

CONTRIBUTION OF QUR'ĀN TO THE DEVELOPMENT OF MUSLIM HISTORIOGRAPHY DURING THE SECOND CENTURY OF HIJRA

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Abstract

Al-Qur'ān telah memberikan sumbangan yang besar kepada historiografi Islam terutamanya pada abad kedua Hijriah. Ini kerana al-Qur'ān mendorong manusia kepada pembelajaran sejarah serta membuktikan kepentingan sejarah di dalam kehidupan manusia melalui penceritaan cerita-cerita sejarah di dalam al-Qur'ān. Idea-idea sejarah di dalam al-Qur'ān telah menyumbang kepada perkembangan historiografi Islam dari sudut perluasan skop dan tema sejarah. Oleh itu, Artikel ini akan membincangkan kepentingan sejarah dalam al-Qur'ān dan sumbangan al-Qur'ān dalam perkembangan historiografi Islam dari sudut idea sejarah pada abad kedua hijriah.

Introduction

According to the Concise Oxford Dictionary, historiography refers to **the study of history-writing**.¹ Nisar Ahmed Faruqi refers to historiography as “ *the science of committing anecdotes and their causes to writing with reference to the time of their occurrence.*”² Historiography is also

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¹ Della Thompson (ed.) (1995), *The Concise Oxford Dictionary*, Oxford: Clarendon Press, p. 643.

² Nisar Ahmed Faruqi (1979), *Early Muslim Historiography*, Delhi: Idarah-I Adabiyat-I, p. 2; Ghazali Darusalam (2001), *Sumbangan Sarjana dalam Tamadun Islam*, Kuala Lumpur: Utusan Publications & Distributors, p. 110.

related to the study of the writing of history, examining factors such as how the style of historical writing, methods of interpretation, and tools of investigation have changed over time.³ From the above definitions, Muslim historiography therefore refers to the study of history-writing among the Muslims. Historically, Muslim historiography begins with the biographies of the prophet (*Sīrah*).⁴ After the death of prophet Muhammad (p.b.u.h.) in 11 H/ 632 A. D.⁵, the demand for studying *sīrah* increased since Muslim generations (*Tābi'in*) were very interested in knowing the biographical details of the prophet, his actions, sayings and practices.⁶ This is due to the emphasis given by Qur'an on the importance of studying about Prophet Muhammad (p.b.u.h.) : *"Indeed Allah conferred a great favour on the believers when he sent among them a messenger from among themselves, reciting unto them His verses (the Qur'an) and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur'an) and al-Hikmah (the wisdom and sunnah of the Prophet p.b.u.h. (i.e.) his legal ways, statements, acts of worship), while before that they had been in manifest error."*⁷ The above verse in one hand shows the significance of studying *sīrah* among Muslims and on the other hand indicates the encouragement given by Qur'an to mankind to study history.⁸ As the main source of Muslim historiography, Qur'an makes a great contribution to the development of Muslim historiography especially during the second century of Hijra. It is from Qur'an that Muslims obtain and develop the idea of history, world, people of the past, creation and etc. Although Muslim historiography begins with the *sīrah* of the Prophet, but it is important to note that historical consciousness among the Muslims

³ "Historiography", <http://en.wikipedia.org/wiki/Historiography>, 26 January 2006.

⁴ M.G. Rasul (1968), *The Origin and Development of Muslim Historiography*, Lahore: Sh. Muhammad Ashraf, p. 4.

⁵ Sir William Muir, K.C.S.I. (1984), *The Caliphate: Its Rise Decline and Fall*, London: Darf Publisher Ltd, p. 1.

⁶ Nisar Ahmed Faruqi (1979), *op.cit.*, p. 214.

⁷ Surah al-Imrān (3): 164; Refer to Dr. Muḥammad Taqī'ud-Dīn Al-Hilālī & Dr. Muḥammad Muḥsin Khān (1417 H/1997M), *The Noble Qur'an English Translation of the meanings and commentary*, Madinah Munawwarah: King Fadh Complex For The Printing of The Holy Qur'an, p. 98.

⁸ Franz Rosenthal (1968), *A History of Muslim Historiography*, Leiden, E.J. Brill, p. 27; Franz Rosenthal (1963), *Ilm al-tārīkh 'ind al-Muslimīn*, trans. Dr. Ṣālih Aḥmad 'Ilī, Baghdād : Maktabat al-Muthanna, p. 41 .

has initiated by the advent of Islam through ideas from Qur'ān specifically with reference to the history of bygone times.

