep roots in Islamic teachings. Nevertheless, Indonesia's Islamic style of course, is different from the style of Islam in other countries, such as the Middle East. This does not mean that Islam in Indonesia is not genuine, but, more than that it shows that Islam in Indonesia has its long history to adapt to local cultures in order to be more easily accepted by the local people. It should be noted, the process of adaptation is not entirely eliminates the essence of Islam which is monotheistic one. In relations to this, history of Islamic scholars and their thoughts, as well as their Islamic discourses being recorded in archaeological sites, manuscripts, and heritage need to be promoted and raised in a more serious study. For this reason, this journal is an effort to achieve this goal.

Studies on the first edition of this journal include a few posts related to Qur'anic archeology, history of Sheikh Yusuf al Makassary as an Islamic scholar and a hero of humanism, the discourse on secularism and Islam in the conflict in Aceh, the strengthening of Islamic jurisprudence schools (Fiqh) and Sufism in Islamic historiography, and about Sufis Jihad in Aceh at the end 19th century and early 20th century.

The first article is Ali Akbar on Qur'anic archeology. This study offers the Quranic archeology as one of the branches of archeology. This study offers an illustration of the idea that peoples or early nations enunciated by the Qur'an to be the initial source for the development of Islamic archeology. Akbar argues that the verses of the Qur'an that explains the history of the followers of the previous archaeological truth can be traced from the Qur'anic verses that explain it. Based on that, the Qur'an archeology substantially meets the criteria to be a branch of archeology such as to have historical reconstruction of the culture, to have the reconstruction of the thought of the actor in history, to have a

description of the event and to have the cultural reconstruction of the birth and disappearance of a civilization.

Al Qur'an is the Muslims' way of life. As the first and primary sources, it contains of values, norms, and other teachings system which have to be consistently applied in the daily life of the Muslim world. Related to this importance, the second article of Choirul Fuad Yusuf attempts to unpack and elaborate of how far al Qur'an has an aplicable teachings on tolerance and peace needed by the world-wide for the sake of building the world security and peace culture.

Further study is written by Erman Erwiza which focuses on the role of Islamic scholar and a hero in the history of Islam in particular Indonesia and Indonesia during the Dutch colonial history in general, Sheikh Yusuf al Maqassary. Sheikh Yusuf al Maqassary is a hero of humanity, because he opposed the tyranny and oppression of the Dutch. Erman rightly argues that the award given to Sheikh Yusuf al Makassary as an Indonesian and South African hero becomes very important to be realized in a concrete way. According to Erman, it can be made by giving him a title of national hero, building a museum and education that could promote the teachings of Sheikh Yusuf. In addition to that, it is also important to create the programs to establish cooperation between both countries, Indonesia and South Africa as an important part of the history of Sheikh Yusuf struggle.

The third article is written by Mohammad Hasan Ansori entitled "Secularism and the Issue of Islam in the Aceh conflict: A Framing Process Approach" which provides an overview and analysis of the conflicts that occurred between GAM (Gerakan Aceh Merdeka/Free Aceh Movement) in Aceh and the government of Indonesia. According Ansori, the theme of the struggle which GAM carried is not Islamic values, but rather secular values such as independence (self determination, and human rights). Further Ansori argues that the connotation made by the government of

Indonesia addressed is an attempt to discredit GAM as part of the global terrorism using the name of Islam.

Further article is by Ajid Thohir which highlights the importance of persona studies in the historiography of Islam in the formation of schools of thought in the Islamic world, both in the field of fiqh (Islamic jurisprudence and Sufism). Therefore, to understand the significance of the studies in the historiography of Islam means to understand the Islamic community which is in fact is divided into separate communities. Each community embraces and follows the teachings of Islam through the character of the leader as the role model. The phenomenon is very crucial and useful to understand the psychological conditions and religiosity of the diverse Muslim community.

Further article written by Hamdar Arraiyyah is about the role of Daud Ismail in the preaching of Islam in South Sulawesi and his effort to write the Qur'anic interpretation in Buginese language. This article explains the effort done by Ismail is very important and precious to give guidance to the Buginese Muslims who do not understand the Qur'an in Arabic language by the reading the meaning of the Qur'an in Buginese language. This effort is certainly help the Buginese Muslims to understand easily the Qur'an.

