

THE INTEGRATION-INTERCONNECTION OF SCIENCES IN EARLY ISLAMIC HISTORIOGRAPHY: A STUDY ON *TĀRĪKH AL-RUSUL WA AL-MULŪK* BY AL-ṬABARĪ

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Abstract: This article examines the integration-interconnection of sciences in *Tārīkh al-Rusul wa al-Mulūk*. It argues that the integration-interconnection has been an integral part of early Islamic historiographical works. Hence there were no historical problems related to the integration-interconnection in the treasures of Islamic sciences. This research employs the integration-interconnection and the functional theory as a conceptual framework. This research also uses the historical method, comprising heuristic, data verification, interpretation, and historiography. To further examine the issues, it also employs the intertextual approach. The results of this study showed that the integration interconnection in *Tārīkh al-Ṭabarī* is correlated to scientific and methodological aspects. The scientific element referred to here is the coherence and interrelation among the subjects of history, literature, *ʿUlūm al-Qurʾān*, and *ʿUlūm al-Ḥadīth* in *Tārīkh al-Ṭabarī*. At the same time, the methodological aspect referred to the meaning, function and implication of the integration-interconnection, either in the study of Islamic history or Islam in general.

Keywords: Integration-interconnection; *Tārīkh al-Ṭabarī*; Islamic sciences.

Introduction

Integration-interconnection became one of the topics widely discussed in the realm of the Islamic studies in the early decades of

the 21st century. Even with many studies on it, it seems that it has become something new in modern sciences. Moreover, most of the recent studies have not explored the works of early Islamic scholars. As a consequence, there was a disconnection in the historical chain in reviewing the study. In addition, there is still a dichotomy in the study of Islamic sciences and general sciences, or between science and religion.¹ In fact, *Tāriḫ al-Rusul wa al-Mulūk* written by al-Ṭabarī has witnessed that there is integration-interconnection between sciences and religion. In this term, this article argues that al-Ṭabarī has greatly contributed to promote the integration-interconnection of sciences, hence the dichotomy between science and religion become disputable.

Tensions between religion and science occurred both in Western (European) and Islamic civilization led to the dichotomy of religious and general sciences. During the European medieval period, the church authorities negated various scientific findings that were not in accordance with the church dogma. One can argue that Galileo Galilei became a victim of this tension. This phenomenon continued after the renaissance in Europe with the emergence of secularism, in which the church was limited within the scope of religious and spiritual authority, without interfering in worldly affairs, including science.²

Similar issues occurred in their Islamic counterparts in the Middle Ages when Muslims began to abandon the study of philosophy and science and to prioritize the aspects of religious rituals and Sufism practices. It arguably caused them to be left behind and retarded in science, and to bequeath the dichotomy of religion and science in the Modern Ages. They assumed that both are different entities and difficult to unite.³

Nevertheless, the integration-interconnection has actually existed in the treasure of Islamic sciences since the beginning of their development in early Islam. One of the works that specifically has a close relationship with integration-interconnection is *Tāriḫ al-Rusul wa al-Mulūk wa Khabarihim wa Man Kāna fi*

¹ Mulyadi Kartanegara, *Integrasi Ilmu* (Bandung: Arasy, 2005), 22.

² Syed Muhammad Naquib Al-Attas, *Islam and Secularism* (Kuala Lumpur: ISTAC, 1993), 2.

³ Abdul Muhaya, "Unity of Science According to Al-Ghazali," *Walisono: Jurnal Penelitian Sosial Keagamaan*, Vol. 23, No. 2 (December 27, 2015), 317.

Zamān kull Wāḥid minhum (the history of the apostles, caliphs and their news and those living in the same era),⁴ well-known as *Tārīkh al-Ṭabarī*.

Tārīkh al-Ṭabarī is an Islamic historiographical work written by Muḥammad b. Jarīr al-Ṭabarī, a historian of early Islam who lived during the ‘Abbāsīd Era (224-310/839-923). Muḥammad b. Jarīr b. Yazīd b. Kathīr b. Ghālib was born in Amol, Tabaristan in 224/225.⁵ Al-Ṭabarī who also known from his *kunyah*, Abū Ja‘far, is a polymath. He is most acknowledged from his work on Qur’ānic commentary (*tafsīr*) and historiography. However, as a *mufasssīr*, he also mastered many different fields in the sphere of Islamic sciences as reflected in his works. For that reason, he is also famous as a *faqīh*, *muḥaddith* and other titles.⁶

As seen in the scope of the study, *Tārīkh al-Ṭabarī* is a work of world history. The discussion presented compress the creation of the universe, of Adam and Eve, the history of various peoples (nations) in various regions and countries, the previous prophets and apostles, the Pre-Islamic period, the early period of Islam until the end of his life in the ‘Abbāsīd era, more precisely until 302/915 in the reign of Caliph al-Muqtadir Billāh (295-317/908-930).

The interesting part of this work is that though *Tārīkh al-Ṭabarī* is a historical work, the discussion presented in the book also involved many different early Islamic sciences. For some degree, the work also contained ‘*Ulūm al-Qur’ān*, involving Qur’ān and the science of *Tafsīr*, and ‘*Ulūm al-Ḥadīth*, particularly in how he employed the narration of *ḥadīth* or *sanad al-ḥadīth*. Moreover, the book also contains Arabic literature, including poetries, correspondences and speeches, as part of the study presented.

The involvement of those sciences proved that the integration-interconnection had existed in early Islamic historiographical works. However, more in-depth study is needed to prove that the integration-interconnection of science epistemologically is not a

⁴ Yāqūt al-Ḥamawī, *Mu‘jam al-Udabā’*: *Irshād al-Arib Ilā Ma‘rifati al-Adīb*, Vol. 18 (Beirut: Dār al-Gharb al-Islāmī, 1993), 2456.

⁵ Muḥammad b. Aḥmad b. ‘Uthmān al-Dhahabī, *Siyar A‘lām al-Nubalā’*, Vol. 14 (Beirut: Mu‘assasat al-Risālah, 1983), 256; Ibn Kathīr, *al-Bidāyah wa al-Nihāyah* (Giza: Dār Ḥijr, 1997), 846; Ibn Nadīm, *al-Fihrist* (N.p: n.p., 1971), 291.

⁶ Ibn Kathīr, *al-Bidāyah wa al-Nihāyah*, 847.

problem in Islamic history, instead it has become a typical characteristics in the treasures of Islamic science.