The Significance of History in Qur'ān

Apart from being a revealed book containing basic principles and injunctions of Islam⁹, the Qur'ān becomes the main source of history through stories of the people of the past such as the people of 'Ād and Thamūd, followers of Prophet Noah, Mūsā, Sodom, Israelites, stories about Prophet Muḥammad; his life and battles, Hijra (migration) and etc. In fact, the importance of history for the mankind lies in the fact that about 1000 verses in Qur'ān deal with history.¹⁰ For example, more than half of the verses in Sūrah al-Baqarah are historical verses compared to that of *mu'amalat* and *aḥkam*. Another opinion says that two-third of Qur'ānic verses possess the element of history.¹¹ Thus, if Qur'ān mentions history, it clearly shows that history is of great significance to the mankind regardless of their race, religion and place. There are two facts regarding the significance of history in life, firstly, Qur'ān talks about history and secondly, verses regarding history are of great in number in Qur'ān.

Since history is of great importance, there is a need to understand why Allah emphasizes history and narrates stories of the past in Qur'ān. Indeed, there are several purposes of historical stories in Qur'ān. Firstly, it brings mankind to the truth and conveys the warnings from the lessons of history.¹² Qur'ān says: “ *And all that We relate to you (O Muhammad) of the news of the Messengers is in order that We may make strong and firm your heart thereby. And in this (chapter of the Qur'ān) has come to*

⁹ Nisar Ahmed Faruqi (1979), *op.cit.*, p. 132.

¹⁰ Mohd. Nasir Omar (1986), *Tamadun Islam Dan Ideologi-Ideologi Masa Kini*, Selangor: Alam Makmur Sdn, Bhd, p. 40; Abdul Rahman Haji Abdullah (2000), *Wacana Falsafah Sejarah Perspektif Barat dan Timur*, Kuala Lumpur: Utusan Publications & Distributors, p. 46.

¹¹ Drs. Misri A. Muchsin, M.A. (2002), *Filsafat Sejarah dalam Islam*, Djogjakarta: Ar-Ruzz Press, p. 23.

¹² M.G. Rasul (1968), *op.cit.*, p. 1; A.A. al- Dūrī (1960), *Baḥth fī nash'at 'ilm al-Tārīkh 'ind al-'Arab*, Beirut: al-Maṭba'at al-Kāthūlīkiyah, p. 18.

you the truth, as well as an admonition and a reminder for the believers.”¹³ Allah also describes the activities of the people mentioned above in order that people at the present time could learn something from their ancestors’ experiences and take lessons (*‘ibrah*) from their misdeeds as have been described in the following Qur’ānic verses:

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولَى الْأَلْبَابِ ۗ مَا كَانَ حَدِيثًا

يُفْتَرَىٰ وَلَكِن تَصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ

شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾

“Indeed in their stories, there is a lesson for men of understanding. It (the Qur’ān) is not a forged statement but a confirmation of (Allah’s existing Books) which were before it (i.e. Taurat (Torah), the Injeel (Gospel) and other Scriptures of Allah) and a detailed explanation of everything and a guide and a mercy for the people who believe.”
(Sūrah Yusuf (12): 111)

أَوْلَمَ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن

قَبْلِهِمْ ۚ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَأَثَارُوا الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ

مِمَّا عَمَرُوهَا وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ ۗ فَمَا كَانَ اللَّهُ

لِيُظْلِمَهُمْ وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿١١٢﴾

¹³ Qur’ān, Sūrah Hūd (11): 120.

“ Do they not travel in the land, and see what was the end of those before them? They were superior to them in strength, and they tilled the earth and populated it in greater numbers than these (pagans) have done; and there came to them their Messengers with clear proofs. Surely, Allah wronged them not, but they used to wrong themselves.” (Sūrah Ar-Rūm (30):9)

قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ

الْمُكْذِبِينَ ﴿٣٧﴾ هَذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ﴿٣٨﴾

“ Many similar ways (and mishaps of life) were faced by nations (believers and disbelievers) that they have passed away before you (as you have faced in the battle of Uhud), so travel through the earth and see what was the end of those who disbelieved (in the Oneness of Allah, and disobeyed Him and His Messengers). (Sūrah al-Imrān (3): 137)

The above verses explain that Allah has sent Messengers and Qur'ān to the people of the past in order to bring them to the truth and the right path. But, they denied the teachings of the Messengers and consequently, Allah destroyed them along with their civilizations. The above verses in one hand reveal the punishments suffered by the nations who disobeyed Allah and on the other hand indicate whether the law of Allah has been implemented by those people or not. Therefore, people at present should learn and take lessons from Qur'ānic stories in order that their life and civilization will be in accordance with the law of Allah.

Secondly, the purpose of relating historical stories in Qur'ān is to confirm the truth of Islam as the religion of Allah that revealed to Prophet Muḥammad (p.b.u.h.) and the Prophets before him and the truth

of Qur'ān revealed to Prophet Muhammad (p.b.u.h.).¹⁴ Qur'ān says:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۗ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا

الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ ۗ وَمَنْ يَكْفُرْ

بِعَايَةِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩٠﴾

“ Truly, the religion with Allah is Islam. Those who were given the Scripture (Jews and Christians) did not differ except, out of mutual jealousy, after knowledge had come to them. And whoever disbelieves in the Ayāt (proofs, evidences, verses, signs, revelations, etc.) of Allah, then surely, Allah is Swift in calling to account).¹⁵

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو

الْأَلْبَابِ ﴿٢١٠﴾

" (This is) a book (the Qur'an) which We sent down to you, full of blessings, that they may ponder over its verses, and that men of understanding may remember."¹⁶

¹⁴ Mohd. Nasir Omar (1986), *Tamadun Islam Dan Ideologi-Ideologi Masa Kini*, p. 41.