The next article is written by Fakhriati which discusses Sufis action in the form of Jihad in Aceh in the early 19th and 20th centuries. This study suggests that the Sufis and the religious leaders in Aceh played an important role in the formation of thought of the Muslim community in Aceh. The establishment of the Islamic community in Aceh which is very religious has very strong roots in the teachings of the scholars, teachers and their religious leaders. It is because the religious leaders in Aceh taught the religion as the whole concept of life. It is not just relating to God and worship rituals but also to justice, and the struggle against the oppression. This can be seen in the case of Sufis in Aceh who do the struggle against the Dutch colonialism. Several studies

above are expected to provide a preliminary description to understand the importance of Islam in Indonesia in the perspective of history, archeology and the manuscripts left by the Islamic scholars. Apart from that, it is hoped these studies may encourage the emergence of other studies in the development of Islamic or other religious thoughts in Indonesia based on the historical or archeological data in the Nusantara and the worldwide.

THE PROMINENT HISTORIOGRAPHY AS STRENGTHENING THE SCHOOLS OF FIQH AND SUFISM

Ajid Thohir

Abstract

The study of historiography has a great contribution to understand the dynamics of Islamic society in the past both cultural and intellectual. The emergence trend of the persona themes and how many works are coming up that should be conceived as an ideological character which places the important position of figure in the Islamic history. The relationship between a work and the cultural dynamics at any time and space reflects their respective historical work which is highly motivated by the cultural interest complexity. The study of persona in the Islamic historiography occupies a strategic position, particularly in strengthening and forming the schools in the Islamic world, especially in the field of fiqh and Sufism. The study of biographical persona is not only restricted to *thabaqat*, *tarjamah*, and *ansâb*, but also to the study of persona that leads to the formation of hagiography (*Manaqib*), putting someone as a top figure of both intellectual and spiritual in the religious world. The *Manaqib* Book is a symbol in the schools tie and forms a psychological cohesiveness for the disciples of madzhab.

Keywords: Islamic historiography, hagiography/manaqib, Islamic vigour, mazhab fiqh, tasawuf-tarekat, and syaikh and murid.

1. Introduction

The development of historiography in the Islamic world have demonstrated the dynamics which very complex. This fact has been proven by the emergence of numerous works of Islamic history with different kind of variations, model, type, form, shape and character of its contents¹. The reality of diversity is prompted by various motives, socio-cultural backgrounds and certain ideological structures influencing the historiographers. The momentum of its appearance could be due to certain conditions, situations and issues that dominate and play it, or by the quality of its own intellectual historian while doing the process of manifestation.²

The study of prominent on various works of Islamic history (historiography of Islam) is the effective way to measure the creativity and the cultural awareness of the public in understanding and appreciating the life of religious persona (schools) in the past. Looking at the various models of writing about the history of figure, and classifying how the shape, style, structure content and its uniqueness are something that is very possible to understand and comprehend to the extent to which the tendency and the intellectual presence of someone filling and coloring the modes of religious commonality. The development of religious literature either in the

¹ Wustenfeld, German scholar who is an expert in the field of historical manuscript, has performed the identification and collection since 1882 AD on the number of historical texts in the Islamic world. In the First Millenium has appeared no less than 590 types of work, all of these historical manuscripts have had various types together with the character differences. These historical manuscripts are divided into different areas, beginning from Persia and Turkey as surveyed by C.A. Storey (1935) and F. Babinger (1927), also reach out the western regions of the Islamic world heritage in Spain as the same as that collected by F. Pons Boigues in 1889. The research conducted since 1898-1902 by C. Brockelmann overall ultimately reflected in his work *Geschichte der Arabischen Litteratur* (GAL) Franz F. Rosenthal, *A History of Muslim Historiography*, (Leiden: E.J.Brill, 1968) h; 3-4.

² P.P.Walsh, *Philosophy of History An Introduction*, (New York: Harper Torchbooks, 1967), p. 99-116

form of doctrine text (*kalam, fiqh* and *Sufism*) or its persona studies, at least it can represent and position themselves in the development of Islamic historiography in general, and it represents a strong correlation towards the reality of the communality formation of various schools³. Assessing academically about the models of the persona study in the historiography of Islam is one way to know the true reality of how the meaning, position, significance and the existence of a figure in history, and to understand how much value and appreciation of the historian to the study of persona in the world of Islam. The following is a script that wants to try both to map the direction and model of the developmental personal study in the historiography of Islam.

