

December 10, 2019

Dear Dr. Elmira Akhmetova,

Thank you very much for your interest in the international symposium the History of Civilization Sciences in Islam organized by Ibn Haldun University in the honor of the late Professor Fuat Sezgin. Your paper based on your abstract, titled **The Formation of History as a Discipline during Early Islamic History** has been accepted by the Steering Committee. As announced earlier, the Symposium will take place in Istanbul between 20-21 December 2019 in the Ibn Haldun University Başakşehir Campus.

The Committee now kindly invites you to submit your full paper and PowerPoint presentation. Please be informed that the paper should be at least 3000 words with keywords, Times Roman 10pt, and single-spaced. The papers will be published in an edited book after a review process. Your presentation will stay within the 15 minutes limit. Should you have any questions, please do not hesitate to contact the symposium organizing committee on hcsi@ihu.edu.tr.

We are looking forward to hearing from you.

Yours sincerely,



Recep Şentürk, PhD
Professor of Sociology
President

İslam'da Medeniyet Bilimleri Tarihi Sempozyumu

History of Civilization Sciences in Islam

20-21 DECEMBER
2019

Ibn Haldun University
Istanbul

IN MEMORY OF FUAT SEZGİN



PROGRAM

	<p>Tarihin Tarihi 1 Oturum Başkanı / <i>Session Chair</i> : Mahmut Ak Kuruluş Devri Osmanlı Tarihçiliğinde Bir Gelenek: "Tevârih-i Âl-i Osmân" Tarzı Eserler</p>
	<p>Selçuklu Tarihi Kaynağı Olarak Selçuknâmeler <i>Haşim Şahin</i></p>
CİHANNÜMA SALONU	<p>Tarihin Tarihi Bağlamında Erken Dönem İslam Tarihine Metodolojik Bir Yaklaşım <i>Halil İbrahim Hançabay</i></p>
	<p>Tarih ve Siyaset: Gelibolulu Mustafa Âlî'nin Mehâsinü'l-Âdâb'ı Üzerine Bazı Gözlemler <i>İsmail Pamuk</i></p>
	<p>The Formation of History as a Discipline during Early Islamic History <i>Elmira Akhmetova</i></p>
12:00 - 13:00	<p>PARALEL OTURUMLAR 2 / PARALLEL SESSIONS 2</p>
	<p>Medeniyet Araştırmaları / Civilization Studies Oturum Başkanı / <i>Session Chair</i> : Bilal Aybakan</p>
	<p>Dünya Görüşünün Medeniyet Bilimleri Tarihindeki Yeri <i>Alparslan Açıkgenç</i></p>
MUKADDİME SALONU	<p>İkinci Meşrutiyet Dönemi Osmanlı Düşüncesinde İctimai Usul-i Fıkıh ve Usul-i Fıkıh Etrafında Yapılan Tartışmalar <i>Vahdettin Işık</i></p>
	<p>Mukaddime ve Medinetu'l-Fadıla Eserleri Işığında İbn Haldun ve Fârâbi'nin Medeniyet Tasavvurları <i>Suat Çelikkol - Fatıma Aksakal</i></p>
	<p>İletişim Tarihi 2 / History of Communication 2 Oturum Başkanı / <i>Session Chair</i> : Hakkı Öcal</p>
	<p>Yeni Zelanda Saldırısının Dijital Ayak İzleri: Twitter Örneği <i>Osman Doğan</i></p>
MESNEVİ SALONU	<p>Türk Tarihinde Kurtuluş Efsanelerinin Film Senaryosu Olarak İşlenmesi: Kürşad İhtilali Örneği <i>Nowazes Ali Khan</i></p>
	<p>Televanjelizm: Televizyonun Dini Hayat Üzerindeki Dönüştürücü Etkileri <i>Ali Kıvrak</i></p>

dünya tarihi kaleme almış bir Osmanlı entelektüelinin siyasete dair tasavvurlarında tarihi referansların önemi ve niteliğine dair bir deneme yaparak tarih ve siyasetin Osmanlı düşüncesindeki biraradalığına vurgu yapmaktır. Bu amaca binaen Mehâsinü'l-Âdâb, Âlî'nin tarih yahut siyasete dair diğer eserleriyle birlikte mercek altına alınacaktır.