¹⁵ Qur'ān, Sūrah al-Imrān (3): 19.

¹⁶ Qur'ān, Sūrah Şād (38): 29.

وَوَرَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ، وَهُدًى وَرَحْمَةً

وَأُنشُرَى لِلْمُسْلِمِينَ ﴿٨٩﴾

“And We have sent down to you the Book (the Qur 'an) as an exposition of everything, a guidance, a mercy and glad tidings for those who submitted themselves (to Allah) as Muslims.” (Surah An-Nahl (16): 89)

Thirdly, to confirm the promises of Allah for the believers and disbelievers. It is clear from Qur'ānic stories that there are two types of Allah's promises for mankind. For those who believe in Allah and His messengers and perform good deeds, heaven is the best reward. Meanwhile, for disbelievers and those who perform misdeeds, they will be placed in hell. There are a lot of stories in Qur'ān about nations in the past who suffered from their misdeeds and violations against the law of Allah. For example, the story of Fir'aun (Pharaoh) at the time of Prophet Mūsā (Moses) in Egypt, who exalted himself in the land and killed the children of Bani Israel (the sons). Due to their disobedience and violation against Allah, Fir'aun and his followers drowned in sea and their repentances were no longer useful.¹⁷ Lesson that can be taken from this story is that Allah will not accept any repentance by someone at his deathbed and he will be placed in hell. On the contrary, Allah narrates the stories about the people of the Cave (ashābul Kahf) who were rewarded with heaven due to their loyalty and obedience to Allah. This story is about seven young men who fled to a cave to avoid their disbelieving folk and that how they slept by Allah's order for more than 300 years.¹⁸ In addition to the above stories, below are some verses in Qur'ān relating to the promises of Allah to mankind that need to be taken seriously by the believers :

¹⁷ Please refer to Sūrah al-Baqarah (2): 2 and Sūrah Yūnus (10): 90-91.

¹⁸ Please refer to Sūrah Al-Kahf (18): 9-26. Muḥammad Abū Faḍl Ibrāhīm (1961), *Tārīkh al-Ṭabarī : Tārīkh al-Rusul Wa al-Mulūk*, Vol. 1, Miṣr: Dār al-Ma'ārif, pp. 5-10.

يَتَأْتِيهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿١٤﴾ وَدَاعِيًا إِلَى
اللَّهِ بِإِذْنِهِ ۖ وَسِرَاجًا مُنِيرًا ﴿١٥﴾

“ O Prophet (Muhammad صلى الله عليه وسلم), verily, We have sent you as witness, and a bearer of glad tidings, and a warner. And as one who invites to Allah (Islamic Monotheism, i.e. to worship none but Allah) by His Leave, and as a lamp spreading light (through your instructions from the Qur'an and the Sunnah-the legal ways of the Prophet ¹⁹.” (صلى الله عليه وسلم)

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا ۖ وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا
تُجْرَىٰ إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ﴿١٠﴾

“Whoever brings a good deed (Islamic Monotheism and deeds of obedience to Allah and His Messenger (صلى الله عليه وسلم) shall have ten times like the thereof to his credit, and whoever brings an evil deed (polytheism, disbelief, hypocrisy, and deeds of disobedience to Allah and His Messenger (صلى الله عليه وسلم) shall have only the recompense of the thereof, and they will not be wronged.”²⁰

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا ۖ وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا تُجْرَىٰ
الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿١١﴾

“Whoever brings good (Islamic Monotheism along with the righteous deeds), he shall have the better thereof; and whosoever brings evil (polytheism along

¹⁹ Qur'an, Sūrah Al-Aḥzāb (33): 45-46.

²⁰ Qur'an, Sūrah Al-An'ām (6): 160.

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with evil deeds), then those who do evil deeds will only
be requited for what they used to do.”²¹*

Thereby, a conclusion can be drawn from the above verses that history is an important field in human life. This is due to the fact that Qur'ān stresses the importance of history and there are numerous stories pertaining history. Through these ancient stories, Allah explains the creation of the world and mankind, the past nations and their disintegrations, the changes in history, conflicts among mankind, historical law and etc. These stories convey to a great extent the message of the Oneness of Allah and that mankind especially the believers must follow and obey His law. People at present should therefore think and take lessons from stories in Qur'ān as guides for their life in this world. With this guidance, mankind will be able to act according to the will of Allah and surely they will not go astray. The vital points are that mankind should give full obedience to Allah, perform good deeds and make effort to seek the blessings of Allah in this world and hereafter. In doing so, they must fear Allah and fulfill their duties as caliph (Khalifah) on the earth as has been mentioned in Qur'ān:

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ

وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

“O you who believe! Fear Allah and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear Allah. Verily, Allah All-Aware of what you do.”²²

²¹ Qur'ān, Sūrah Al-Qaṣaṣ (28) : 84.

