

Towards an Islamic Conception of History: A Model for Integration

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Abstract

The conventional History taught as a subject and course of study at secondary and tertiary institutions is mostly concerned with the study of past events. This is to say, it is solely geared towards the study and narration of events which occurred in the past, with perhaps a view to shaping and determining the future. Having a cursory look at the History course content, one can easily discern that it is devoid of any semblance of recognition of the Divine Being as a source of knowledge, thus depriving students and larger consumers of the rich and insightful accounts of history as modelled by Allah (SWT) and complimented by Prophet Muhammad (SAW). Extraordinarily, even the form of Islamic History taught as a component of Islamic Studies is obviously a reproduction of a conventional paradigm of History presented with a narration of Islamic symbols, figures and events. This article attempts to appraise what may be considered as an ideal Islamic conception of History, which transcends the simple narration of past events to an in-depth perception of life in three dimensions namely; pre-terrestrial life, terrestrial life and post terrestrial life, otherwise regarded as a narration and a study of the past, present and future events. To highlight the inherent disregard of the Divine role in shaping and determining the content of History, the research relies on mainly the curriculum used for teaching History in Nigerian educational institutions, especially the universities. Drawing on the Qur'an and Sunnah, it reveals that the Islamic conception of History is unique and tells more about the wide gap that exists in conventional History, which is centered on one aspect out of the three that are supposed to form the broader edifice of the discipline. Similarly, the essay argues that lack of recognition of God as the supreme and ultimate source of knowledge has done too much anthropological harm to the world, just as it has done to other areas of academic endeavours. It is recommended that the project of knowledge integration should summon adequate courage in investing commensurate effort to History through incorporating Islamic dimensions in the discipline.

Keywords: History; Qur'an; Sunnah; Integration; Conception; Islam.

Introduction

Muslims in contemporary time are fond of looking back with nostalgia at the history of their civilization which was at a time, the dominant political and intellectual order. In the Muslim historical tradition, which interestingly, is the globally accepted narrative, the modern sciences trace their origin to the varieties of intellectual works of Muslim scholars on areas such as Medicine, Astronomy, Geography, Biology, Physics, Mathematics, Algebra, Arithmetic, Economics, Agriculture and other sciences. In those days, revelation was not only regarded as a great source of knowledge but also an important guide towards understanding all other disciplines. It has been generally observed that there is in the present Muslim Ummah, an inherent inadequacy, impairment or distortion in terms of scientific knowledge of Islam and the sciences of the world (Kasule, 2013:1). The type of education whose advocacy and imposition were championed by the west, is chiefly modelled along godless paradigm. That is why Muslim intellectuals who are in search for solutions to the predicament of the Muslim Ummah believe that a “new methodology needs to be developed to reconstruct the Muslim mind which is presently burdened with methodological shortcomings” (Sulaiman, 2000:36). It was this concern that resulted to the effort of recasting another looks at education with a view to bringing reform at least within the Muslim scholarly community through projects like Islamization, decolonization or integration of knowledge. A lot of works has emerged both at global and local levels, which examine the degree to which the secular worldview has infiltrated educational contents in Muslim societies, pointing out how western paradigm falls short in many respects due to human limitations. The works have provided the vision of Islam concerning knowledge and the measures that could be employed in disassociating it from secular and ungodly contents.

Nigerian intellectuals like Shehu (1998), Galadanci (2000), Sulaiman (2000), Siddiq (2003) and many others have all presented important insights on conceptual background, vision, tasks, models, processes and other epistemological issues that have provided a fundamental springboard for integration of knowledge undertaking, especially in Nigeria. Significantly, these authors drew great inspirations from major global pioneers of Muslim educational reform like Ismail al-Faruqi (1982), Taha Jabir Alwani (1989), Naqib al-Attas (1978), Abdul Hamid Abu Sulayman (1989), Louay Safi (1993), Ibrahim Ragab (1995), Mona Abul Fadl (1988), etc. Their works have given essential clues on how to approach sciences through the Islamic perspectives.