2. The Position dan Function of Islamic Historiography

In terms of language, the word “historiography” contains the meaning besides the sense of the historical writing⁴, the historical writing⁵ also means about many literatures that relates to the science of history⁶. In a more popular meaning or contemporary review, the historians recognize the meaning of historiography more likely to lead to scientific dimension that gives an overview of the various models of historical work. Nisar Ahmed Faruqi⁷ specifically defines “the historiography is the science of committing anecdotes and their causes to writing with reference to the time of their occurrence”.

³ Sayyid Abdul Aziz Salim, *al-Tārikh wa al-Muarrikhūn*, (Beirut: Dar al-Nahdlah al-‘Arabiyyah, tt), p.75-96

⁴ William Morris, et.al. (ed), *The Heritage Illustrated Dictionary of the English Language*, (Boston: Houghton Mifflin Company, 1979), vol.1, p. 625

⁵ James A.P.Murray et.al.(ed), *The Oxford English Dictionary* (Oxford: The Clarendon Press, 1978, p. 305

⁶ Morris et al.(ed), *The Heritage Illustrated Dictionary*, (Boston: Houghton Mifflin Company, 1979) vol.1, p. 625

⁷ Nisar Ahmed Faruqi, *Early Muslim Historiography*, (Delhi: Idarah-I Adabite Delli, 1979), p.2

In terminological terms, Rosenthal also mentions that the Islamic historiography is the work of history written by the adherents of Islam from various streams⁸. While HAR. Gibb equalizes the meaning of the Islamic historiography with the science of *al-tarikh*, in Arabic literature encompasses the form of analytic (chronologically) and biographical⁹. The Islamic historiography is the study related to various historical sciences and historical works in relation to the writings composed by the Muslims in describing human activity in any space and time.

Historiography as a part of the science of modern history becomes something very important to be positioned academically because of the status of their knowledge was so great in giving authority to view, compare and even assess the various works of historical writing. The position of the study in this direction is becoming increasingly important as it is associated with mental and intellectual development of the Muslims in understanding, addressing and building the awareness of the past. Various historical writings are the only manifestation of all forms of expression of the consciousness of the past. Especially when considering the form of the historical writing is the peak of the totality of knowledge of every historian¹⁰, in which it summarizes all the ideas, processes, methodologies, themes, spirit, ideologies and so on becoming the choice of all abilities and responsibilities as a scientist. For what historians write are a reflection of their ability in capturing and understanding the historical events that actually happened (*histoire-réalité*), both at the individual and the social collective.

⁸ Rosenthal, *Islamic Historiography*, in David L.Sills (ed.) *International Encyclopedia of Social Sciences*, vol.V (New York: The Macmillan Company & The Free Press, 1972), p. 407

⁹ Hamilton A.R.Gib, *Studies*, p. 108

¹⁰ Taufik Abdullah, *Sejarah dan Historiografi in Ilmu Sejarah dan Historiografi: Arah dan Perspektif*, (Jakarta: Gramedia, 1985), p. xv

The benefits of the study of historiography would simplify in highlighting the philosophical and theoretical content of the research and the character of every historical writings, including the worldview (*Weltanschauung*) of each historians. Since the historiography has a different character depending on the country, time, personality and community¹¹. Learning about historiography is less demanding the substantive factual aspects of the historical process, but more emphasis and focus on the historical thoughts in the context of cultural writing. So the result is expected to enhance the reviewer ability in making the view (self-reviewing) and repair (self-correcting) and paying attention to every works studied¹².

In the tradition of Islamic scholarship, the science of history (*al-Tarikh*) has been categorized specifically as part of the religious sciences (*ulūm al-diniyyah* or *ulūm al-naqliyyah*) since from the beginning of its growth is closely linked with the development of the science of hadith¹³. Before the awareness of the importance of the hadith came up as a source of the teachings of Islam, the Muslims were not paid attention to the importance and benefit of documentation and records of the daily behavior of the Prophet Muhammad in practicing the values of apocalyptic in the midst of his people. All information about the past just simply told the narrator or listened only to those who coincidentally require the explanation or ask about how the Prophet Muhammad do or decide something of a problem.