²² Qur'ān, Sūrah Al-Hashr (59): 18.

Contribution of Qur'ān to the Development of Muslim Historiography During the Second Century of Hijra

The development of Muslim historiography can be seen throughout the first three centuries after Hijra. The first century witnessed the concentration of Muslim historians on the writings of *sirah* and *maghazi*²³ of Prophet Muhammad (p.b.u.h.), two most important branches of Muslim historiography. Among the prominent historians during the first century of Hijra were 'Urwah b. al-Zubair (A.H.23- 94 / A.D. 643-712),²⁴ Abān b. 'Uthmān (A.H. 20-95/ A.D. 641-713)²⁵ and Wahb b. Munabbih (A.H. 34 -114/ A.D.654-732)²⁶ While *sirah* and *maghāzī* remained the main themes of Muslim historiography in the second century of Hijra, progressions could be seen in term of scopes, ideas and themes of history with the emergence of biographical and universal historical writings. Amongst the well- known historians during this century were Muḥammad b. Muslim b. Shihāb al-Zuhri (A.H.51-124/ A.D.671-741), Muḥammad b. Ishāq (d. A.H.151./ A.D. 768), known as Ibn Ishāq, Muḥammad b. 'Umar al-Waqidi (A.H.130-207/ A.D.748-823) and 'Ali b. Muhammad al-Madā'ini (A.H. 135 - 225/ A.D. 752- 839)²⁷ The development of Muslim Historiography reached its heyday by the third century after Hijra in term of ideas, themes and methodologies. The themes of economics, politics, universal and Islamic history were used thoroughly by Muslim historians. In term of methodologies, the methods of *Tabaqāt*, *isnād*²⁸,

²³ *Maghāzī* means military expeditions of the Prophet, began in Medina in conjunction with the study of *hadīth*. Refer to A. A. Duri (1983), *The Rise of Historical Writings Among the Arabs*, trans. Lawrence I. Conrad, United Kingdom: Princeton University Press, p. 23.

²⁴ Muhd. Yusof Ibrahim & Mahayudin Haji Yahaya (1988), *Sejarawan dan Pensejarahan*, Kuala Lumpur: Dewan bahasa dan Pustaka, pp.106-119.

²⁵ Wan Yahya Wan Ahmad (1992), *Pensejarahan Awal Islam*, Kuala Lumpur: Penerbit Universiti Malaya, p. 55-56.

²⁶ D.M. Dunlop (1971), *Arab Civilization to A.D. 1500*, Great Britain: Longman, pp. 71-73.

²⁷ A.A. al- Dūri (1960), *Baḥth fī nash'at 'ilm al-Tārīkh 'ind al-'Arab*, pp. 23- 39; Wan Yahya Wan Ahmad (1992), *op.cit.*, pp. 59-68.

²⁸ *Isnād* means the chain of authorities by which a narrative can be traced to the original eye witness who narrated it. Chronology here means the writing of history around dates and years while topical method refers to the history writing based on the basis of dynasties/topics. Refer to M.G. Rasul (1968), *The Origin and Development of Muslim Historiography*, pp. 6-9.

chronology (hauḷiyyāt) and topical method (*Maudu'*) were widely used in history writings. Historical studies in the third century had led to the emergence of famous historians, to name some of them, Muḥammad b. Jarīr Abū Ja'far al-Ṭabarī (A.H. 224-310 / A.D. 839-923)²⁹, Aḥmad b. Yaḥya b. Jābir al-Balādhurī (d. A.H. 279/A.D. 893)³⁰ and Aḥmad b. Ya'qūb al-Ya'qūbī (d. A.H. 284/ A.D. 897).³¹ Among the valuable works of the third century are *Tarīkh al-Rusul wa al-Mulūk by al-Ṭabarī*, *Ansāb al-Aḥsrāf and Futūh al-Buldān by al-Balādhurī*, *Ta'rīkh al-Ya'qūbī and al-Buldān by al-Ya'qūbī*.