Generally, the study on integration-interconnection can be mapped into three categories. The first group emphasizes on the significance of unity between religion and sciences. This group employed a contextual-philosophical approach based on the spirit of Islamic teachings and the demands of contemporary reality as it has been done by Amin Abdullah.⁷ The second group asserts the science unification by making Islam and classical Islamic civilization as the basis of perspective as conducted by Mulyadi Kartanegara.⁸ The third group focused on the study of integration-interconnection in relation to the problems faced in certain scientific fields. They employed integration-interconnection paradigm to try solving the problem analyzed. The implementation of the Islamic economic system to cope with the real socio-economic issues in society might be the suitable example.⁹

This research belongs to the second group. However, it attempts to fill the void by studying the integration-interconnection of science in early Islamic historiographical works through *Tāriḫ al-Rusul wa al-Mulūk*¹⁰ which is also known as *Tāriḫ al-Umam wa al-Mulūk*,¹¹ *al-Tāriḫ al-Kabīr*, or *Tāriḫ al-Ṭabarī*¹² and many other names for the work.¹³

⁷ M. Amin Abdullah, "Religion, Science, and Culture: An Integrated, Interconnected Paradigm of Science," *Al-Jami'ah: Journal of Islamic Studies*, Vol. 52, No. 1 (June 8, 2014), 181.

⁸ Kartanegara, *Integrasi Ilmu*, 22.

⁹ Muhammad Rahman Bayumi and Rizal Alfīt Jaya, "Building Integration and Interconnection in Islamic Economic System to Create Islamic Solutions in Solving Social Problems," *Share: Jurnal Ekonomi dan Keuangan Islam*, Vol. 7, No. 1 (June 30, 2018), 59-80.

¹⁰ Muhammad b. Jarīr al-Ṭabarī, *Tāriḫ al-Rusul wa al-Mulūk*, Second Edition, Vol. 1 (Cairo: Dār al-Ma'ārif, n.d.), 21.

¹¹ Al-Khaṭīb al-Baghdādī, *Tāriḫ Madīnat al-Salām wa Akhbār Muḥaddithibā wa Dhīkar Quṭṭānīh al-'Ulamā' Min Ghayr Ahlīh wa Warīdih*, Vol. 2 (Beirut: Dār al-Gharb al-Islāmī, 2001), 163; Ḥajī Khalīfah, *Kashf al-Dhunūn* (N.p: n.p., n.d.), 297.

¹² Ibn al-Athīr, *al-Kāmil fī al-Tāriḫ*, Vol. 1, (N.p: n.p., n.d.), 3.

¹³ Al-Mas'ūdī, *Murīj al-Dhabab wa Madā'in al-Jawhar*, Fifth Edition, Vol. 1 (Beirut: Dār al-Fikr, n.d.), 15; Ibn Nadīm, *al-Fihrist*, 291; Ibn al-Athīr, *al-Kāmil fī al-Tāriḫ*, Vol. 8 (Beirut: Dār Ṣādir, n.d.), 130; Ibn Khallikān, *Wafayāt al-A'yan*, Vol. 4 (Beirut: Dār al-Thaqāfah, 1971), 8; Abū al-Fidā', *al-Mukhtaṣar fī Tāriḫ al-Bashar*, Vol. 1 (Beirut: Dār al-Ma'rīfah, n.d.), 71.

The integration means to unify or to become one of two or more distinct entities, while the interconnection means to be related to each other. In the academic-scientific realm, the term integration as stated by Kartanegara is the unification of religious and general sciences.¹⁴

The development of the idea of integration-interconnection is closely related to the fact that the dichotomy still existed, both normatively-conceptually and socially-empirically. Normatively-conceptually, the dichotomy appears in the scientific discourse between religion and science, manifested in the conflicting relationship between the two as stated by Ian G. Barbour.¹⁵ Meanwhile, Abdullah did the elaboration of it empirically-socially in his study on four cases that emerged in Indonesia between 2012 and 2013.¹⁶

In this relation, integration-interconnection becomes a scientific effort to unify and reconnect between religion and science synergistically, so that a non-dichotomous paradigm is developed between the two. On the other hand, the study of integration-interconnection is also used as an alternative solution to connect the scientific tradition with contemporary problems.¹⁷

As part of the historical science, historiography examines historical works as an object of study with the aim of knowing the growth, development, and decline in historical writing or the history of historical writing, both in concept and thought.¹⁸ Thus, Islamic historiography is part of Islamic history which studies the Islamic historical works to understand the developments, progress and setbacks in historical writing or the history of historical writing. Be it in classical, medieval or in modern times. Being in

¹⁴ Kartanegara, *Integrasi Ilmu*, 22.

¹⁵ Ian G. Barbour, *When Science Meets Religion* (New York: Harper Collins, 2000), available at <https://www.harpercollins.com/products/when-science-meets-religion-ian-g-barbour>; accessed on January 24, 2022.

¹⁶ Abdullah, "Religion, Science, and Culture," 176-180.

¹⁷ Bayumi and Jaya, "Building Integration and Interconnection in Islamic Economic System to Create Islamic Solutions in Solving Social Problems," 59.

¹⁸ Franz Rosenthal, *A History of Muslim Historiography* (Leiden: Brill, 1968), 3, available at <https://brill.com/view/title/1927>; accessed on January 25, 2022.

the time span of 622 to 1258, *Tārīkh al-Ṭabarī* can be classified to the classical Islamic historiography group.¹⁹

The involvement of other sciences, other than history, in its study makes *Tārīkh al-Ṭabarī* as a classical Islamic historiographical work has some quality of integration-interconnection of science, particularly in the fields of religious and humanities.²⁰ However, previous studies on the work are limited to following three aspects; historical, methodological, and substantial aspects relating to certain themes.

Focusing on historical aspect, Chase Robinson examined *Tārīkh al-Ṭabarī* as a source that greatly contributed to al-Azdī's *Tārīkh al-Manṣil* in which the sources of narration were quoted from al-Ṭabarī's work.²¹ Similar to that, Muhidin Mulalic studied the historical concept according to al-Ṭabarī,²² Ulrika Mårtensson focused on the discourse and analysis of *Tārīkh al-Ṭabarī*,²³ Mohammad Luqman on the analysis of the Arab historians in early Islamic era (Ibn Ishāq, al-Ṭabarī and al-Balādhurī),²⁴ and Abdelkader Tayob on the political and moral character of the companions of the Prophet Muḥammad in al-Ṭabarī's *Tārīkh*.²⁵

¹⁹ Nurul Hak, "Classical Islamic Historiography in Early Moslem and Orientalist Historiographical Works," *Sunan Kalijaga: International Journal of Islamic Civilization*, Vol. 3, No. 2 (September 20, 2020), 217–218.

²⁰ Agzamova Muhabbat Mirtoxirovna, "The Scientific Legacy of Abū Ja'far Muḥammad b. Jarīr b. Yazīd b. Kathīr b. Ghālīb al-Ṭabarī and The Important of Tārīkh al-Rusul Val-Mulūk," *Journal of Critical Reviews*, Vol. 7, No. 5 (2020), 923–925.