Furthermore, although in the beginning the practice of hadith compilation of Prophet Muhammad SAW is for the interests and purposes of religious activity—as narrated all acts and deeds of the Prophet Muhammad or the so-called *takhrij* hadith or *atsar* as

¹¹ Raymond Aron, *Introduction to the Philosophy of History*, (New York: Doubleday Anchor, 1961), p. 282

¹² Sartono Kartodirdjo, *Pemikiran dan Perkembangan Historiografi Indonesia Suatu Alternatif*, (Jakarta: Gramedia, 1982), p. 14-15

¹³ Yusri Abd al-Ghani, *Mu'jam al-Muarrikhin al-Muslimin*, (Kairo: Dar Turats, 1998), p.1

the basis of Islamic law, thus for the scholars, it could be used as a practice in making the historical study critically. All information of hadith about the deeds of the Prophet Muhammad, the Companions who participated in it, to the successors or *Tabiṭ-tabi'in* and so on who want to know and should follow in future, is tremendously the religious socio-cultural reality and the format of the religious consciousness. Since they believed that the hadith of the Prophet Muhammad SAW is the second sources which still scattered everywhere together with the Companions and Successors are migrating to various regions outside Makkah and Madinah, of course it entirely should be collected selectively. This is the era of starting the tradition of writing hadith collection (*diwān al-hadīṭs*) as well as an historical consciousness. Because the all information collected in the past that happened to the Prophet and his companions, in the future it will serve as the basis and foundation for religious practice by them and the next generation as a whole.

From the all scientific activities, finally the scholars in fourth century Hijri were able to invent and formulate methodologically the important aspects that can detect various information and facts of history (*al-khabar*) which could be accounted for truth or *shahih*. Realistically, the discovery of a method that can guarantee the quality of the information or *khabar* then called *ulūm al-hadīṭs* which comprise of; *'ilm al-rijāl*, *ilm al-matan*, *ilm al-jarh wa al-ta'dil*, *al-thabaqāt*¹⁴ and so on. Thus, the

¹⁴ The aspects of *Ulum al-hadith* that so many, it seems a serious effort from the scholars of the classical period in browsing and searching a variety of apocalyptical information that lay down from the words of the Prophet Muhammad. The information is scattered among the companions, then down to the *tabi'in* and *tabi'it-tabi'in* onwards, hereinafter referred to as the narrator (narrators). So the validity, credibility and objectivity of the material information (*matan hadith*) presented by resource or the narrator of hadith are highly preferred. The science of *rijāl* is the science that investigates the credibility of a narrator of hadith. The science of *matan* is the science that investigate specifically the content of information, the quality, and its meaning is in line

emergence of the science of history (*al-Tarikh*) in the Islamic world in general certainly is based on the development of the science of hadith¹⁵.

The development of the science of history (*al-tārikh*) as a discipline in this period on the one hand cannot be specified separately as tafsir, hadith, fiqh kalam and so on. However, the productivity of the work and its use is felt as auxiliary sciences, and it is very important in assisting of understanding Islam. Therefore, the position of the chronicle science in the early period is still synonymous with prose or poetry that could explain certain aspects of the problem of religious and the legal issues in particular, and it has a number of benefits.¹⁶ The transmission period of Greek sciences in the Muslim world, it seems no impact at all to the development of models in historical study among the Muslim scholars at the time, so it could be said that the history is a format of the original sciences in the Islamic world on the encouragement of the science of hadith, tafsir al-Quran and Arabic classical heritage. Since the Islamic historians agree that the term '*ilm al-tārikh*' or Islamic historiography, really rooted in the tradition of khabar which commonly developed among the Arabs before Islam, or commonly known as *ayyām al-'Arab*, that is the story of the events (wars) their tribes¹⁷. However, in subsequent developments,

with the values of apocalyptic or shari'ah were there or not, including the aspects of the language that was based on a style of Prophet Muhammad. *Ilm wa Jarh ta'dil* is criticizing the details of people who will be a narrator of hadith, including a group of people who are considered a doubted person as an hadith expert, the forgetful, indecisive, weak in memorizing, lying or making up stories. Thabaqat is the science which investigates the level and status of a person in the age category, character or profession and so on. The relation of history and hadith has been described by al-Sakhawī (d. 1494 M) in *I'lān bi al-Taubīkh liman Dzamma Ahl al-Tawārikh*.