As mentioned before, Qur'ān provides mankind with the incentive to study history.³² Indeed, Qur'ān contributes to the development of Muslim historiography especially in the second century of Hijra through its ideas on the meaning of history, the purpose of studying history, the warnings and lessons from bygone history, the universal history and etc. which will be discussed in detail below. From the ideas of history in Qur'ān, Muslims started to write about universal history, history of Prophethood, biography of Prophets, *sīrah* and *maghāzī* in their works. These ideas contributed to the development of Muslim historiography in the second century after Hijra. The question arising here is that why Muslim historians took the ideas of history from Qur'ān just from the second century on whereas Qur'ān already existed in the first century. It is important to note that historical writings in the first century concentrated mainly on *Sīrah and maghāzī* of Prophet Muḥammad (p.b.u.h.). This effort was led by historians from the School of Medina³³ pioneered by 'Urwah b. al-Zubair. It is mentioned earlier in this article that after the death of prophet Muḥammad (p.b.u.h.), the demand for studying *sīrah* and *maghāzī* increased since the generation of Muslims (*Tābi'in*) were so interested in knowing the biographical details of the prophet, his actions, sayings and practices. Thus, the study of *sīrah* and *maghāzī* became the main branches of Muslim historiography

²⁹ Muḥammad Abū Faḍl Ibrāhīm (1961), *Tārīkh al-Ṭabarī : Tārīkh al-Rusul Wa al-Mulūk*, Vol. 2, Miṣr: Dār al-Ma'ārif, pp. 5-14.

³⁰ D.M. Dunlop (1971), *Arab Civilization to A.D. 1500*, pp. 84-86.

³¹ *Ibid.*, p. 87.

³² M.G. Rasul (1968), *op.cit.*, p. 2.

³³ The School of Medina is the first school of history which was closely linked to the efforts of 'Urwah b. al-Zubair and al-Zuhri. Refer to A. A. Duri (1983), *The Rise of Historical Writings Among the Arabs*, p. 76.

during the first century. But during the second century, the main ideas were mainly derived from Qur'ān and *Sunna* and historians began to write about the biography of the Prophet and his Companions, history of the Prophets, creation of the world, nations and *ummah* experiences, etc. in history writing. Therefore, ideas from the Qur'ān played a vital role in growth of Muslim historiography growth during the second century especially in enlarging the themes of historical writings.

Ideas in Qur'ān that Contribute to the development of Muslim Historiography during the Second Century of Hijra

1. Idea about the purpose of Studying history

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن
قَبْلِهِمْ ۚ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَأَثَارُوا الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ
مِمَّا عَمَرُوهَا وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ ۗ فَمَا كَانَ اللَّهُ
لِيُظْلِمَهُمْ وَلَٰكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٩﴾

“Do they not travel in the land, and see what was the end of those before them? They were superior to them in strength, and they tilled the earth and populated it in greater numbers than these (pagans) have done: and there came to them their Messengers with clear proofs. Surely, Allah wronged them not, but they used to wrong themselves.”³⁴

³⁴ Qur'ān, Sūrah Ar-Rūm (30):9.

وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ أُولَٰئِكَ يَئِسُوا مِن

رَحْمَتِي وَأُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٣٥﴾

“And those who disbelieve in the Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah and the meeting with Him, it is they who have no hope of My Mercy: and it is they who will have a painful torment.”³⁵

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلُ

كَانَ أَكْثَرُهُمْ مُشْرِكِينَ ﴿٣٦﴾

“ Say (O Muhammad); “ Travel in the land and see what was the end of those before you! Most of them were Mushrikūn (polytheists, idolaters, disbelievers in the Oneness of Allah).”³⁶

2. Idea about the Creation of Man

يَتَأْتِيَ النَّاسُ آتِقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِن نَفْسٍ وَاحِدَةٍ

وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۗ وَاتَّقُوا اللَّهَ

الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۗ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾

³⁵ Qur'ān, Sūrah Al-'Ankabūt (29): 23.

³⁶ Qur'ān, Sūrah Ar-Rūm (30): 42.

“ O mankind! Be dutiful to your Lord, Who created you from a single person (Adam) He created his wife (Hawwā), and from them both He created many men and women; and fear Allah through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely Allah is Ever an All-Watcher over you.”³⁷

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ

فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُنْ مِنَ السَّاجِدِينَ ﴿٣٧﴾

And surely, We created you (your father Adam) an “ and gave you shape of a human being): then We told the angels, “Prostrate yourselves to Adam”, and they prostrated themselves, except Iblīs (Satan), he refused to be one of those who prostrated themselves.”³⁸

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَلٍ مِنْ حَمَإٍ مَسْنُونٍ ﴿٣٩﴾

“ And indeed, We created man from dried (sounding) clay of altered mud.”³⁹

³⁷ Qur'ān, Sūrah An-Nisā' (4) : 1.

³⁸ Qur'ān, Sūrah Al-A'raf (7): 11.

³⁹ Qur'ān, Sūrah Al-Hijr (15): 26.

