AL-MAS'UDI'S CONTRIBUTION IN THE DEVELOPMENT OF CLASSIC ISLAMIC HISTORIOGRAPHY

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Abstract

This article is titled Al-Mas'udi's Contribution in development Classical Islamic Historiography. The focus of the study in this article is to analyze al-Mas'udi's contribution in development historiography during classical Islam in the bibliographic aspects and methods he used. This article uses historical methods that include heuristic stages, verification, interpretation, and historiography. The approach used is a biographical approach. The results in this article show al-Mas'udi's contribution to the development of Islamic historiography in classical times. The contribution can be seen from the bibliographic aspects and the methods he used. Al-Mas'udi used a lot of empirical data as well as the knowledge he gained from scholars. In addition, he also used the samawi books and the books of Greek philosophers in compiling his work. In the historiographical methods section, al-Mas'udi was instrumental in pioneering the use of the dirayah and thematic methods. Al-Mas'udi's work was recognized by subsequent historians, one of whom was Ibn Khaldun. Nonetheless, al-Mas'udi received criticism for his historiographical work, such as the mythological side of his work, al-Mas'udi's tendency towards Shi'a, and the absence of sources in al-Mas'udi's work.

Keywords: Al-Mas'udi; Bibliography; Method

INTRODUCTION

Historiography during the Classical Islamic period was heavily influenced by the needs of the Muslim community. During the Classical Islamic era, historiography was used as a medium for writing hadith (Kadril, 2021, p. 15). Therefore, the method used in historiography tends to be oriented towards the hadith method. This situation was aimed at preserving and preserving the hadiths, so that the historiographical style of the early days of Classical Islam was still very simple according to the needs of the times. Nonetheless, classical Islamic historiography still contributes to later historians in providing information regarding historical events (Effendi, 2013, p. 122). There are several themes in classical Islamic historiography, namely Maghazy, Sirah, Tarikh or Akhbar, and Nasab (Yunus, 2011, p. 3).

Rahim Yunus, in his book states that there are four characteristics of classical Islamic historiography, namely the use of the isnad method, the delivery of news separately, the presentation of historical news in the form of stories or tales, the use of sya'ir in writing history (Yunus, 2011, p. 99). Early Muslim historians wrote history based on history as well as the method used by hadith writers at that time (Rosental, 1968; Salim, 1986, p. 75). In addition, the use of the hawliyat method is also a feature of the early period of Classical Islamic historiography. The hawliyat method is a method used in writing history by looking at the series of years in which a historical event occurred or commonly known as al-Tarikh al-Hawli or al-Tarikh 'ala al-Sinin.

The use of the narration method in writing history during the early Classical Islamic period is often found in the works of early Muslim historians, such as al-Tabari, Ibn Ishaq, Muhammad Ibn Muslim Ibn Shihab az-Zuhri, and Ibn Hisham. The Book of Tarikh al-Umam wa al-Mulk by al-Tabari and the Sirah books of Ibn Ishaq and Ibn Hisham, are examples of historiography using the

narration method (Afdayeni, 2020, p. 20). In addition to the books that have been mentioned, there are other books that still use the method of transmission in historiography. However, it is different with al-Mas'udi, a scholar and historian who tries to get out of the historical method in historiography (Thohir, 2012).

Al-Mas'udi became one of the historians who contributed greatly to the development of Islamic historiography in the classical period. The contribution of the historian who was born in Baghdad can be traced through his works, one of which is Muruj Al-Zahab Wa Ma'adin Al Jauhar. The work proves progress in Islamic historiography. Al-Mas'udi is believed to be an early historian who was able to integrate history with sociology scientifically. The success of al-Mas'udi was followed by many other historians, one of whom was Ibn al-Jauzi in his Mirat al-Zaman. In compiling his work, Ibn al-Jauzi made many references to the work of al-Mas'udi in explaining his discussion of geography (Umar, 1988, pp. 68–69). In addition, he is also known as a pioneer in the use of thematic methods (Yatim, 1997, p. 100).

