

CONCLUSION

The Muslims interest in history dates as back as the early Islamic period. To begin with the historical material was transmitted orally. It was during the Umayyad period that the Muslims, endowed with high sense of history, manifested a practical interest in history writing. But the historical works produced during this period are very rarely available in original. The majority of historical writings date from the Abbasid period during which Muslim rather Islamic historiography progressed by leaps and bounds. This art reached its zenith under Ibn Khaldūn, the famous propounder of the philosophy of history in the 14th Century.

In India the origin and development of Muslim historiography date back to the Saltanate period. And in North India the credit for giving this art and more particularly the art of Islamic historiography a definite form goes to Sir Sayyid who marked a landmark in it through his Khutbat-i-Ahmadiyyah in 1870. The tradition established by him was followed by Maulavi Cheragh 'Ali and others who contributed appreciably to the study of Islamic history. But it was under Shibli who was a historian by temperament that Islamic historiography made great progress. His voluminous works such as al-Māmūn, al-Fārūq and Sirat al-Nabi are historically by far most important. His deep knowledge of history and Islamic sciences, his clarity of thought and his masterly style carved for him a unique place not only among the historians of India but also among the historians abroad. The trend set by him was carried forward by his pupil, Sayyid Sulaymān Nadvi and others who rendered valuable services in the advancement of

Islamic historiography in North India during the period 1870-1947. On the other hand, general historians such as Sharar, Munshī Ábd al-Razzāq, Habīb al-Rahmān Khān Sherwānī, Akbar Shāh Khān Najībābādī, Muhammad Aslam Jairājpurī etc. also did their best to promote the art of Islamic history. It is noteworthy that one of the major drawbacks with most of the historians of the period was their unacquaintance with foreign languages like Greek, Latin and even English. It was due to this limitation that they could not make full advantage of the works of foreign writers. A knowledge of foreign languages on their part would have surely enhanced the value and readability of their historical writings. Despite this, they, however, deserve high appreciation for their copious contribution to the study of Islamic history in North India between 1870 and 1947.