¹⁵ Nisar Ahmed Faruqi, *Early Muslim Historiography*, p. 185-186

¹⁶ Al-Muhyi al-Kāfiyaji, *al-Mukhtashar fi 'Ilm al-Tārikh*, in 'Izzuddin 'Aly, *Dirāsāt al-Naqdiyyat fi al-Mashādir al-Tārikhiyyat*, (Beirut: 'Alam al-Kutub, tt) p. 15-16

¹⁷ Hussain Nashshar, *Nasy'at al-Tadwin al-Tārikhy 'Inda al-'Arab*, (Kairo: Maktabah al-Mishriyah, wy), p. 6-7

the history gained a particular concern in the Islamic sciences disciplines, both for the interest due related to the certain sciences such as *asbāb al-nuzūl* for the study of the texts of al-Quran and *asbāb al-wurūd* for the study of hadith texts of the Prophet SAW as follow¹⁸.

Thus, there are two important factors supporting the development of historical writing in the Islamic world or something behind the movement of the growth of Islamic historiography at that time, firstly due to the impetus of al-Qur'an emphasizing the importance of the study of history, including the Qur'an has directly cited a variety of writing and provides information about the history of mankind in the past following the figures in it. Second, because it is supported by the birth of the science of hadith. The motivation to recognize and know in detail the patterns and behavior of the Prophet Muhammad with his companions in applying the teachings of the Qur'an, indirectly it encouraged the religious scholars to be directly involved in the critical study of history. Armed with the science of hadith, they made the critical method of the historical writing at the earliest, due to the methodological aspects in it are very clear and straightforward in determining the objectivity of the information of the past.

In view of Hussain Nashshar that the early Islamic historical writing tradition developed from two streams. The first is the old flow that is a continuation of fictional stories and folklore presented by the Arab-narrator who conveyed from Northern Arabia in the form of *al-ansāb* and *al-ayyām*, and the story of the kings of South Arabia and the history of their conquests. Usually the old flow is formed as poetic. Their stories are not based on a calendar of events and do not describe the relationship between events. The second is the new flow, the movement of historical writing posed by Islam which is based on an authentic news and in-depth form of *sirah* or biographies are based on the tradition of writing hadith. The contained information is obtained from the results of the selection and criticism. Despite of this fact, there is also a form of delusion about the apostle himself, due to the glorification of the Muslims to the apostles. The historians compile all stories and incorporate them and explain it with a few verses of the Koran. Hussain Nashshar, *Nasy'at al-Tadwin al-Târikhy*, p. 67-68.

3. Islamic Historiography; The Personal and Social History

For some Muslim historians, writing the news about the past as described above is not only on the basis of religious and social demands, but also the texts of the Qur'an itself doctrinally have a great influence. Even the sacred text themselves, the Qur'an provides the example of writing that is very realistic in telling us in many things about the reality of individual and social life in the past. A number of letters and verses recount their role and behavior and a number of aspects related to the pattern and tradition of life. All of them described concretely and realistically in the Qur'an, concerning both the role and behavior of the favored and considered bad or morally controversial. The expression pattern of the Qur'an towards all events contained in the content of the Qur'an, recorded and described by hundreds of verses which is written globally and also to the things in detail, such as the dialogue, the heart expression and so on. Like the story of the prophet, the prophet Zakaria complaints and feelings AS who require the descendant, the dialogue of Musa with Pharaoh, the journey of the Prophet Yusuf AS and his family and others, they are explained quite clearly in the Qur'an¹⁹.

It is seen from its early development, the first generation of Muslim historians who made the study of history, especially about the *Sirah*, such as wars and conquests solely for the purpose and legitimacy of the caliphs in implementing various policies *futûhiyyah* (the conquest of region). They are many authors of the

¹⁹ A special study of the history of historiography in the Qur'an about the approximately 90 historical themes revealed in detail in the work with Mohammad Jad al-Maula, 'Ali Muhammad al-Bajawy, Muhammad Sayyid Abu Fazl Ibrami and Syahatap. The authors recognize the need to facilitate the understanding of historiography in the Qur'an. Because many stories and events that exist in al-Qur'an does not tell wholly in *tafsir* and *hadith* books. So to make it easy they arrange them in the unfolding story from the source as a whole something that already exists in the Qur'an. See Mohammed Jad al-Maula Qoshosh et.al in the Qur'an, (Beirut: Dar al-Jail, 1988), Imam al-Sya'rawy, *Qoshos al-Anbiya*, (Baerut; Dar Ilmiyyah, 2009).