²¹ Chase F. Robinson, "A Local Historian's Debt to al-Ṭabarī: The Case of al-Azdī's 'Ta'rikh al-Mawṣil,'" *Journal of the American Oriental Society*, Vol. 126, No. 4 (2006), 521–535.

²² Muhidin Mulalic, "al-Ṭabarī: The Conception of History," *Afkar-Jurnal Akidah & Pemikiran Islam*, Vol. 4, No. 1 (August 31, 2003), 183–202.

²³ Ulrika Mårtensson, "Discourse and Historical Analysis: The Case of al-Ṭabarī's History of the Messengers and the Kings," *Journal of Islamic Studies*, Vol. 16, No. 3 (September 1, 2005), 287–331.

²⁴ Mohammad Luqman, "An Analysis of The Earliest Arab Historical Writers (Ibn Ishāq, al-Ṭabarī and al-Balādhurī)" (Ph.D. Dissertation--University of Glasgow, 1981), available at <https://eleanor.lib.gla.ac.uk/record=b1629304>; accessed on January 25, 2022.

²⁵ Abdelkader I. Tayob, "Ṭabarī on the Companions of the Prophet: Moral and Political Contours in Islamic Historical Writing," *Journal of the American Oriental Society*, Vol. 119, No. 2 (1999), 203–210.

Another group focused on the methodological aspects. Azhar Luthfurrahman Aftad on the comparison of the Methodology of al-Ṭabarī and al-Mas'ūdī, Ghaydā and Munīrah on the methodology of al-Ṭabarī in historical writing of the early 'Abbāsīd empire.²⁶ Focusing on same aspect, Marianna Klar compared between al-Ṭabarī's methodological strategies in his *Tārīkh* and *Tafsīr*.²⁷

Having said that, this research will generate fresh insight into integration-interconnection of historical sciences and other sciences in *Tārīkh al-Ṭabarī*. Historical method employed in this research comprises four steps; heuristics, sources verification (internal and external criticism), interpretation and historiography.²⁸ In heuristics, al-Ṭabarī's *Tārīkh* is examined as the primary source. In addition, we also employed other related literature as secondary sources, including manuscripts, books, scientific articles and other works.

Regarding the primary sources, source verification was carried out through internal and external criticism. Internal criticism was done by observing and selecting the original manuscript of *Tārīkh al-Ṭabarī*. In that case, the one with the introduction from the commentator, Muḥammad Abū al-Faḍl Ibrāhīm, is seen as an authentic work. Meanwhile, external criticism was carried out by concerning and observing the external aspects of the text, such as paper, ink and so on. As can be seen in his introduction of the work, Abū al-Faḍl had already done these inquiries. Interpretation was done through reviewing sources and data to find the implied meanings in the text related to integration-interconnection in which furthermore we explained the implication of it. Meanwhile,

²⁶ Ghaydā K. Kātibī, "Manhaj al-Ṭabarī al-Muarrikh Fī al-Kitābah 'an al-Fatrah al-'Abbāsiyyah al-Ūlā (132 H/749M-170H/786M)," *Dirāsāt al-'Ulūm al-Insāniyah wa al-Ijtīmā'iyah*, Vol. 36 (2009), 853-857; Munīrah 'Abd Ḥasan, "Manhaj al-Imām al-Ṭabarī fī Kitābat Tārīkh al-Rusul wa al-Mulūk li al-Fatrah 132-170 H./749-786 M," *Majallah al-Tarbiyah wa al-Ilmiyah Kulliyat al-Tarbiyah al-Jami'ah al-'Iraqiyah*, Vol. 2, No. 10 (2017), 51-64.

²⁷ Marianna Klar, "Between 'History' and 'Tafsīr': Notes on al-Ṭabarī's Methodological Strategies," *Journal of Qur'anic Studies*, Vol. 18, No. 2 (2016), 89.

²⁸ Gilbert J. Garraghan and Jean Delanglez, *A Guide to Historical Method* (New York: Fordham University Press, 1957), 34.

historiography is the final stage to write the descriptive-analytical research results.

Integration-Interconnection of History, *‘Ulūm al-Qur’ān*, *‘Ulūm al-Ḥadīth*, and Arabic Literature in *Tārīkh al-Ṭabarī*

Based on the analysis conducted, this research presents three important findings. Firstly, the integration-interconnection in *Tārīkh al-Ṭabarī* involves four subjects of sciences; history as the core discipline, *‘Ulūm al-Qur’ān*,²⁹ *‘Ulūm al-Ḥadīth*, and Arabic literature. These four disciplines can be simplified into two groups; Islamic sciences, namely the *‘Ulūm al-Qur’ān*, *‘Ulūm al-Ḥadīth*, and the general sciences, namely history and literature.

Secondly, the integration-interconnection established in *Tārīkh al-Ṭabarī* emphasized not only on the relationship between the four scientific disciplines mentioned, but also on the integration of the meaning and the function contained. Likewise, it also affirmed the scientific and methodological implications of it on the study of Islamic history in particular and Islamic studies in general.

Thirdly, the integration-interconnection in *Tārīkh al-Ṭabarī* was determined by five characteristics; First, the wide scope of the study, thus involving other related sciences. Second, epistemologically, in the Islamic scientific tradition, Islamic history comes from the science of Ḥadīth (prophetic traditions), especially transmission of Ḥadīth. Therefore, discussion on Islamic history always involves Ḥadīth and is directly related to it. It employs the Ḥadīth’s transmission reports based on the chain authorities. This traditional approach is unique, even there is no Greece or Rome historian comparable to this method.³⁰ Third, the themes discussed in *Tārīkh al-Ṭabarī* are also directly related to the verses of the Qur’ān, Ḥadīth, and Arabic literature. The literature in question includes poetries, correspondences, and rhetorical speeches. Fourth, one of the central themes in *Tārīkh al-Ṭabarī*, namely the theme of Muḥammad’s prophethood, contains the discussion about the emergence of the Qur’ān as a revelation from God. As

²⁹ ‘Alī Bakr Ḥasan, *al-Ṭabarī wa Manbajuh fi al-Tārīkh* (Kairo: Dār Gharīb, 2003), 79.

³⁰ Arnaldo Momigliano, “Tradition and the Classical Historian,” *History and Theory*, Vol. 11, No. 3 (1972), 279-293.

Muḥammad had become a prophet, this period also marked the development of the prophetic tradition. Therefore this particular theme is directly and closely related to both. This characteristic might also explain why most researchers presume that al-Ṭabarī handles historical events mainly from religious and moral views and does not deliver historical analysis.³¹ Fifth, each of the historical material, be it in the subject of *‘ulūm al-Qur’ān*, *‘ulūm al-Ḥadīth*, or Arabic literature, has a systemic interconnection, unification and integration.