History both as a human legacy and academic discipline is largely given a secular outlook so much so that it is bereft of a regard of revelation as a source of information. When one casts a brief glance at the history course content which is taught at contemporary institutions of learning, one can note that it is solely based on human source and that all the history starts and finishes within the sphere of terrestrial life. There is not an inkling of what transpired before the earthly life and what will occur thereafter. All these are, partly, the result of gearing the direction of history towards the western or secular paradigm, which is mainly a corollary of a godless worldview. It is against this background that this article appraises what may be considered as an ideal Islamic conception of History, which transcends the simple narration of past events to an in-depth perception of life in three dimensions namely; pre-terrestrial life, terrestrial life and post terrestrial life. The main argument of the author is that lack of recognition of God as the supreme and ultimate source of knowledge has done too much anthropological harm to the world just as it has done to other areas of academic endeavours. In the process of achieving its objective, the essay highlights the sources of knowledge in Islamic worldview, after which it presents an analytical overview of the curriculum used at Nigerian universities for History as an academic discipline, with a special reference to Bayero University, Kano. Thereafter, the author dwells on the main thesis of the article where he postulates how Islam conceives History beyond the superficial conventional model. The author stresses that the history of humanity will never be complete without having hints of what transpired before the earthly life and what will occur after it. Hence, the article critiques some of the human attempts to predict future, which though unsuccessful, vindicate how inquisitive and curious man is in knowing what transcends his capacity. This therefore, calls for the recognition of revelation as an important source of information having all it takes to provide a broader outlook of history.

Sources of Knowledge in the Islamic Worldview

The modern knowledge which is modelled along the western epistemological approach stands in stark contrast with that of Islam. The West recognizes two main sources of knowledge namely rationalism and empiricism. Rationalism refers to the use of intellect and reason to understand a particular phenomenon. Empiricism refers to the knowledge that one gains as the result of practical experiences or appreciation of a phenomenon through the use of both natural and artificial sensory means. Apart from these two, the modern approach to knowledge recognizes no third source, hence knowledge that emerges out of any other source beyond them is not acceptable. According to Gordon Anderson (2018),

Social science research methods are able to produce verifiable knowledge about society that is more reliable than the seemingly arbitrary suppositions of religious traditions based on prophetic revelation or sacred texts, or on ideological belief systems based on other suppositions (Anderson, IJWP: 2018).

By this statement, Anderson is making manifest the age-old tradition of the West in arriving at knowledge through mainly sensory organs, which according to them are the only ways through which the certainty of information can be established. What the statement fails to consider is that too much information which has guided both social and natural sciences have come from prophetic revelation and sacred texts, and failure to verify the knowledge contained therein does not at all mean it is not verifiable. The inability of available tools to verify knowledge in sacred texts should have been a proof of limitation of human capacity rather than an outright rejection of its authenticity.

As Sulaiman argues, the use of senses to acquire knowledge or establish a belief in something is a path that can be misleading (Sulaiman: 2000: 2), and this means that knowledge arrived at through them is inadequate and insufficient. This has been succinctly delineated by Shehu (1998) who asserts that:

human reasoning and sense organs are vital and efficient means of acquiring, transforming and transmitting knowledge is not rejected by Islam. But the fact of their limitations and weaknesses makes it necessary for man to be guided by a Divine, Absolute and Sublime source of Knowledge – revelation. Man cannot therefore, do away with revelation, so long as he wants to succeed and prosper (Shehu, 1998: 24).

Meanwhile, weak and limited these dual sources are, Islam does not condemn them completely. In fact, it points to their significance as steps towards acquiring some degree of knowledge. As for rationalism, the Quran has in numerous places exhorts human beings to apply intellect, reason, use rationality, ponder, reflect, meditate and so on. At the same time, in some other places, the Qur'an shows the significant relevance of arriving at knowledge through empiricism.

The Quran chronicles the story of Prophet Ibrahim who requested from God to be given an empirical knowledge of how God raises the dead and for his awareness to be well grounded in that, God not only raised the dead for Prophet Ibrahim to see but made that happen in the latter's hand (Q2: 260). This also resembles the story of the man, who as the Qur'an also narrates, was skeptical of the possibility of God reviving a dead land. God gave the man empirical knowledge of how He revives dead things by, rather than sending rain from the sky to revive the land, causing the man to die and then raised him and his donkey after a hundred years. At the end, the man got satisfied and admitted that God has the power of doing everything (Q2: 259).

However, it is not difficult to note that both these two sources are limited and depending on them alone is not enough, as man will be deprived of knowing many other things. After all, human beings were given a very tiny amount of knowledge (Q17: 85) commensurate to their status as a weak creature (Q 30: 54), with limited rationality and fragile sensory means. Divine revelation is the third and most important source which Islam places as the supreme and most universal means of acquiring knowledge. Despite the scientific depth of for example, astronomers, in their cosmological explorations, as the result of which they came up with many theories and celestial conclusions, few Qur'anic expressions will prove to have predated them just as the Quran in some other instances debunks them and inspires in them the drive to engage in further researches. Therefore, as Sulaiman (2000) succinctly emphasizes:

Revelation, being absolutely reliable and supreme, is superior to the other two sources of knowledge. These other two sources, rationalism and empiricism, must in no way contradict revelation; they can provide further or detail explanation to revealed knowledge but the explanations need confirmation by revelation (Sulaiman: 2000: 9).