early history among of them are Urwah ibn al-Zubayr (d. 712 AD) who wrote *Sirah Nabawiyah*, Wahab bin Munabbih (d. 728 AD) who wrote the history of the rulers of *Himyar*, and Ibn Shihab al-Zuhry (d. 742 AD) who wrote about *Maghāzi* (the war of Prophet SAW), Ibn Ishaq (d.768 AD) who wrote *Sirah Nabawiyah* and Ibn Mikhnaf (d. 768 M) are also active in the historical studies²⁰. Although their works are no longer exist at this time, but the information of the existence of their works is still perpetuated by his disciples thereafter.

For historians later, inspired by the stories of the Qur'an and the understanding for the importance of keeping the memory of the past, it seems to have led also to build some techniques of the development of writing models. Both the models of the historical writing above, the model of the general historical writing such as the history of the social collective of Muslim, as well as the individual history, namely the study of one's persona in the form of biography of companion, *thabaqat*, and others ultimately have led to the development of a model of writing that more specifically about persona, those works more directed at one's excellence in the moral and spiritual aspects or *karamah*, namely hagiography²¹. The patterns and models of writing mentioned latter, in turn it becomes

²⁰ However according to Ibn al-Nadim record in *al-Fihrasât-nya*, they are considered as the early reviewer of history among of them Ziyad bin Abih (d. 53 H), 'Abdullah bin 'Abbas (d. 68 H) dan 'Ubaid bin Syuraih al-Jurhamy (d. 80 H). See, Hussain Nashshar, *Nasy'at al-Tadwin al-Târikhy*, p.12. Yusri Abd al-Ghani, *Mu'jam al-Muarrikhin*, p. 8

²¹ The author of hagiography (*katib manaqiba*) later tried to form the new model in developing the writing model of the individual history by specializing to unique aspects. For example the miracle stories concerning to the figures jotted by al-Qur'an. The story of Maryam, Lukman al-Hakim, Iskandar Dzulqomain, Khidir As and so on with several unique of *karamah*, it seems to be a background for emerging the special writing model called as *Kitâb al-Manâqib* in the future. Because in general the writing models of history have exemplified such that in al-Qur'an. See, Dr. Muhammad Khalafullah, in *al-Fannu al-Qashshiyu fi al-Qur'an al-Karim*, (Kairo: al-Nahdlah al-Mishriyyah, 1957), p. 118-119

more prominent and takes an important position in the historiography of Islam.

The book of *Sirah Nabawi* is a form and model of the individual historical writing that early made and it compared with the model of writing history which themed the collective history or general. In the hands of Ibn Hisham (d.824 M) the student of Ibn Ishaq (d.768 M), the tradition of writing *sirah* is so popular in its time, because it is closely linked to the development of *Sirah Nabawi*. It became an important part of the tradition of writing hadith, because the information that written is as an integral part of the overall life of the Prophet Muhammad as a benchmark for religious life (*uswah al-hasanah*, QS; al-Ahzab; 21)²². While the new models of collective history that emerged recently particularly in the hands of Imam Thabary (d. 923 M) with *Târikh al-Umam wa al-Mûlûk*,²³ al-Tsa'labi (d. 1037 M) with *Qoshosh al-Anbiya* and other historians with a number of model of title in their work.²⁴ The criteria of writing a good history, according to al-Sakhawy, is the integration among the texts knowledge and the news emerging the social life. This is an example and a model of the complexity of Islamic historiography to represent the content of the work of history, hadith, fiqh, kalam, Sufism and others. All of them are needed to create a synergy in giving the information of the Islamic truly.²⁵