These findings are also supported by the fact that al-Ṭabarī himself is also considered one of the foremost commentators of the Qur’ān (*mufasssīr*). Having said that, the Qur’ānic commentary involves many aspects of *‘ulūm al-Qur’ān* and *‘ulūm al-Ḥadīth*. At some point, al-Ṭabarī established his own system for selecting prophetic traditions (*al-Ḥadīth*). Nabīlah b. Zayn b. Sa’d al-Ḥalībāh wrote a dissertation on this topic titled *Manhaj al-Imām b. Jarīr al-Ṭabarī fī Naqd al-Aḥādīth*.³²

The Realm of Integration-Interconnection of History and ‘Ulūm al-Qur’ān

The integration-interconnection’s realm of history and *‘Ulūm al-Qur’ān* can be observed in the *Tārīkh al-Ṭabarī* on four themes: the creation of the universe; the age of apostles and earlier people; pre-Islamic history and before the prophethood; and the age of Muḥammad’s prophethood.

The theme of creation of the universe also contains the discussion around the creation of Adam as the first human and Jin as the ancestor of Devils and Satans.³³ The theme also covers the debate on the time of the first creation, the creation of the *qalam*, the heaven, the earth, the day, the night, the sun, the moon, Satan and his kingdom, Adam and the length of his stay in heaven, and

³¹ Ulrika Mårtensson, “‘It’s the Economy, Stupid’: al-Ṭabarī’s Analysis of the Free Rider Problem in the ‘Abbāsīd Caliphate,” *Journal of the Economic and Social History of the Orient*, Vol. 54, No. 2 (2011), 204.

³² Nabīlah b. Zayn b. Sa’d al-Ḥalībāh, *Manhaj al-Imām b. Jarīr al-Ṭabarī fī Naqd al-Aḥādīth* (Riyadh: Dār al-Ma’tḥūr, 2014).

³³ Al-‘Ankabūt [29]: 51.

on how he and Eve were sent to the earth, including the debate on where they landed for the first time.³⁴

Both history of the apostles and the former peoples are closely related, hence considered as one theme. The theme of the history of the apostles in *Tārīkh al-Ṭabarī* has a close association with the same topic mentioned in the Qurʾān, although not all of 25 apostles become the part of the materials.³⁵ In narrating the apostles, genealogical lineage became one of the items that come to al-Ṭabarī's attention. It also explained the relationship between one apostle to another genealogically. However, al-Ṭabarī gave more details on the lineage of the Prophet Muḥammad compared to the others.³⁶ Meanwhile the history of the former people (nations) comprises the discussion around ʿĀd people, Thamūd, Banī Isrāʾīl, Qārūn in the age of Moses, the ruling kings in the age of the apostles such as Moses and Khidr, King Nimrod, Pharaoh, *Aṣḥāb al-Kahf*, and others.³⁷ In case of *Aṣḥāb al-Kahf* story, al-Ṭabarī interpreted the word "*al-raqīm*" from "*anna aṣḥāb al-kahf wa al-raqīm*" as their handbook.³⁸

As for the third and the fourth themes, the Pre-Islamic and prophetic era, al-Ṭabarī presented the discussions around Abraha's attack on Mecca, the dredging of the Zamzam well in the era of ʿAbd al-Muṭṭalib, the birth of the Prophet Muḥammad until he received his first revelation in the Hira cave. He also discussed the first revelation from God, al-ʿAlaq [96],³⁹ and other early prophethood events, the revelation of early verses of the Qurʾān, such as al-Duḥā [93], al-Muddaththir [74], and al-Muzzammil [73]. Al-Ṭabarī also featured the study on many events in Medina, including the battles of the Prophet, especially those mentioned in the

³⁴ Al-Ṭabarī, *Tārīkh al-Rusul wa al-Mulūk*, 1: 9-150.

³⁵ Ibid.

³⁶ Muḥammad b. Jarīr al-Ṭabarī, *Tārīkh al-Rusul wa al-Mulūk*, Second Edition, Vol. 2 (Cairo: Dār al-Maʿārif, n.d.), 239-276.

³⁷ Ibid., 184-199.

³⁸ Ibid., 5.

³⁹ Ibid., 298-299. On page 299, a number of verses and different *sūrah* are mentioned but they are still related to the beginning of the mission of the Prophet Muḥammad as an apostle. It mentions al-Qalam [68]: 1-3, al-Muddaththir [74]: 1-2, and al-Duḥā [93]: 1-2.

Qur’ān, such as the Battle of Badr,⁴⁰ Banī Qaynuqa,⁴¹ Uhūd,⁴² Khandaq (Aḥzāb), Banī Qurayẓah, Ḥunayn, and of Tabuk.⁴³

Table 1. Integration-Interconnection of History and ‘*Ulūm al-Qur’ān* in *Tārīkh al-Ṭabarī*

No	Theme of Integration-Interconnection	Form of Integration-Interconnection	Example of Integration-Interconnection	Remark
1	The creation of universe	Quotes from the Qur’ān about the creation of the universe and its explanation	The creation of the sky, the earth, the sun, the moon, the stars, the day and the night	Related to the interpretation and the <i>asbāb al-nuẓūl</i> (stories behind the revelation)
2	The history of the apostles and former people	1. The story of God messengers mentioned in the Qur’ān is cited as the source of reference and the affirmation	1. History of Noah, Abraham, and Moses, with reference to the verses of the Qur’ān	Related to the Qur’ān as a reference and affirmation, some are also related to <i>asbāb al-nuẓūl</i>
		2. The history of the ancient nations in the age of the apostles, the civilized nations and their leading character.	2. The history of the ‘Ād, Thamūd, Babylonians, Persians, and Romans	Related to the history of ancient world B.C.
3	History of the Pre-Islamic Arabs	The Qur’ān also discussed the customs of Pre-Islamic Arabs comprising the habits, faith	The discussion on the Pre-Islamic customs, including burying baby girls alive, the trades in the	The continuity relationship between the pre-Islamic and early

⁴⁰ Al-Anfāl [8]: 42, 47, and 67, al-Mā’idah [5]: 118.
⁴¹ Al-Ṭabarī, *Tārīkh al-Rusul wa al-Mulūk*, 2: 369; al-Anfāl [8]: 39, 58.
⁴² Al-Ṭabarī, *Tārīkh al-Rusul wa al-Mulūk*, 2: 369; Āli ‘Imrān [3]: 152.
⁴³ Muḥammad b. Jarīr al-Ṭabarī, *Tārīkh al-Rusul wa al-Mulūk*, Second Edition, Vol. 3 (Cairo: Dār al-Ma’ārif, n.d.), 100-103.