Muruj Al-Zahab Wa Ma'adin Al Jauhar is considered a recognized historical book. The book gives an accurate explanation. Apart from that, the book that is recognized by Ibn Khaldun as a monumental work is presented in a new form, namely the author's attempt to get out of the historical writing style of his time which only depended on narration (Hak, 2019, p. 157). The exoticism of Muruj Al-Zahab Wa Ma'adin Al Jauhar as a historical work is also supported by the bibliography used in its preparation. Apart from the data he collected through his observations, al-Mas'udi also used other primary sources, such as heavenly books, books of Greek philosophers, and information he obtained from many sheikhs and scholars. Therefore, the writer is interested in further researching related to al-Mas'udi's contribution in Classical Islamic historiography with several issues studied, namely biography, bibliography, and the methods used by al-Mas'udi in Classical Islamic historiography. The general purpose of writing this article is to describe al-Mas'udi's contributions to classical Islamic historiography, focusing on the bibliography and the methods he used in his historiography.

Some of the works used as literature reviews in this article are Engineering History of Islam: Daulah Bani Umayyads in Syria (41-132 H./660-750 M.) Series of Critical Studies on the History of Islamic Civilization and Classical Islamic Historiography written by Nurul Hak. This work describes the biography of al-Mas'udi and the contents of Muruj al-Dahab wa Ma'adin al-Jauhar's work. The second work is Islamic Historiography from Classical to Modern by Yusri Abdul Ghani Abdullah. The work also provides an explanation regarding the biography of al-Mas'udi. The next work is Islamic Historiography by Muin Umar. The work provides an overview regarding the methods used by al-Mas'udi in his historiography. Based on the literature review that has been mentioned, it can be seen that as a whole these works provide information related to the biography and content of al-Mas'udi's work. The focus of this article is al-Mas'udi's contribution in the development of Classical Islamic historiography in terms of the bibliography and the methods he used. Therefore, this article is a complement to previous studies related to al-Mas'udi's historiography.

RESEARCH METHOD

This article is a qualitative-research using historical methods. The stages passed include heuristics, verification, interpretation, and historiography. Heuristics is the process of finding and gathering sources (Abdurrahman, 2011). The sources used in this research are secondary sources, including the book Al-Manhaj al-Mas'udi fi Kitab Al-Tarikhi and scientific works in the form of books and scientific articles related to al-Mas'udi's historiography. Kitab Al-Manhaj al-Mas'udi fi Kitab Al-Tarikhi is used to analyze al-Mas'udi's contributions in the bibliography he uses. These sources were obtained through direct searches in various libraries and digitally. This article does not use primary sources, namely the book Muruj Al-Zahab Wa Ma'Adin Al Jauhar (Mas'udi, 2005) due to the writer's limitations in mastering foreign languages. Furthermore, the author verifies the data obtained from various existing sources in order to find valid data in writing this article. Verification is carried out by examining the data obtained from various sources which are then given an

interpretation. The next stage is the presentation of research results in the form of scientific articles systematically.

RESULT AND DISCUSSION

In order to facilitate the discussion in this article, a systematic discussion chart is made as follows:
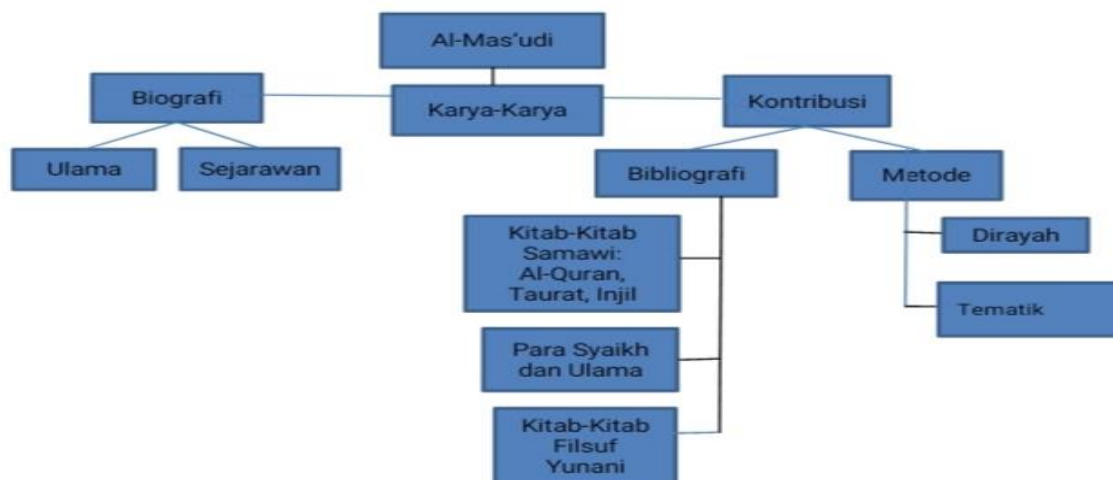
Al-Ma'udi as Ulama