²² Shamil al-Sulmy, *Manhaj Kitâbah*, p.431-432

²³ Shamil al-Sulmy, *Manhaj Kitâbah*, p. 544- 550

²⁴ Yusri Abd al-Ghani, *Mu'jam al-Muarrikhin*, p. 12

²⁵ Syamsuddin al-Sakhawy, *al-I'lân bi al-Taubikh liman Dzamma Ahl al-Târikh*, in Muhammad Kamaluddin 'Izzuddin 'Aly, *Dirâsât al-Naqdiyyat*, p.38-43. In his point of view, when writing the classical Islamic history, at list the historian must be source to the works (classic) as follow: *al-Mushonaf* the work of Ibn Abi Syaibah (d.849 M), *Târikh wa shohih* the work of al-Bukhory (p.870 M), *Sunan* the work of Abu Daud (d.889 M), *Murûj al-Dzahab* the work of al-Mas'udy (d.956 M), *al-Aghâny* the work of al-Ishfahany (d.967 M), *Târikh al-Rusul wa al-Mulûk*, *Tafsir Jamî'al-Bayân* the work of al-Thabary (d.971 M), *al-Shahâh fi al-Lughah* the work of al-Jauhary (d.1003 M), *al-Sirah* the work of Ibn Faris (d.1004 M), *'Arâis al-Majâlis* the work of al-Tsa'alaby (d.1035 M), *Târikh*

From many of historical writings conducted by the historians above, either in special themes or general, has indirectly established the pattern and model independently. The models of the individual or social historical writing, methodologically it tends to develop in the form of *ansab*, *sirah*, *tarjamah*, *thabaqat* and *Manaqib* styles. Even some of the works of Islamic history that developed around the third century Hijri (9 AD) until the ninth century Hijri (15 AD), have shown the difference in character relatively striking from an early form²⁶. If at the beginning of the period, the tradition of historical writing often follows the story selection so tight with the standard and the pattern of the hadith science. So in the next period, they wrote down the history by easier ways in selecting the sources. The historians usually become a witness to the object being written, or at least they live in contemporaries and close to what is being studied, so it seems no longer need some strict rules of the historical science. The authors generally doubles as an actor involved, for instance as the secretary of the caliph, the minister, the army, or the people who are directly involved with the comradeship community, as well as the students in the schools association of Sufi order, *fuqoha* or an expert in hadith. All of them become easier to write anything to reveal²⁷, so the productivity of the historical works becomes increasingly diverse and growth.

al-Baghdady the work of Khathib al-Baghdady (d.1072 M), *Ihya' 'Ulum al-Din* the work of al-Ghazaly (d.1111 M), *al-Mu'arrab min Kalâm al-A'jamy* the work of Ibn Jawaliqy (d.1145 M), *al-Qawâid* karya 'Izzuddin Abdussalam (p.1262 M), *al-Rawdl*, *Thabaqât al-Fuqohâ* and *Fadlâih al-Bathiniyyât* the work of Nawawy (d.1278 M), *Thabaqât al-Syafi'iyât* the work of Taqy al-Subky (d.1355 M).

²⁶ Shamil al-Sulmy, *Manhaj Kitâbah*, p.427

²⁷ Several works related to this such as, *Sirah Ahmad Ibn Thūlūn* by Balawy, *Sirah Ahmad Ibn Thūlūn* by Ibn al-Dāyat, *Sirah al-Ikhsyîdî* by Ibn Zawlaq, *Akhhâr al-Rādly wa al-Muttaqy Billah* by al-Shūly, *Sirah Shalāhuddîn* by Ibn Syadad, *Kitâb al-Raudlatain fî Akhhâar al-Daulatain (al-Nūriyah wa Shalāhiyah)* by Abu Syamap. See Sayyidah Ismail Kasyif, *Mashâdir al-Târikh al-Islâmy wa Manâhij al-Bahts Fîh*, (Mathba'ah al-Sa'adah, 1976); p.54

The historians have a tendency to reveal in detail the aspects of the personality of a figure, moral grandeur, the greatness of his work, or his daily activities, in the end it directly provides the new opportunities for enthusiasts and admirers of the figures of schools to promote the existence of an admired figure more specifically in various books of *Manaqib* (hagiography).

4. The Root and The Model of The Persona Historical Writing

In some Extents, the persona in the Islamic world is very appreciated by those who are under it, either as followers, disciples, or merely as admirers. The following are some of the models and the roots of the tradition of the historiography of figure in Islam, which have more or less influence on the writing of *Manaqib* (hagiography), as a current model of the figure of the historical study in the Islamic world.