3. Idea about the Creation of Heavens and Earth

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ
عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا⁴⁰ وَلَئِنْ
قُلْتُمْ إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ
كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿٧﴾

“And He it is Who has created the heavens and earth in six days and His Throne was on the water, that He might try you, which of you is the best in deeds...”⁴⁰

الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ
أَسْتَوَىٰ عَلَى الْعَرْشِ^ط مَا لَكُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ^ع
أَفَلَا تَتَذَكَّرُونَ ﴿١١﴾

“Allah it is He Who has created the heavens and the earth, and all that is between them in six days. Then he rose over (istawā) the Throne (in a manner that suits His Majesty). You (mankind) have none, besides Him, as a Walī (protector or helper) or an intercessor. Will you not then remember (or receive admonition)?”⁴¹

⁴⁰ Qur`ān, Sūrah Hūd (11): 7; Nisar Ahmed Faruqi (1979), *Early Muslim Historiography*, p. 134.

⁴¹ Qur`ān, Sūrah As-Sajdah (32): 4.

قُلْ أَپِنُّكُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ

لَهُ أُنْدَادًا ذَٰلِكَ رَبُّ الْعَالَمِينَ ﴿١٠١﴾

" Say O Muhammad: " Do you verily disbelieve in Him Who created the earth in two days? And you set up rivals (in worship) with Him? That is the Lord of the 'Ālamīn (mankind, jinn and all that exists)."⁴²

4. Idea about Stories of the Prophets

وَكَذَٰلِكَ نَجْتَبِيكَ رَبُّكَ وَيُعَلِّمُكَ مِن تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ

نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ ءَالَ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَىٰ أَبَوَيْكَ مِن

قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ﴿١٠٢﴾

" Thus will your Lord choose you and teach you the interpretation of your dreams (and other things) and perfect His favour on you and on the offspring of Ya'qūb (Jacob), as He perfected it on your fathers, Ibrahim (Abraham) and Ishāq (Isaac) aforetime! Verily, your Lord is All-Knowing, All wise."⁴³

⁴² Qur'ān, Sūrah Fussilat (41): 9; Muḥammad Abū Faḍl Ibrāhīm (1961), *Tārīkh al-Ṭabari* : *Tārīkh al-Rusul Wa al-Mulūk*, Vol. 1, p. 22.

⁴³ Qur'ān, Sūrah Yūsūf (12): 6.

أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَقَوْمِ
إِبْرَاهِيمَ وَأَصْحَابِ مَدْيَنَ وَالْمُؤْتَفِكَاتِ أَتَتْهُمُ رُسُلُهُمْ
بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ
يَظْلِمُونَ ﴿٧٠﴾

"Has not the story reached them of those before them? The people of Nūh (Noah), 'Ād, and Thamūd, the people of Ibrāhīm (Abraham), the dwellers of Madyan and the cities overthrown (i.e. the people to Whom Lūt(Lot) preached); to them came their Messengers with clear proofs. So, it was not Allah Who wronged them, but they used to wrong themselves."⁴⁴

إِذْ قَالَتِ الْمَلَأِكَةُ يَمْرِيْمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ
الْمَسِيْحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنْ
الْمُقَرَّبِينَ ﴿١٩٦﴾

"(Remember) when the angels said: "O Maryam (Mary)! Verily, Allah gives you the glad tidings of a word ["Be! – and he was! i.e. 'Īsā (Jesus) the son of Maryam] from Him, his name will be the Messiah 'Īsā, the son of Maryam, held in honour in this world and in the Hereafter, and will be one of those who are near to Allah."⁴⁵

⁴⁴ Qur 'ān, Sūrah Al-Taubah (9): 70.

⁴⁵ Qu 'rān, Sūrah Al-Imrān (3): 45.

5. Idea about Universal history

وَقَضَيْنَا إِلَىٰ بَنِي إِسْرَائِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ
مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا ﴿٤﴾ فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا
بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولَىٰ بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ
الدِّيَارِ وَكَانَ وَعْدًا مَّفْعُولًا ﴿٥﴾

" And We decreed for the Children of Israel in the Scripture, indeed you would do mischief in land twice and you will become tyrants and extremely arrogant! (4) So, when the promise came for the first of the two, We sent against you slaves of Ours given to terrible warfare. They entered the very innermost parts of your homes. And it was a promise (completely) fulfilled."⁴⁶

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصْرَىٰ عَلَىٰ شَيْءٍ وَقَالَتِ النَّصْرَىٰ
لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ ۗ كَذَلِكَ قَالَ
الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ ۗ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ
فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١١٣﴾

" The Jews said that the Christians follow nothing (i.e. are not on the right religion); and the Christians said that the Jews follow nothing (i.e. are not on the right religion); though they both recite the Scripture. Like unto their word, said (the pagans) who know not. Allâh will judge between them on the Day of Resurrection about that wherein they have been differing."⁴⁷

⁴⁶ Qur'ân, Sūrah al-Isrâ' (17): 4-5.

⁴⁷ Qur'ân, Sūrah al-Baqarah (2): 113.