Al-Mas'udi has the full name Abu al-Hasan 'Ali bin al-Husain Bin 'Ali al-Mas'udi (later in this article called al-Mas'udi) (Adz-Dzahabi, n.d.; Al-'Asqalani, 1996; Hak, 2019, p. 156). He was born in Baghdad in 3 AH/9 AD (Nadim, 1928, pp. 124–125). At that time, Baghdad became the center of Islamic civilization, especially in the scientific field. This caused al-Mas'udi to grow up in a very adequate environment in terms of science. In addition, al-Ma'udi's family were the Prophet's companions, which later became an important factor in shaping al-Ma'udi to become a highly educated person. The condition of Baghdad and the al-Mas'udi family who had qualified religious knowledge made him grow up with qualified religious knowledge, so that it could become a provision for al-Mas'udi to become a *ulama*.

Al-Mas'udi is known as a Muslim historian, geographer, geologist, and zoologist. He also mastered several branches of Islamic religious knowledge, such as the science of Kalam, morality, politics, and linguistics. Ibn Khaldun called him Imam al-Mu'arrikhin which means leader of historians. In addition, the title as the Herodotus of the Arabs is also attributed to him. Herodotus, who is called the father of historians, made a major contribution to the world of historiography. Herodotus is also known as a character who traveled a lot to countries other than where he lived. He managed to collect a lot of historical data through this trip. Therefore, according to the author, The nickname "Herodotus" of the Arabs attributed to Al-Mas'udi is related to the process of rihlah that he undertook to conduct observations or research on people in other countries, so that he managed to collect a lot of primary data and later used it in compiling his work (Yatim, 1997, p. 124). Like al-Ya'qubi, al-Mas'udi is believed to be a follower of Shia. This is based on many of his works dealing with Shi'i themes, such as *al-Wasayah wa Wasiyah al-Imam*. Shakir Mustafa mentioned that al-Mas'udi had a fanatical attitude towards Shia (Hak, 2019). This then makes it considered unfair and proportional, especially in reconstructing the history of the Umayyad Daula (Hak, 2019, p. 156).

Al-Mas'udi As Historian

In its development, Al-Mas'udi grew into a figure with a wandering spirit. After completing his father's first education, he immediately planned to study history, customs, and the way of life of people in various countries. That plan then took him to travel to various countries. In 923 AD, he left Baghdad and wandered for three years to study science. His journey he started to Persia,

Karman, Istakhr to India and China. It was also stated that Al-Mas'udi had visited several cities such as Ceylon, Zanjibar and Amman with traders. He also visited the Quzwain Sea, Palestine, Syria, Egypt, and died in Fushtat in 956 AD (Abdullah, 2004, p. 155). Al-Mas'udi's journey when he was about to return to Baghdad passed through several areas, such as Madagaskra, Zanzibar, Amman, Najd, Palestine, Turkey, to return to Iraq and Basrah. Wanderings to various countries provide many lessons for al-Mas'udi. During this process, he truly studied the history, customs, habits, and way of life of every resident of the country he visited. In addition, al-Mas'udi studied many other religions such as Christianity and Judaism (Yatim, 1997, p. 127).