Dr. Elmira Akhmetova (International Islamic University Malaysia): *The Formation of History as a Discipline during Early Islamic History*

This paper highlights the importance of history as a discipline and a branch of knowledge in early Islamic intellectual life. It first underlines that Islam, as a creed and culture, is a history-conscious religion that was born among the Arabs, who inherited well-established methodologies of oral tradition and writing of genealogies from their history-loving ancestors, thus facilitating the formation of history as a branch of revealed knowledge (naqli) along with 'ilm al-hadith and 'ilm al-tafasir as early as the second century after the hijrah.

The second part of the paper discusses the importance of the sirah of the Prophet PBUH for early scholars in order to understand the Qur'an and hadiths as sources of the revealed knowledge. Consequently, independent schools of history emerged in Madinah, Yemen and Iraq in the way of writing the biography of the Prophet of Islam and futuhat narrations. The usage of isnad system to examine the credibility of sources accelerated the development of history as a science with critical method from the early times of Islamic history.

Lastly, the paper highlights the further expansion of types of historical writings such as tarajim, tabaqat, rihlat, and methodology of writing history up to Al-Tabari's era.



The Formation of History as a Discipline during Early Islamic History

Elmira Akhmetova
International Islamic University Malaysia



“Islam is the only major religion of the history of mankind which was born and flourished under the light of history, and Muslims are a people with a strong sense of history, yet, ironically enough, the Islamic history is perhaps the most confused, much-discussed and less-understood among the histories of world religious communities.”