غُلِبَتِ الرُّومُ ﴿٢﴾ فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلِبِهِمْ

سَيَغْلِبُونَ ﴿٣﴾

“The Romans have been defeated. (2) In the nearer land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious. “ 48

6. Idea about the past Nations

فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ
مِنَّا قُوَّةً أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً

وَكَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿١٥﴾

“As for ‘Ad, they were arrogant in the land without right, and they said: “Who is mightier than us in strength?” See they not that Allāh, Who created them was mightier in strength than them. And they used to deny Our Ayât (proofs, evidences, verses, lessons, revelations)!”⁴⁹

⁴⁸ Qur'ān, Sūrah al- Rūm (30): 2-3.

⁴⁹ Qur'ān, Sūrah Fussilat (41): 15.

وَالِى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَاقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ
مِنَ إِلَهِ غَيْرُهُ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِّن رَّبِّكُمْ هَذِهِ نَاقَةُ اللَّهِ
لَكُمْ آيَةٌ فَذُرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمَسُّوهَا بِسُوءٍ
فَيَأْخُذَكُمْ عَذَابٌ أَلِيمٌ ﴿٧٣﴾

" And to Thamûd (people, We sent) their brother Sâlih (Saleh). He said: "O my people! Worship Allâh! You have no other Ilâh (God) but Him. (Lâ ilâha ill-allâh: none has the right to be worshipped but Allâh). Indeed there has come to you a clear sign (the miracle of the coming out of a huge she-camel from the midst of a rock) from your Lord. This she-camel of Allâh is a sign unto you; so you leave her to graze in Allâh's earth, and touch her not with harm, lest a painful torment should seize you." ⁵⁰

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ
إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ
حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا
مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ ﴿٨٣﴾

⁵⁰ Qur'ân, Sūrah Al- A'râf (7): 73.

⁵¹ Qur'ân, Sūrah al-Baqarah (2): 83.

“ And (remember) when We took a covenant from the Children of Israel, (saying): Worship none but Allah (Alone) and be dutiful and good to parents, and to kindred, and to orphans and Al-Masākīn [] (the poor), and speak good to people [i.e. enjoin righteousness and forbid evil, and say the truth about Muhammad Peace be upon him], and perform As-Salāt (Iqāmat-as-Salāt), and give Zakāt. Then you slid back, except a few of you, while you are backsliders.”⁵¹

7. Idea about Biographies

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَمًا زَكِيًّا ﴿١٩﴾ قَالَتْ
أَنَّى يَكُونُ لِي غُلَمٌ وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا ﴿٢٠﴾

“ (The angel) said: “I am only a messenger from your Lord, (to announce) to you the gift of a righteous son.” (19) She said: “How can I have a son, when no man has touched me, nor am I unchaste?”⁵²

﴿ لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ ءَايَاتٍ لِّلسَّالِئِينَ ﴾ ﴿٧﴾ إِذْ قَالُوا
لِيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِنَّا وَنَحْنُ عُصْبَةٌ إِنَّ أَبَانَا لَفِي
ضَلَالٍ مُّبِينٍ ﴿٨﴾

“ When they said: “Truly, Yūsuf (Joseph) and his brother

⁵² Qur'ān, Sūrah Maryam (19): 19-20.

⁵³ Qur'ān, Sūrah Yūsuf (12): 8-9.

(Benjamin) are dearer to our father than we, but we are a strong group. Really, our father is in a plain error. (8) "Kill Yūsuf (Joseph) or cast him out to some (other) land, so that the favour of your father may be given to you alone, and after that you will be righteous folk (by intending repentance before committing the sin)." (9) ⁵³

أَنْ أَقْدِفِيهِ فِي التَّابُوتِ فَأَقْدِفِيهِ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ
يَأْخُذْهُ عَدُوٌّ لِي وَعَدُوٌّ لَهُ^{٥٣} وَالْقَيْتُ عَلَيْكَ مَحَبَّةٌ مِنِّي وَلِتُصْنَعَ
عَلَى عَيْنِي ﴿٣٩﴾

"Saying: 'Put him (the child) into the Tabūt (a box or a case or a chest) and put it into the river (Nile), then the river shall cast it up on the bank, and there, an enemy of Mine and an enemy of his shall take him.' And I endued you with love from Me, in order that you may be brought up under My Eye, (39)" ⁵⁴

8. Idea about Prophet Muḥammad (p.b.u.h.)'s *Sīrah*

مُحَمَّدٌ رَسُولُ اللَّهِ^{٥٤} وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ
بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا^{٥٥}
سِيمَاهُمْ فِي وُجُوهِهِمْ مِّنْ أَثَرِ السُّجُودِ ... ﴿٤٨﴾

"Muhammad (SAW) is the Messenger of Allāh, And those

⁵⁴ Qur'ān, Sūrah Ṭāhā (20): 39.