	(religion) and obedience to the ancestors	summer and the winter, the polytheistic beliefs, the idols, celestial bodies and others.	Islamic traditions
4	History of the Prophethood of Muḥammad	Discussion on the first revelation in the Hira Cave, the command to preach in secret and openly, and the <i>hijrah</i> . Also the battles took place in Medina were described and enshrined in the Qurʾān	

The Realm of Integration-Interconnection of Historical Sciences and *ʿUlūm al-Ḥadīth*

The integration-interconnection of historical sciences and *ʿUlūm al-Ḥadīth* can be observed in the same exact themes as of the historical sciences and the *ʿUlūm al-Qurʾān*, namely the beginning of the creation of the universe, the history of the apostles and the former people (nation), the pre-Islamic age, and the history of the prophethood of Muḥammad. The involvement of *ʿUlūm al-Ḥadīth* in *Tāriḫ al-Ṭabarī* can be seen by the use of Ḥadīth’s transmission reports based on the chain authorities as the way to presents historical events. The work also quoted many different Ḥadīths that contain historical data.

The following is a list of topics where the integration-interconnection between historical sciences and *ʿUlūm al-Ḥadīth* can be found. On the theme of the initial creation, we can find it on the following topics: the creation of the universe, the age and the length of the world’s life,⁴⁴ day and night as part of the age,⁴⁵

⁴⁴ Al-Ṭabarī, *Tāriḫ al-Rusul wa al-Mulūk*, 1: 10-19. In telling about the time and the length of the world life, al-Ṭabarī frequently quoted the Ḥadīths at length, such as the discussion of the Ḥadīth itself.

the transient nature of time and the eternal nature of Allah, Satan as the king of the heaven and the earth,⁴⁶ the creation of Adam and the disobedience of Satan,⁴⁷ the test for Adam on earth, the earth and how Adam was sent to it,⁴⁸ the murder of Hābil by Qābil,⁴⁹ the birth of Seth, the third son of Adam and Eve,⁵⁰ and the death of Adam and Eve.⁵¹

Relating to the theme of the history of the apostles, we can find the integration-interconnection between history and *ʿUlūm al-Ḥadīth* in the following topics: the story of Adam, Noah,⁵² Abraham,⁵³ Ishmael,⁵⁴ Lot,⁵⁵ Isaac,⁵⁶ Job,⁵⁷ Jacob,⁵⁸ Moses, Yūshaʿ, Solomon, Elijah, Elisha and Jesus. While relating to the history of the ancient people, we can observe the integration-interconnection in the following topics:⁵⁹ the story Khidr and Qārūn during the time of Moses,⁶⁰ the Israelites in the time of Joseph, Samuel, Judah, the Moses era,⁶¹ and the post Solomon era.

In addition, al-Ṭabarī also discussed other kingdoms and empires, including the Persian, the Babylonian, the Israelites Kings, Dhu al-Qarnayn, Persian kings, post-Alexander the Great, the small kingdoms, the story of the kings of Islam, the post-Christian Roman kings, and the Arab tribes during the small Persian kingdoms until the Pre-Islamic era.

⁴⁵ Ibid., 20-21. In telling about the day and night, al-Ṭabarī only quoted two verses of the Qurʾān, i.e. Yāsīn [36]: 37-40 and al-Anbiyā [21]: 33. The discussion presented here is quite brief compared to the discussion about the time.

⁴⁶ Ibid., 1: 81.

⁴⁷ Ibid., 1: 87-93.

⁴⁸ Ibid., 1: 121-136.

⁴⁹ Ibid., 1: 137-151.

⁵⁰ Ibid., 1: 152-154.

⁵¹ Ibid., 1: 155-164.

⁵² Ibid., 1: 179-193.

⁵³ Ibid., 1: 194-215, 278-287.

⁵⁴ Ibid., 1: 313-315.

⁵⁵ Ibid., 1: 288-312.

⁵⁶ Ibid., 1: 316-321.

⁵⁷ Ibid., 1: 322-329.

⁵⁸ Ibid., 1: 330-364.

⁵⁹ Ibid., 1: 308-311.

⁶⁰ Ibid., 1: 365-372.

⁶¹ Ibid., 1: 457-475.

While on the discussion of the Islamic period, the integration-interconnection can be found in the following topics: the early prophethood of Muḥammad and his life in Mecca beginning from the first revelation,⁶² three years preaching in secret,⁶³ the spread of Islam, the *hijrah* to Abyssinia, Ṭā'if people's rejection of Islam, the *hijrah* to Medina, the prophetic period in Medina, the al-Khulafā' al-Rāshidūn era, the Umayyad, and the 'Abbāsīd until the end of al-Ṭabarī's life.⁶⁴

Table 2. Integration-Interconnection of History and *ʿUlūm al-Ḥadīth* in *Tārīkh al-Ṭabarī*

No	Theme of integration-interconnection	Form of Integration-Interconnection	Example of Integration-Interconnection	Remark
1	The creation of universe	Many different Ḥadīths are quoted in the discussion of the history of the first creation, the creation of the day, the night, and the creation of Adam and Eve.	The contents of the Ḥadīths quoted are employed as the discussion materials.	There were many texts of Ḥadīths that explain the history of the initial creation of the universe
2	The history of the apostles and the ormer people/nations	Many different Ḥadīths were quoted in the discussion of the theme.	The Ḥadīths were quoted as references.	The distribution of the Ḥadīths quoted across four themes were quite even
3	History of Pre-Islamic	Including the period of	The contents of the	

⁶² Ibid., 1: 298-306.

⁶³ Ibid., 1: 322.

⁶⁴ Ibid., 1: 154-183.

	Arabs	approaching the prophethood	Ḥadīths quoted are employed as the discussion materials as well as references.
4	History of the Muḥammad's Prophethood	Quoted the Ḥadīths that discuss the history of the prophethood in Mecca and Medina eras	Presented the Ḥadīths that narrated the related materials

Integration-Interconnection of History and Literature

The literature referred to here is Arabic literature, including poetry (*al-shiʿr*), correspondence (*al-kitābah*), and speeches (*al-khiṭābah*).⁶⁵ All of them were involved in *Tārīkh al-Ṭabarī* and became an integral part of the historical narration presented. Interestingly, Beeston and Conrad argue that the admiration of Ancient Arabic poetry which generally regarded as one of the key monuments of Arabic literature does not extend to selectively historical poetry quoted by historian like al-Ṭabarī and others in their work. *Tārīkh al-Ṭabarī* itself holds a profound collection of historical poetry verses. Especially in the Umayyad era, it contains a wide range of significant insights, more often than not in verse of delicate beauty and decent rhetorical structure.⁶⁶

In contrast to *ʿUlūm al-Qurʾān* and *ʿUlūm al-Ḥadīth*, the poetries featured in *Tārīkh al-Ṭabarī* began in Pre-Islamic period theme. It comprised the poetry about the Tubbaʿ, paganism⁶⁷ in Yemen and South Arabia before Islam,⁶⁸ Himyarite tribes,⁶⁹ Abraha's attack to

⁶⁵ Bayūmī al-Sibāʿī, *Tārīkh al-Ādāb al-ʿArabī bi ghayr al-Andalus wa al-Maghrib* (Cairo: Maktabat al-Nahḍah al-Miṣriyah, 1948), 97-104; ʿAbd al-Ḥalīm al-Najjār, *Tārīkh al-Ādāb al-ʿArabī* (N.p.: Dār al-Maʿārif, 1961), 44.