The motivation of al-Mas'udi in traveling to different regions is not just a routine journey, but to enrich the visions of science. So, during his journey, he did a lot of observation and studied the sciences of religion, philosophy, and politics. The journey of Al-Mashud has passed through many regions. It has a huge impact on his knowledge. Al-Mas'udi learned a lot about the geography of the regions he passed. In addition, he also acquired religious anthropological knowledge from the nations he visited. This knowledge on its development will greatly influence the historical pattern in its work *Muruj al-Dahab wa Ma'adin al-Jauhar*." Abdul Majid Tha'mah Halbi and Muhammad Hisham al-Nu'sani argued that the work of *Muruj al-Dahab wa Ma'adin al-Jauhar* was the last of the Mashudi written on the basis of his empirical experience (Hak, 2012). *Muruj al-Dahab wa Ma'adin al-Jauhar* can also be mentioned with the Book of the History of the World because it explains many things related to the beginning of the early creation of the world until the Abbasiah Dynasty.

The Works of Al-Mas'udi

The following are al-Mas'udi's works, including *Dzakha'ir al-Ulum wa Ma Kana Fi Sa'ir al-Duhur* (Treasures of Knowledge in Every Period), *Al-Istidzkar Lima Marra fi Salif al-'Amar* (About Past Events). The two works were republished in Najaf in 1955 CE, *Tarikh fi Akhbar al-Umam min al 'Arab wa al-'Ajam* (History of the Nations, Arabs and Persians), *Akhbar al-Zaman wa Man Abadahu al-Hadtsan min al-Umam al-Madhiyah wa al-Ajyal al-Haliyah wa al-Mamalik al-Da'irah* (about the history of past peoples and present nations and their kingdoms. *Al-Awsat, Muruj al-Dzahab al- Ma'adin al-Jauhar* (Golden Meadows and Gemstone Mines).

The book *Akhbar al-Zaman wa Man Abadahu al-Hadtsan min al-Umam al-Madhiyah wa al-Ajyal al-Haliyah wa al-Mamalik al-Da'irah* contains world history and consists of 30 volumes, but not all of them reach the current generation this. As for what can be found so far only in the form of a summary. One of the summaries found whose author is unknown, but there is an opinion that this summary is the first volume of the book *Akhbar al-Zaman wa Man Abadahu al-Hadtsan min al-Umam al-Madhiyah wa al-Ajyal al-Haliyah wa al- Mamalik al-Da'irah*. Nevertheless, the material in this book is contained in two of his other books, namely *al-awsath* and *Muruj al-Dzahab wa al-Ma'adin*.

The second work is Al-Awsat, which is a summary of the previous work, *Al-Tanbih wa al-Isyraf*. This work was written in 956 AD. It is a summary of several previous works, as well as contains several revisions to other writings. This book has been translated into French by Carra de Vaux and edited by M.J de Goeje and published in Leiden in 1894 AD in a collection of other geographical works under the title Bibliotheca Geographorum Arabicorum (Yatim, 1997, pp. 126–127).

Al-Masu'di's next work is *Muruj al-Dzahab al-Ma'adin al-Jauhar*. This work was compiled in AD 947. This book is called the Turats (Classical Islamic Treasures). This book has been translated into French and was first published in Paris as many as 9 juz in 1861-1877 AD under the title Les Prairies d'Or. The publication was undertaken by C. Barbier de Meynard and Pacet de Courteille. Volume one of this book was translated into English by A. Sprenger. Then republished in Cairo, then republished by Bulaq in Cairo. This book contains many valuable scientific observations, which demonstrate his concern for the general principles of geography. He made descriptive studies and made special observations regarding different parts of the world. However, there are

differences regarding the number of volumes of this book (Abdullah, 2004, p. 156; Umar, 1988, p. 90; Yatim, 1997, p. 126).

In addition to the books mentioned above, there are books written by al-Ma'udi which are not found in the current generation but are mentioned in his book *Muruj al-Dzahab al-Ma'adin al-Jauhar*. The books in question are: *al-safwah fi al-imamah* (related to leadership), *al-Istinshar* (resurrection), al-Zahi (period of brilliance), *al-Intishar al-Mufrad Li Firaq al-Khawarij* (single victory against the Khawarij groups), *al-Qadhaya wa al-Tajarib* (Events and experiences), and *Mazhahir al-Akhbar wa Thara'if al-Atsar* (Phenomena and Historical Heritage) (Yatim, 1997, p. 127).

Al-Ma'udi and his Contribution in Classical Islamic History

Bibliography becomes an important discussion, because it relates to the composition contained in a character's work. The point is to refer to the sources used by al-Mas'udi in compiling his work so that his work becomes recognized by later historians.