⁵⁵ Qur'ān, Sūrah Al-Faṭḥ (48): 29.

who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allāh and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers)."⁵⁵

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ الَّذِي
يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ ﴿١٧﴾

" And indeed We know that they (polytheists and pagans) say: "It is only a human being who teaches him (Muhammad SAW)." The tongue of the man they refer to is foreign, while this (the Qur'ān) is a clear Arabic tongue. (103)"⁵⁶

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴿١٨﴾

" And verily, you (O Muhammad SAW) are on an exalted (standard of) character."

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ اللَّهِ وَخَاتَمَ

النَّبِيِّنَّ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿١٩﴾

" Muhammad (SAW) is not the father of any of your men,

⁵⁶ Qur'ān, Sūrah An-Nahl (16): 103.

⁵⁷ Qur'ān, Surah Al-Ahzāb (33): 40.

but he is the Messenger of Allāh and the last (end) of the Prophets[.]. And Allāh is Ever All-Aware of everything.”⁵⁷

9. Idea about Prophet Muḥammad (p.b.u.h.)’s *Maghāzī*

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾

“And Allāh has already made you victorious at Badr, when you were a weak little force. So fear Allāh much that you may be grateful.”⁵⁸

إِذْ تَصْعَدُونَ وَلَا تَلُودُونَ عَلَىٰ أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ
فِي أُخْرَانِكُمْ فَأَتَيْتَكُمُ غَمًّا بَعْدَ بَعْثٍ لِكَيْلًا تَحْزَنُوا عَلَىٰ مَا
فَاتَكُمْ وَلَا مَا أَصَابَكُمْ ۗ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٢٤﴾

“ (And remember) when you ran away (dreadfully) without even casting a side glance at anyone, and the Messenger (Muhammad SAW) was in your rear calling you back. There did Allāh give you one distress after another by way of requital to teach you not to grieve for that which had escaped you, nor for that which had befallen you. And Allāh is Well-Aware of all that you do.”⁵⁹

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ
فَأَرْسَلْنَا عَلَيْهِم رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا ۗ وَكَانَ اللَّهُ بِمَا
تَعْمَلُونَ بَصِيرًا ﴿١٢٥﴾

“O you who believe! Remember Allāh’s Favour to you, when there came against you hosts, and We sent against

⁵⁸ Qu’rān, Sūrah Al-Imrān (3):123.

⁵⁹ Qu’rān, Sūrah Al-Imrān (3): 153.

*them a wind and forces that you saw not [i.e. troops of
angels during the battle of Al-Ahzāb (the Confederates)].
And Allāh is Ever All-Seer of what you do.*"⁶⁰

وَمِنْهُمْ مَّنْ يَقُولُ أُنذِرْنِي وَلَا تَفْتِنِي ۗ أَلَا فِي الْفِتْنَةِ سَقَطُوا ۗ

وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ ﴿٥١﴾

*"And among them is he who says: "Grant me leave (to be
exempted from Jihād) and put me not into trial." Surely,
they have fallen into trial. And verily, Hell is surrounding
the disbelievers."*⁶¹

Conclusion

Qur'ān as the main source of Muslim historiography not only indicates the significance of history but also plays a vital role in the development of Muslim historiography during the second century of Hijra. Qur'ān contains stories of the past people and the main purpose of studying these stories is to bring mankind to the truth and to convey the warnings from the lessons of history. The ideas of history in Qur'ān such as the creation of the earth and man, the stories of the Prophets, *sīrah* and *maghāzī* and etc. had encouraged the Muslim historians in the second century of Hijra to write about those topics especially pertaining *sīrah* and *maghāzī*. Among the famous *sīrah* and *maghāzī* writers were Shuraḥbil b. Sa'd (d. A.H. 123 / A.D. 740), Muḥammad b. Muslim b. Shihāb al-Zuhrī (A.H.51-124/ A.D.671-741), Muḥammad b. Ishāq (d. A.H.151./ A.D. 768), Mūsā b. 'Uqbah b. Abī 'Ayyash (d. A.H. 141/ A.D. 758), and 'Alī b. Muhammad al-Madā'ini (A.H. 135 - 225/ A.D. 752- 839). Among the precious works written by those historians were *Kitab al-Maghāzī*, *Sīrah al-Nabi*, *al-Mukhtaṣar*, *Qiṣaṣ al-Anbiyā'*, *Sīrah Mu'āwiyah wa Bani Umayyah*, *Kitāb al-Tārīkh*, *Kitāb al-Futūḥ al-Kabīrwa al-Riddah*, *Sīrah Ibn Ishāq* and *Ta'rīkh al-Khulafā'*. The ideas of history in Qur'ān were later used by

⁶⁰ Qur'ān, Sūrah Al-Ahzāb (33): 9.

⁶¹ Qur'ān, Sūrah Al-Tawba (9): 49.

the great historians in the third century and it is in this century that the historical studies reached their zenith. It can be inferred that the incentive and the encouragement given by Qur'ān has led to the development of Muslim historiography starting from the second century till the third century of Hijra.