⁶⁶ A. F. L. Beeston and Lawrence I. Conrad, "On Some Umayyad Poetry in the History of al-Ṭabarī," *Journal of the Royal Asiatic Society*, Vol. 3, No. 2 (1993), 191.

⁶⁷ R.A. Nicholson, *Literary History of The Arabs* (New Delhi: Adam Publishers & Distributors, 2003), 72-73.

⁶⁸ Ibid., 106-118.

the Ka'ba (*'ām al-fil* or the year of the elephant),⁷⁰ and Khosrow I Anushirvan⁷¹ until the prophethood.

As for the era of al-Khulafā' al-Rāshidūn, poetries were featured in the discussion on apostasy problems faced by the Caliph Abū Bakr,⁷² such as the apostasy of the Arab tribes in Bahrain,⁷³ Banū Hawāzin, Banū Sulaym and Banū 'Āmir tribes,⁷⁴ the apostasy of the people of Amman, Mahrah, and Yemen,⁷⁵ the people of Hadramawt,⁷⁶ Musaylamah the self proclaimed prophet,⁷⁷ and the Battle of Yamāma.⁷⁸ Poetries about several great events were also featured, such as a poetry about the epidemic in Syria by Muhājir b. Khālid b. al-Walid.⁷⁹

In the discussion on the Umayyad era, al-Ṭabarī featured the poetries that were widely used by the Shiite in defending *Ahl al-Bayt*, such as a poetry by 'Abd Allāh b. Shadād which was written as an expression demanding the responsibility of the death of Imām al-Ḥusayn in Karbala.⁸⁰ Poetries in the 'Abbāsīd era which mostly contained praises to the caliphs were also featured, such as the one written by Bashār praising al-Mansūr.⁸¹

Al-Ṭabarī started to feature the correspondences (*al-kitābah*) when he discussed the Muḥammad era in Madina. These correspondences were mostly written to convey certain missions. For example, Musaylamah al-Kadhdhāb wrote to the prophet requesting the division of Arab territories. The prophet himself also wrote letters to the ruling kings in many different regions at

⁶⁹ Ibid., 126-128.

⁷⁰ Ibid., 134-138.

⁷¹ Ibid., 170-171.

⁷² Ibid., 266-271.

⁷³ Ibid., 304-306.

⁷⁴ Ibid., 265-271.

⁷⁵ Ibid., 316-328.

⁷⁶ Ibid., 332-341.

⁷⁷ Ibid., 273.

⁷⁸ Ibid., 297.

⁷⁹ Muḥammad b. Jarīr al-Ṭabarī, *Tārīkh al-Rusul wa al-Mulūk*, Second Edition, Vol. 4 (Cairo: Dār al-Ma'ārif, n.d.), 65.

⁸⁰ Muḥammad b. Jarīr al-Ṭabarī, *Tārīkh al-Rusul wa al-Mulūk*, Second Edition, Vol. 6 (Cairo: Dār al-Ma'ārif, n.d.), 35-36 and 92.

⁸¹ Muḥammad b. Jarīr al-Ṭabarī, *Tārīkh al-Rusul wa al-Mulūk*, Second Edition, Vol. 7 (Cairo: Dār al-Ma'ārif, n.d.), 510.

that time, from al-Muqawqis King of Egypt, King of Persia, to King of Rome, inviting them to become moslems.⁸²

Many letters written by al-Khulafā' al-Rāshidūn were also quoted by al-Ṭabarī. Some of them are as follows: a letter written by Abū Bakr al-Ṣiddīq to the groups that committed apostasy in his era, letters to the governors,⁸³ the community of Najrān, Ṭā'if and Mecca, the inhabitants of Yemen and Hadramawt,⁸⁴ and a letter to Khalīd b. Walīd.⁸⁵ At this period, correspondences were also conducted by warlords to resident representatives of areas they had already ruled. For example, a letter written by Khalīd b. Walīd to a resident of Hirah as representative regarding the obligation to pay the *jizyah* for inhabitants who had refused to convert to Islam, staying with their beliefs,⁸⁶ and also his letter to the King of Persia to embrace Islam as a way of peace.⁸⁷

During the 'Umar era and the rest of al-Khulafā' al-Rāshidūn, the correspondences conducted were mostly in the form of orders for the governors to carry out the caliph's policies. For example, 'Umar wrote a letter to the Governor Sa'd b. Abī Waqqāṣ to conquer the Jazīrah after the conquest of Iraq and Syria. 'Umar also ordered him to choose the warlord for the mission,⁸⁸ saying "verily, Allah has opened the territory of Iraq and Syria to the Muslims. So now send one of these three people (as warlords) to open (conquer) the region of the Jazīrah."⁸⁹

Tārikh al-Ṭabarī also featured rhetorical speeches as part of integral narration presented. Most of them can be found in the discussion on the era of the prophet, al-Khulafā' al-Rāshidūn, and also the Umayyad era. Some of the examples are the following: Muḥammad's first speech at the first Friday in Medina, his speech at hajj *wada'*,⁹⁰ *bay'ah* speeches and the appointment of the caliph, the speeches at the launch of war troops, and others. The

⁸² Ibid., 7: 120-121.

⁸³ Ibid., 7: 323, 250-252.

⁸⁴ Ibid., 7: 321-323.

⁸⁵ Ibid., 7: 344.

⁸⁶ Ibid., 7: 368-369.

⁸⁷ Ibid., 7: 370.

⁸⁸ Ibid., 4: 53.

⁸⁹ Ibid.

⁹⁰ Muḥammad b. Jarīr al-Ṭabarī, *Tārikh al-Rusul wa al-Mulūk*, Second Edition, Vol. 3 (Cairo: Dār al-Ma'ārif, n.d.), 150-151.

following is the example of a captivating speech by Abū Bakr featured in *Tārīkh al-Ṭabarī* when he was chosen to become the first caliph after the death of the Prophet.⁹¹

“O people! I am not the best among you (the companions of the Prophet). If I work as a caliph based upon the teachings of the Prophet Muḥammad and the revelation of Allah, then follow it. But if it is seen as deviating from both or one of them, then make it right. I promise to give rights to the people, so that both the weak and the strong get their rights fairly.”