Shaykhs and Ulama

Syaikhs	Ulama	
1. Abu Khalifah al-Jumahyi	1. Abu Zayid al-Hasan bin Yazid As-Sirofi	1. Sa'id bin Yaqub al-Fiwami yang beragama Yahudi
1. Abi Hasan Ahmad bin Sa'id	2. Ahmad bin Abdullah bin Muhammad bin 'Ammar	2. Yahudan bin Yusuf yang banyak mengajarkan tentang filsafat
3. Abi ja'far Muhammad bin Jarir at-Thabari	3. Abu Ja'far Muhammad bin Sulaiman	3. Di kota Baghadad seperti Ya'qub bin Mirdauyah dan Yusuf bin Qiwaman.
4. Ibrahim bin Jabir al-Qadhi	4. Abal Hasan al-Mahroni di Mesir	4. Ibrahim yang beragama Yahudi. Ia menerjemahkan Taurat ke dalam Bahasa Arab
5. Abu Bakar Muhammad bin Darid	5. Abi Ishaq al-Juhari di Bashrah	5. Abu Zakariya yang beragama Nasrani
6. Abi Qasim Ja'far bin Muhammad bin Hamdan	6. Muhammad bin Abdullah ad-Damsyqi	6. Malik bin 'uqbun
7. Ibrahim bin Muhammad bin 'Urfah	7. Muhammad bin Faraj ar-Rukhuji	7. Sa'id bin Yaqub al-Fiwami yang beragama Yahudi
8. Abu Bakar Muhammad bin Yahya		8. Yahudan bin Yusuf yang banyak mengajarkan tentang filsafat
9. Abi Hasan		9. Di kota Baghadad seperti Ya'qub bin Mirdauyah dan Yusuf bin Qiwaman.

The information received by Al-Mashudi through the Shahids and the scribes above, among them was information about the Jamal War, Daulah Umayyah, Daulah Abbasiyah, Khalifah Al-Mutawakkil, Khalifah al-Muktafi Billah, *Nasab* Ali bin Abi Thalib, *Fathul Mekkah*. The Muslims pursue Muslims and non-Muslims like the Muslims, the Nazarenes, and the Majusis from some towns like Madinah, Baghdad, and some other towns.

Al-Mas'udi used the Koran as a source in compiling his works. He dug a lot from the Koran verses related to the creation of the universe. Al-Mas'udi also used the source of the Torah and made it his main source. Especially in the first three chapters that make up the Book of Reference, which is the one that deals with the story of the beginning of all things and the stories of the creation of creatures and the story of Prophet Ibrahim (as), which follows his time from the

prophets and kings of the Children of Israel. Al-Mas'udi explains it in many places in this chapter and others. He took it from the Torah which was translated into Arabic, and a number of Jewish rabbis have translated it into Arabic, one of which is Hanin bin Ishaq. Al-Mas'udi praised the translation. the. He said about it that it was (the most correct version of the Torah for many people), which shows that Al-Mas'udi was the first to do it. Hunayn had translated it from Greek from the version translated by the Greek King Ptolemy of Alexandria in Alexandria. Where seventy-two Jewish rabbis transferred it from Hebrew to Greek, it is certain that Al-Mas'udi saw more than one translated copy of the Torah. As we pointed out earlier, a number of Jews have translated it, such as Abu Katsir Yahya bin Zakaria.

Al-Mas'udi draws conclusions from the Bible and records some information related to Christ and tells the story of the calling of the apostles. He names the four Gospels. He spoke of this Gospel as if he had seen it. Al-Mas'udi spoke about some of the disciples of Al-Masih who cried out to God Almighty and what they faced in imprisonment, beatings, murders, and crucifixion with their heads bowed. Then Al-Mas'udi refers to the distribution of the students in the country, their deaths, the places of their graves, their numbers, and about some of their laws (*shari'at-shari'at*). On the other hand, Al-Mas'udi did not mention any clear information indicating the translation of the Bible into Arabic. However, it can be assured that he has seen one of the ancient translations translated from Greek, Syrian and Byzantine, as proved by what he quoted from the Taurat.