Nisar Ahmed Faruqi, *Early Muslim Historiography*, p. xix

OUTLINE



**Islam and
Historical
Consciousness**

**The Qur'anic
Concept of
History**

**Emergence of
History Writing
under Islam**

**Schools of
History**

**Types of
Historical
Writings**



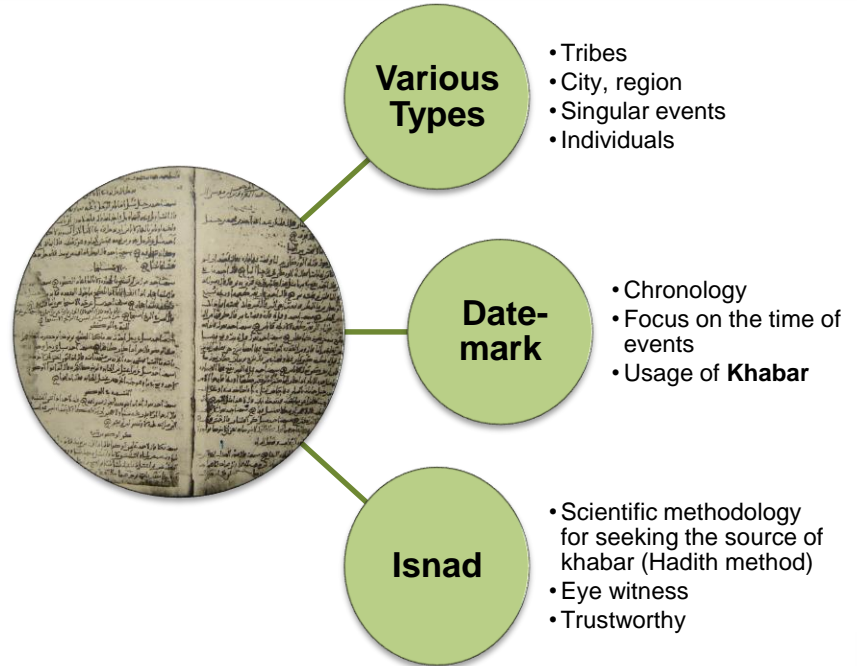
1. Islam and Historical Consciousness

Islam and Historical Consciousness

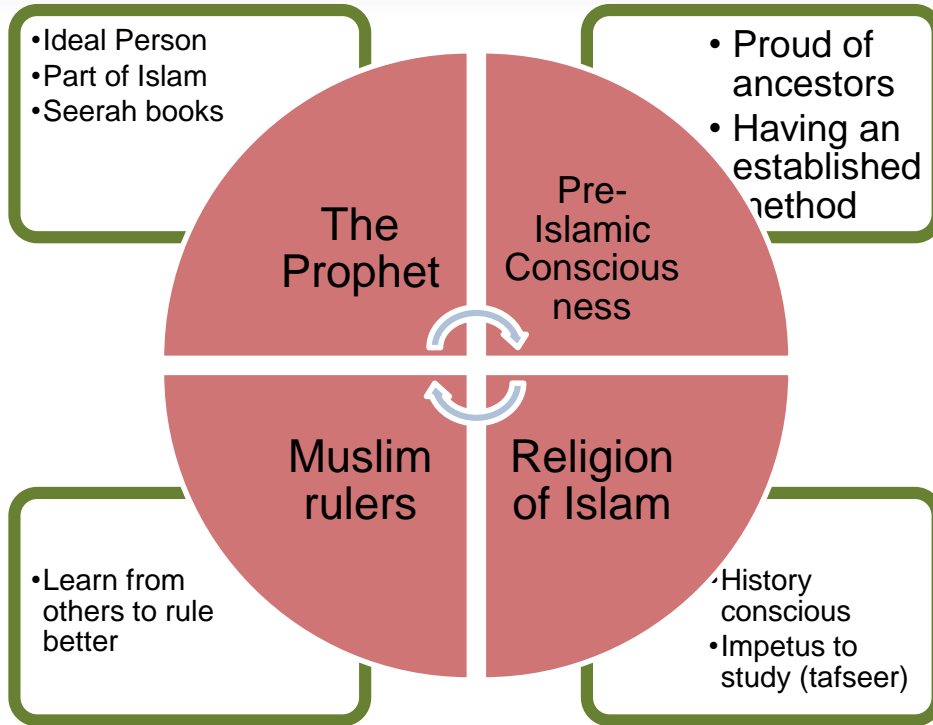


Tarikh

Writing of history started from the early days of Islamic civilization and developed very fast as a **scientific discipline** with a sound methodology of data collection, analysis and interpretation



WHY MUSLIMS PAID ATTENTION TO HISTORY?



- Oral Transmission
- Poetry
- Pre-Islamic Sources such as ***Ayyam Al-'Arab***
- Tribal proud and property
- Soon ***maghazi*** and ***futuh*** types of historical works emerged



2. THE QUR'ANIC CONCEPT OF HISTORY

The Qur'anic Concept of History



The Qur'anic Concept

sees the past of mankind as a continuous line of Prophethood and human history with the **rise and fall of nations** and communities related to faith and Man's behaviour





3. Emergence of History as a Discipline

Schools of History



Earlier

there was no clear **concept of history** or **methodology of history writing** at the time of birth of Islam despite of having many historical tales like *Ayyam Al-Arab*

Soon, **two main perspectives** emerged at the early age of Islam

Perspective of Hadeeth Scholars

Studying Islamic history with an attention to the **Mission of the Prophet PBUH**

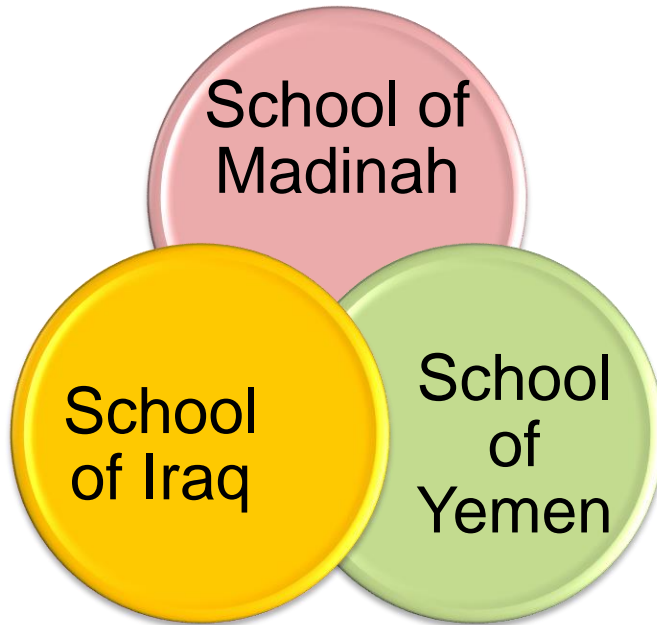
Sirah Books emerged through clear **isnad** system as methodology by the end of 1st century Hijri