Speeches at the appointment of the rest of al-Khulafā’ al-Rāshidūn also featured by al-Ṭabarī. Other speeches in other occasions like some delivered by ‘Umar when he wanted to convey his policies or give certain gifts were also featured. While on the discussion of the Umayyad era, speeches featured were mostly of certain historical events. Others in the form of agitation by the Shiite against the rulers are also featured.⁹²

Table 3. Integration-Interconnection between History and Literature in *Tārīkh al-Ṭabarī*

No	Literary Genre	Theme of Integration-Interconnection	Form of Integration-Interconnection	Examples of Integration-interconnection
1	Poetries	The Arabs pre-Islamic tribes, the Abraha’s attack, tribal responses to Muḥammad’s proselytization, the wars in the time of Muḥammad, the apostasy problem in Abū Bakr era, the pandemic (<i>Ṭā’ūn</i>), conflicts between groups, praises for	Poetry materials were employed as a part of the explanation of historical events as well as references	A poem from the Tubba’ tribe praising Amr bin Ṭalḥah for his virtues in war

⁹¹ Ibid., 3: 210.

⁹² Ibid., 6: 39.

caliphs			
2	Correspondences (<i>al-Rasā'il</i>)	Invitations to embrace Islam, orders to expand the territory, communication between the leaders (caliphate) and the people	Letters are considered as important documents in explaining historical events. They provide confirmation and references.
3	Speech (<i>al-khiṭābah</i>)	The appointment of the caliph, certain important events, the launch of war troops, agitation and resistance against the political opponents	Letters of the Prophet to kings and tribal chiefs to embrace Islam, letters of the caliphs to governors, warlords and others
		The Prophet's speech at the hajj <i>wada'</i> (farewell hajj), the speech at the appointment of the caliph Abū Bakr	<i>Bay'at</i> 's speeches, the speech at the launch of war troops delivered by Caliph Abū Bakr

Meaning, Function, and Implication of Integration-Interconnection in *Tārīkh al-Ṭabarī*

The integration of history, *‘Ulūm al-Qur’ān*, *‘Ulūm al-Ḥadīth* and literature means the unity among the four disciplines. This corresponded to the concept elaborated by Kartanegara that integration is to unite the religious sciences with the general sciences, so that there is no dichotomy of science.⁹³ In this case, *‘Ulūm al-Qur’ān* and *‘Ulūm al-Ḥadīth* represented the religious sciences (Islamic), while history and literature represented the general sciences.

While interconnection means the interrelationship between these four sciences, of course in the *Tārīkh al-Ṭabarī*, the historical science played the main role considering the work is a historiographical work. However, all of these four sciences were featured in the *Tārīkh al-Ṭabarī* as an integral part in presenting the contents of the work. The interrelation between these four also

⁹³ Kartanegara, *Integrasi Ilmu*, 22, 31.

involved the correlation with the functions and implications contained in the historical narratives presented.

Regarding functions of the integration-interconnection between these sciences in *Tārīkh al-Ṭabarī*, there are four different but interrelated functions. First, the function as historical material comprising historical narratives that described certain themes directly related to those discussed. This function could be found mainly in the case of integration-interconnection between history as the main discipline and 'Ulūm al-Ḥadīth and Arabic literature, particularly correspondences (*al-risālah*).

In case of 'Ulūm al-Ḥadīth, the Ḥadīths themselves became the historical materials in many different themes in the *Tārīkh al-Ṭabarī*. For instance, the Ḥadīths were heavily quoted as historical materials in the theme of the biography of the Prophet, including the origins of his ancestors,⁹⁴ characteristics,⁹⁵ clothing styles, the discussions on the livestock and the mountains,⁹⁶ the equipments, the weapons,⁹⁷ also the prophet's activities before the prophethood, and his wars in his time in Medina until the end of his life in 10/632.⁹⁸

Correspondences (*al-rasā'il*) employed as historical materials could be seen for example when al-Ṭabarī discussed the arrival of delegates from Himyar to the Prophet. The Prophet gave them a letter for their people back home,⁹⁹ inviting them to obey God and His Messenger and to carry out the pillars of Islam.

Second, the function of integration-interconnection as historical sources. This function was visible when al-Ṭabarī featured the 'Ulūm al-Qur'ān discipline in his *Tārīkh*. Many verses of the Qur'ān as well as its *tafsīr* (commentaries) were quoted as sources of the study. This was perceptible when he discussed the theme of the creation of the universe. For example, he quoted many verses of the Qur'ān that describe the creation of day and

⁹⁴ Al-Ṭabarī, *Tārīkh al-Rusul wa al-Mulūk*, 2: 239-279.

⁹⁵ Ibid., 3: 179-182.

⁹⁶ Ibid., 3:173-175.

⁹⁷ Ibid., 3: 176-178.

⁹⁸ Ibid., 3: 184.

⁹⁹ Ibid., 4: 120.

night.¹⁰⁰ This topic existed in many different *sūrah*s.¹⁰¹ For example al-Isrā' [17]: 12 stated:

We have made the night and the day two Signs (means) for you to know the numbering of years and the reckoning. We have made the Sign of the night (what is in it) invisible. We have made the Sign of the day (what is in it) visible, so that you may seek the Virtues from your Lord. And We have explained everything in detail (with distinctness).

Al-Ṭabarī also quoted many verses of the Qur'ān in other themes. For example, in the theme of the history of the apostles, he referred to several verses of the Qur'ān regarding the stories of Jonah,¹⁰² Adam, Noah, Abraham, and other prophets and apostles.

In addition to the Qur'ān, poetries in *Tārīkh al-Ṭabarī* were also quoted as historical sources. For example, when al-Ṭabarī discussed the first people converted to Islam among the companions of Muḥammad, he referred to Abū Bakr with reference to the poem written by Hassān b. Thābit as quoted by Ibn 'Abbās:

إذا تذكرت شجوا من أخی ثقة فاذكر اخاك ابا بكر بما فعلا
خير البرية أتقاها وأعدلها بعد النبي واوفاها بما حملا

(When you remember the encouraging news from my brother convincingly, then remember your brother Abū Bakr for what he has done. He is the best human being, the most pious, the most just, the most fulfilling the promise placed on him, after the Prophet Muḥammad).¹⁰³

Third, integration-interconnection as an approach to understand the meaning of the texts. So, al-Ṭabarī basically compared one text to another from the four disciplines that talked about the same topics. In this way, the texts could confirm and explain one another. This could be found for example when he discussed Jonah.¹⁰⁴ Various versions of narration from various sources were

¹⁰⁰ Ibid., 1: 61-66.

¹⁰¹ See al-Isrā' [17]: 12; al-Kahf [18]: 87; Ibrāhīm [14]: 33; Yūnus [10]: 5; Yāsīn [36]: 38. Some of the verses explicitly explain the creation of day and night; others mention the creation of the sun and how its rotation makes the day and night exist.