Another source of Bibliography in the scriptures of Al-Mashudi. At the time of the reign of the children of Abbasiya, especially the days of Harun ar-Rasid, the transcripts of foreign books into Arabic, one of them was the Greek philosophical books. In the scriptures of the Greek philosopher, the scriptures of the Greek philosopher, such as Empedokles, Socrates, Hippocrates, Galen, and Plato with the scriptures of the Republic. And then there's Aristotle with a lot of work that's loaded with things about politics and metaphysics. Al-Mashudi concluded that Aristotle the disciple of Plato, Plato the disciple of Socrates, Socrates the disciple of Archilaus, and Archelaus were of Anaxagoras. In addition to the aforementioned philosophers, al-Mas'udi also uses the book of several other philosophers, namely Theophrastus, Eudemus, Marinus, Hipparchus, Ptolemaeus, Galen, Porphyry who writes the book Isagoge, Pythagoras, Thales, Empedocles, Stoics, Homer, Archelaus, Socrates, Plato, Aristoteles, Theophrastus, Themistius or commonly called Euphrades, and Hippocrates.

Al-Mas'udi also refers to books written by Muslim scientists. The references he took were related to the discussion of the earth, sea, mountains, land, or commonly known as geography, astrology, and other discussions. The references used include Ibrahim bin Habib al-Fajari, Muhammad bin Musa al-Khwarizmi, Muhammad bin Katsir al-Farghobi, Habsy bin Abdulah al-Marozi, al-Kindi who discusses a lot about astronomy, Abi Ma'syir al-Balaghi , Ahmad bin Thabib as-Sarkhosi who was a student of al-Kindi, Abdullah bin Abdullah bin Khoradadzabah.

Abu Bakar Muhammad ar-Rozi, Muhammad bin Jabir al-Batani, Muhammad bin Ahmad al-Jubhani. And Al-Mashud cited the Book of Pharaoh, which was a great debate about the city. The Book of Wisdom came after it, like Abid bin Sya'iyah al-Jurhumi, who talked a lot about Muawiya bin Abu Sufyan and the kingdoms of Yaman. Then there was the work of Wahab bin Munabbih, who spoke a great deal about the religion of Samaria, and the Messiah also referred to the Book of Maghazi, ibn Ishak. Next is a book written by Abu Mikhnaf, ibn Duab, which gives information about the Abbasiyah's heir. Then there is the Book of the History of the Arabs written by Hisham bin Muhammad, Hisham bin Adi, the Book of Islam from al-Waqidi, Abu Ubaidah with Persian history. The Book of the Prophets of Abi Hasan Ali, Abdul Qosim bin Salam, many of whom narrate the story of Muhammad saw, the Book of Al-Majalis of Abi Isa Muhammad bin Harun, Muslim bin Abi Muslim al-Jaromi, Ahmad bin Yahya al-Baladzuri with his book Al-Anshab and Futuh al-Buldan.The Book of Baghdad, written by Ahmad bin Abi Thohir, Abu Hanifah ad-Dinuri, And some other great science books. In general, the scriptures of Al-Mashudi provide information about many things, such as the Prophet's Book, Al-Maghazi, the state of the Arab cities, Daulah Umayyah, Daulah Abbasiyah, and other important information.

Al-Mas'udi's Historiography Method

The development of Islamic historiography goes hand in hand with the development of thought in Islamic history, one of which is the development of the Mu'tazilah which puts forward the side of rationality or the role of reason and the idea of causality in seeing and reading historical events (Susanto, 2012). The Mu'tazilah group then rejected the use of historical methods in historical reconstruction. This then triggers the emergence of a new method in Islamic histiography, namely the dirayah method. Rejection of the historical method on the grounds that the method does not pay attention to rational principles in interpreting historical texts. Therefore, the Mu'tazilah group considers that in reconstructing history it must be based on direct experience and experimentation, making references to first sources, and pay attention to various factors that influence the movement of history. The development of historiography then gave rise to many figures who began to complement the *dirayah* method with the narration method (Yatim, 1997, pp. 165–167).