Perspective of Tribal History

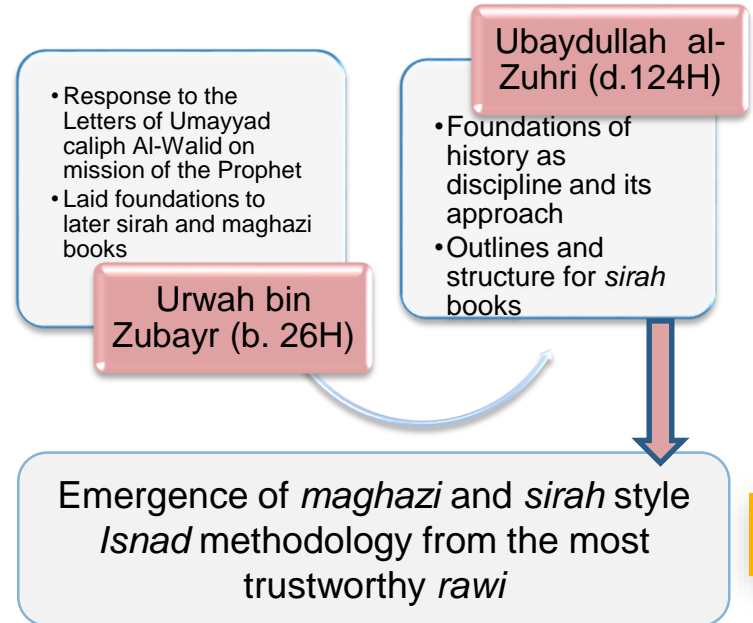
Writing history focused on **tribal activities** as a continuation of pre-Islamic history perspective

Kufa and Basra emerged as main centres for this perspective

School of Madinah



Both were hadith scholars



School of Yemen



Wahb ibn Munabbih (d. 110)

Founder of Yemeni School
"akhbari and teller of tales"
(Al-Hamawi)

Was criticized for bringing
controversy to historical
accounts

Mubtada: *Qisas al-Anbiyah*
(Beginning: Stories of the
Prophets) and *Kitab al-Tijan*
(the Book of Crowns)

•Method of
storytelling

•Oral accounts
•Israiliyat

Emerged by
compilers of
qisas and
akhbar

Sources

Influenced
on

Created a
framework

•Tafseer books
•Universal
History Books

•To study
history of
Prophethood
since Adam AS

Iraqi School



Outcome

Al-Baladhuri (d.279), al-Ya'qubi (d.284), al-Dinawari (d.282), Ibn Qutayba (d 270) and al-Tabari (d 310) with **main historical concepts** such as the unity and continuity of the experiences of the *ummah*, and the **universal vision of history**

Style

- Direct Continuation of Ayyam tales and Accounts of genealogies
- Adding narrations from openings of Islam

New profession

- *Akhbariyyun*
- first historians in the tribal perspective such as Abu Mikhnaf (d. 157H), 'Awana ibn al-Hakam (d. 147H)
- Tribal perspective with interest in Islamic affairs

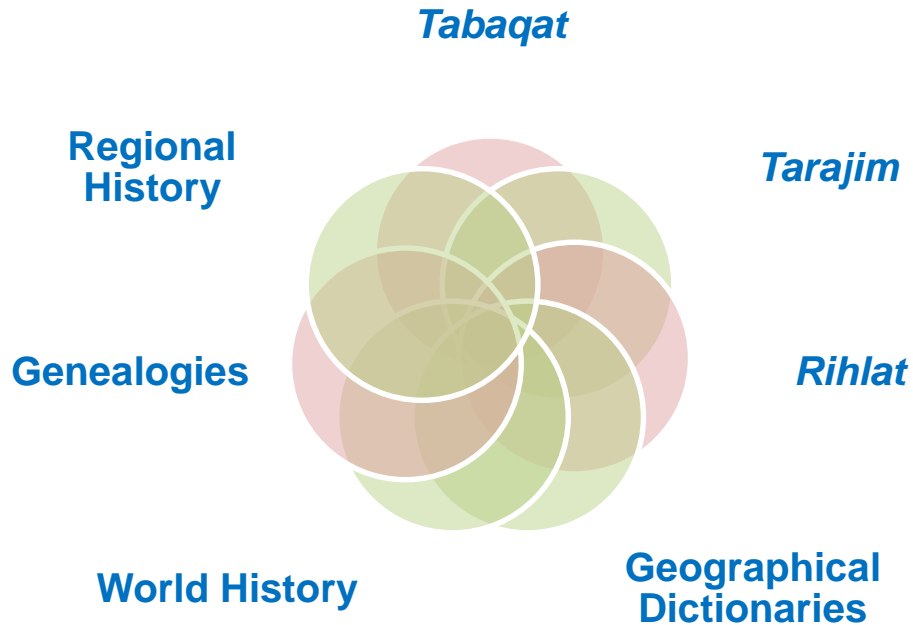
Scope

- Genealogical studies started
- By the end of 3rd century, great historians emerged
- Universal vision of history emerged



4. Types of Histocial Writings

Types of Historical Writings



By the 4th century, history writing among Muslims as a discipline was ready for the next stage, **development of historical criticism** culminated in the work of Ibn Khaldun



THANKS!

Any questions?

You can find me at:

- elmira@iium.edu.my