4.a. The Tradition of Writing al-Ansâb

The glorification towards the existence of *nasab* (lineage) is an Arab tradition, inherited to the Muslims and became the embryo in developing the tradition of one's persona. Since one of the existences of one's social status located in his lineage. For most of the Arab community, the pride of the tribe is a hallmark of the existence of social status to have it, even though at that time (during the pre-Islamic traditions) *al-ansâb* is enough to memorize it only. The rise of *al-ansâb* writing is started by the Iraq stream²⁸, and it became something very important when the Umayyads in Damascus returned to legitimize the Arabica politics legitimacy by placing the status positions of al-Quraishi tribal as the only political heir to the Islamic world which is legitimate at that time. They

²⁸It is suspected that the tradition of al-ansab also developed in Iraq, because the power tradition of classical Persia located to the one's figure as the king is something that should be recognized and cannot denied to continue to be inherited to his descendant. The descendants seem to take a great role benefited and wrote at once.

became stronger when they scrolled the policy of Arabism being public political mainstream, who want to put the position of the Arabs became a central in the posts of power in the regions outside the Arab than any other nation.

Although the pattern of ansab writing has continued to favor of one's persona, but after the 9th century AD the interests are more subdued, due to other ethnic beyond the Arab in the government of Abbasid dynasty, especially Persian and Turkish are dominant enough. Its function was broader and expanded not only in the interests of politics, but also went into and formed the line of scientific genealogy. The tradition of al-ansab writing, in the future it would have an influence in shaping the pathways of genealogy scientific and has supported for the pattern of biographies writing and hagiography in the history of Islam²⁹. This impression would seem apparent, when the tendency of glorifying leaders always start from the embryo of a large family or the extended family genealogy, teachers as sanad (genealogy) the transmission of knowledge and so on.

4.b. The Writing Tradition of *Sīrah* dan Tarjamah Models

The word *al-Sīrah* is semantically journey. In the study of historiography, *al-Sīrah* means the study of a person's life journey, or a biography of a figure. Apparently, the emergence of the study of historical figure of the Islam world had started from the tradition of adulation to someone who contributed in pre-Islamic Arab society particularly the figures that appear in their respective tribes. They revealed the role having done, lineage descendants and some aspects of the distinction that come up in them. They expressed the tradition of adulation in a variety of oral stories (*al-riwāyat al-syafawīyyat*) until the distribution is quite easy to be known among the public.³⁰ For the North Arabian society, the adulation traditions

²⁹ Shamil al-Sulmy, *Manhaj Kitābah*, p.445-452

³⁰ Shamil al-Sulmy, *Manhaj Kitābah*, p.456

of figure and various dynamics of tribe, in turn better known as "ayyam al-'Arab" which became an integral part of the Arab folklore in general.³¹ But in the end the content of the existing folklore, is not just a story about one's persona in each tribes, but also a number of stories and the dynamics of warfare among the tribes themselves. Although there were a lot of stories spiced with imaginary and fictive elements³². Thus, some of the roots of the tradition of adulation of the figures are not directly influential enough in the historiography of Islam in early days of Islam, chiefly in placing the Prophet Muhammad as leader of *ummat* with praise fully. Because the presence and the model of Prophet Muhammad SAW has occupied its own space in particular in the eyes of his followers and furthermore both could push for the creation of making and writing *sirah nabawy*.³³

In the next development, the tradition of historical writing increasingly centralized on those who held power. Therefore, the writing of biography of the caliphate as a successor to the Prophet Muhammad and the people who had an influence in leading the people, it seems to have a particular tendency quite strong in the historiography of Islam. Moreover, in the classical period, the people relied heavily on the leadership of a figure or leader. The collection of biographies (*siyar wa tarâjim*) political figures, for example it is written by Jalaluddin al-Suyuthy (d.1505 M), *Târikh al-Khulafâ*, Ali ibn al-Shayr Munjib (d. 1147 M), *Wuzara' al-Khulafâ al-Fâthimiyyin* (the ministers of the Fatimid Caliph), Ibrahim al-Shaby (d. 994 M) wrote *Kitab al-Tâj* (the book of the power Crown) that contains about the biography of the ruling dynasty of Bani Buwaihy, Hilal al-Shaby (d. 448 H/1056 M) wrote *Kitâb al-Wuzarâ'* (the book of Ministers)³⁴.

³¹ Shamil al-Sulmy, *Manhaj Kitâbah*, p.454

³² Sayyidah Isma'il Kasyif, *Mashâdir al-Târikh al-Islâmy wa Manâhij al-Bahts Fih*, (Kairo: Maktabah al-Khanijy, 1976), p.12

³³ Shamil al-Sulmy, *Manhaj Kitâbah*, p.456-457

³⁴ Badri Yatim, *Historiografi Islam*, p. 208