Historians who use this method have a comprehensive historical insight. They pay attention to direct experience, witness and observation, in addition to paying attention to the history that is being told. This situation makes historians who use this method also pay attention to the variables that influence the movement of history (Yaqub, 2013).

Al-Mas'udi as previously explained, that he is a historian who has traveled a lot to countries outside Baghdad. During his travels, he did a lot of research, so he was able to collect accurate data regarding the state of the countries he visited. The difference between the journeys carried out by Al-Mas'udi and other figures lies in his attention to the social, geographical, and cultural aspects of the countries he visited.

Historiography during the Islamic Classical period generally still used the al-*Hawliyat* method (Yatim, 1997, p. 122). Another thing stated by al-Mas'udi in his works proves that al-Mas'udi carried out the renewal of Islamic historiography at that time. He complements the *hawliyat* approach with the *al-Tashnif al-Maudhu'I* approach or thematic approach. As for the themes that he took, starting from the theme of nations, kings, and dynasties. He was able to convey his material in an interesting way, which was processed by exposing political events, wars, as well as information about the people and their customs. What is no less important is the high-value geographical aspect that he is able to describe in his work (Yatim, 1997, p. 130). This is clearly illustrated in his work. The peak was that al-Mas'udi became one of the recognized historians and was used as a benchmark by many later historians, including Ibn Khaldun.

Several criticisms were directed at Al-Mas'udi who used a lot of Shi'a historical sources. This is reflected in the sources he used in compiling his book *Muruj al-Dzahab al-Ma'adin al-Jauhar*, among which are *Futuh al-Amsar* by al-Waqidi and *Tarikh al Ya'qubi* by al-Ya'qubi. In addition to the sources from the two books, al-Mas'udi also used many narration sources and stories quoted from one narrator to another in the early days of Islam before his presence. He not only took narrations that were considered *tsiqah* (trustworthy) but also took *dhaif* (weak) narrations. The weakness of al-Mas'udi in using the isnad route is that he did not clearly mention the narrators whom he referred to sequentially through the isnad route. He only mentions one narrator and cuts off the previous series of narrators. In addition, al-Mas'udi did not criticize or verify sources. This has an impact on the historical reconstruction that he is doing only limited to excerpts from previous narrators (Hak, 2019, p. 166).

Another criticism against al-Mas'udi is related to the use of expressions that are still general in nature from the reference sources he uses in compiling his work. Generality is like the use of the word, "people at that time thought", "scientists had an opinion", or "a group of people said". This was considered to make it difficult for later researchers to track down the reference sources he used in compiling his work so that criticism arose against al-Mas'udi who said that he did not master *isnad* and the quality of his history was not deep (Hak, 2019, p. 187).

CONCLUSION

Al-Mas'udi, a historian who contributed to the development of Islamic historiography during the Classical period. The historian who was born in Baghdad is considered a pioneer in elaborating history with other sciences, such as social sciences, geography and anthropology. The empirical data he obtained while doing rihlah were used to compile his work, so that al-Mas'udi's work is rich in primary data. In addition to these empirical data, al-Mas'udi also uses many other primary sources in the preparation of his work, namely heavenly books, information from Muslim and non-Muslim sheikhs and scholars, as well as books of Greek philosophers. . This shows the variety of bibliographies used in compiling his works that have not been used by previous historians. Al-Mas'udi's contribution can also be seen from the use of the dirayah method in his historiography. Before al-Mas'udi, the method used in Islamic historiography was still oriented towards the narration method. Therefore, al-Mas'udi became a pioneer in the use of the dirayah method in classical Islamic historiography. In addition to the dirayah method, al-Mas'udi also added the use of thematic methods in writing classical Islamic history, which can be analyzed through the contents of his work Muruj al-Dahab wa Ma'adin al-Jauhar, who wrote a lot of history with existing themes, so that will be more systematic. From all the contributions made by al-Mas'udi, it can be concluded that al-Mas'udi was an important historian in the development of classical Islamic historiography, and his work was widely used as a reference by later historians, regardless of the criticisms addressed to al-Mas'udi. Therefore, it can be shown that the novelty in this article is to provide information related to the contribution of al-Mas'udi in the development of Classical Islamic historiography which is analyzed through the use of bibliography and methods in al-Mas'udi's work.

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