¹⁰² Al-Ṭabarī, *Tārīkh al-Rusul wa al-Mulūk*, 2: 11.

¹⁰³ Ibid., 2: 205.

¹⁰⁴ Yūnus [10]: 98.

referred to.¹⁰⁵ Similar approach was also conducted when he discussed the story Noah,¹⁰⁶ Abraham,¹⁰⁷ Ishmael,¹⁰⁸ Isaac,¹⁰⁹ Job,¹¹⁰ Jacob,¹¹¹ and also the story of Moses and Khidr.¹¹²

This approach was also visible when he discussed the stories of the former people. For example when he presented the story of *Aṣḥāb al-Kahf*, he cited verse 9 and 10 of al-Kahf [18]. He explained that the word “*al-raqim*” means the book which the cave dwellers (*Aṣḥāb al-Kahf*) hold on to and placed on the wall where they took the shelter.¹¹³ Al-Ṭabarī also cited several versions of explanation to clarify the total number of *Aṣḥāb al-Kahf*.¹¹⁴

Fourth, the integration-interconnection in *Tārīkh al-Ṭabarī* as a method. This function mainly referred to the Ḥadīth’s transmission reports based on the chain authorities. As could be seen, al-Ṭabarī often narrated the historical events in most of the themes discussed by mentioning the *sanad* sequences, beginning with the word “*ḥaddathanā*” or “*akhbārānā*.” Sometimes this sequence of the narrators was longer than the content, such as the one he quoted in the story of Jones.¹¹⁵

Implications of Integration-Interconnection in *Tārīkh al-Ṭabarī*

The integration-interconnection of sciences found in *Tārīkh al-Ṭabarī* had implications in the development of the study of Islamic history in particular and Islamic studies in general. Based on our analysis, there are at least three scientific and methodological implications in relation to the integration-interconnection between history, *‘Ulūm al-Qur’ān* and *‘Ulūm al-Ḥadīth*, and Arabic literature in *Tārīkh al-Ṭabarī*.

105 Al-Ṭabarī, *Tārīkh al-Rusul wa al-Mulūk*, 2: 12-16.

106 Ibid., 2: 179-190.

107 Ibid., 2: 233-250.

108 Ibid., 2: 313-315.

109 Ibid., 2: 316-321.

110 Ibid., 2: 322-329.

111 Ibid., 2: 330-364.

112 Ibid., 2: 365-374.

113 Ibid., 2: 5.

114 Ibid., 2: 6-8.

115 Ibid., 2: 11-13.

First, as an early Islamic historiographical work, seeing the integration-interconnection employed, we can consider *Tāriḫ al-Ṭabarī* as a model for the study of Islamic history in particular, or even for Islamic studies in general. What he did in it is worthy of emulation considering *Tāriḫ al-Ṭabarī* is the first and most comprehensive work in early Islamic historiography. Based on that, we also need to emphasize that the integration-interconnection of sciences has existed since the early Islamic historiography.

Second, the integration-interconnection in *Tāriḫ al-Ṭabarī* also has the implication on how important it is for us to renounce the dichotomous way of thinking between religious and general sciences. That was exactly the reason why the idea of integration-interconnection between the two had emerged in modern scientific discourse.¹¹⁶ The re-conceptualization might also mean the necessity to rewrite the Islamic sciences with the emphasis on the integration-interconnection with other social-humanities sciences.

Epistemologically, both religious and general sciences have an inseparable or integrated relationship. They reinforce each other in their relevance and function. This connection is also based on the scientific family relationship, the relationship between the early Islamic history and its writing with religious texts. Especially its relationship with *‘Ulūm al-Qur’ān*, *‘Ulūm al-Ḥadīth*, and literary texts; poetries, correspondences and rhetorical speeches formed from the traditions and local culture of the Arabs.

Third, the integration-interconnection between history, *‘Ulūm al-Qur’ān*, *‘Ulūm al-Ḥadīth*, and literature in *Tāriḫ al-Ṭabarī* also had the implication in showing the importance of employing multi-dimensional methodologies in the study of Islamic history or Islam in general. Multi-dimensional methodology implies the use of various approaches and perspectives in studying a scientific discipline. This term was also referred to by Kartodirdjo in the study of history by suggesting the use of analytical devices such as sociology, anthropology, political science and others to explain historical events.¹¹⁷ However, the exact approach in the study of history had been exemplified by Ibn Kaldūn in his work. This

¹¹⁶ Amin Abdullah et. al., *Rekonstruksi Metodologi Ilmu-Ilmu Keislaman* (Yogyakarta: Suka press, 2003), 15-19.

¹¹⁷ Sartono Kartodirdjo, *Pendekatan Ilmu Sosial dalam Metodologi Sejarah* (Jakarta: Gramedia, 1992), 2-6.

approach as quoted by Abdullah Enan was necessary to prevent any mistakes in understanding historical events.¹¹⁸

Although al-Ṭabarī's method in presenting historical events was chronical and narrative, we could easily find that these three approaches were heavily employed in the *Tārīkh al-Ṭabarī* across the themes presented. This proved once again that the early Islamic historiographical works like *Tārīkh al-Ṭabarī* had already featured some ideas that emerged in modern scientific discourse regarding the study of history. These three approaches made the historical events presented in *Tārīkh al-Ṭabarī* easier to understand and have relevance to other interrelated sciences.

Conclusion

Integration-interconnection in *Tārīkh al-Ṭabarī* implied the unification and interrelation of four different scientific disciplines, comprising history, *ʿUlūm al-Qurʾān*, *ʿUlūm al-Ḥadīth*, and Arabic literature. The subjects of history and literature belong to the general sciences category, while the others are Islamic sciences. Hence, the integration-interconnection is between religious and general sciences. Here, the subject of history played as the core discipline, while the other three employed in the work to help to understand historical events presented in various ways.

Regarding to the development of the study of history, the integration and interconnection between the four in *Tārīkh al-Ṭabarī* also bore functions and implications, both scientifically and methodologically. In terms of scientific development, the integration-interconnection found in the work can be used as a model in the study of Islamic history, particularly in Islamic historiography or even in the study of Islam in general. The finding of this research in this term is the significance of the interconnection of other sciences such as socio-humanity sciences in writing Islamic history.

Meanwhile, from the methodological perspective, the finding of integration-interconnection in *Tārīkh al-Ṭabarī* encouraged the use of multi-dimensional methodologies and enrichment of rele-

¹¹⁸ M. A. Enan, *Ibn Khaldun: His Life and Work*, Sixth Edition (Lahore: Sh. Muhammad Ashraf, 1975), 110.

vant new methodologies in epistemology of writing Islamic history and other Islamic studies.

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