In the Islamic worldview, all sciences have originated from the Divine source. God is regarded as the Divine Being whose existence is infinite and eternal. He is the source of all creations. He is also the source of all knowledge. *Alim* – “the Most Knowledgeable” is one of His Attributes. He is as such the Giver of knowledge; all those who are considered on earth as knowledgeable are no match to Him. After all, He is the One who bestows knowledge to them. The nature of the Divine transmission of knowledge is that the process always goes hand-in-hand with spirituality. The two are intertwined and inseparable, thus an attempt to partition either of them renders each of them less perfect, incomplete or even useless. That is why God combined the task of His Prophets with educating their people and sanctifying them through revelation. In the words of Rosnani Hashim (2019), the ultimate aim was to “enable men to recognize and acknowledge the existence of God through reading His signs in the Universe” (Hashim, 2019: 80). As Muslims read in their scripture, Allah taught Prophet Adam the terminological sciences of all things (Q2: 31-33), and it was the God-given credential that earned him a supreme distinction which as God instructed, made all the angels prostrate before him (Q2: 34). Similarly, Prophet Nuh was divinely given the engineering skills to manufacture ship, and remarkably, God said the work was being done under His supervision and with guidance from revelation (Q11: 37). In the same vein, Prophet Dawud had been trained by God to undertake many vocational skills as he used to manufacture metallic objects (Q21: 80). Prophet Sulaiman was empowered with the knowledge of law so much so that he efficiently judged complex and complicated cases like disputes between farmers and herdsmen (Q21: 78-79), which in modern day has become a social challenge and threat to peace and stability. Up to the moment, authorities and legal luminaries in some countries have not found a lasting solution to the menace. Furthermore, as we can discern from the Qur'an, Prophet Yusuf was gifted in more than one science; he was an expert in agricultural planning and economics (Q12: 47-49 & 55) just as he was good at interpretation of dreams (Q12: 6). Needless to say, one cannot exactly say to which of the categories (human, social, physical, psychological) does the knowledge of dream interpretation belong, perhaps because it does not seem to be a course that can be studied academically.

Above all the aforementioned, the Quran was revealed to our Prophet, which is a compendium that contains all knowledge, ranging from the human, social, natural, geographical, anthropological, biological, sociological, psychological and most importantly, spiritual sciences. Likewise, the Prophet's Sunnah which serves as a compliment to the Qur'an, is full of such knowledge similar of which, by the time the Qur'an was revealed, the world was never aware of. Examples are found in the Qur'anic explanation of human creation right from the conception, embryonic stage and the growth to a foetus and birth, which the Sunnah also elaborates.

A Glance at the Curriculum of History in Nigerian Universities

Below is a representative sample of the course content of History taught as an academic discipline at Nigerian universities. The curriculum is extracted from the book of courses of Bayero University, Kano, one of the old and prestigious public universities in Nigeria. It is believed that the content reflects to a larger degree, what obtains in other Nigerian universities, most of which were modelled along the old universities like the Bayero University. The courses taught in each academic session of both undergraduate and postgraduate levels are highlighted and some light is thrown on them accordingly.

Undergraduate Levels

Level	Course Code	Course Title
Level 1	<ol style="list-style-type: none"> 1. HIS 1401 2. HIS 1202 3. HIS 1203 4. HIS 1204 5. HIS 1205 6. HIS 1206 	<ol style="list-style-type: none"> 1. Introduction to the Study of History 2. History of Islamic Civilisation to 660 A.D 3. Ancient Civilisations to the 4th Century A.D 4. African Prehistory 5. Islamic Civilisations since 660 A.D 6. History of Europe to 1440 A.D
Level 2	<ol style="list-style-type: none"> 1. HIS 2202 2. HIS 2203 3. HIS 2204 4. HIS 2206 5. HIS 2207 6. HIS 2208 7. HIS 2209 8. HIS 2301 9. HIS 2305 	<ol style="list-style-type: none"> 1. African History 1000-1500 A.D 2. Origin of European Expansion 1400-1648 3. The Muslim World 660-750 A.D 4. African History 1500-1800 A.D 5. Origin of European Expansion 1648-1789 A.D 6. The Muslim World 750-1300 A.D 7. Philosophy of History 8. Nigerian History to 1500 A.D 9. Nigerian History 1500-1900 A.D
Level 3	<ol style="list-style-type: none"> 1. HIS 3301 2. HIS 3302 3. HIS 3303 4. HIS 3304 5. HIS 3305 6. HIS 3306 7. HIS 3307 8. HIS 3308 9. HIS 3309 10. HIS 3310 11. HIS 3311 12. HIS 3312 13. HIS 3313 14. HIS 3314 15. HIS 3315 	<ol style="list-style-type: none"> 1. Nigerian History 1900-1945 2. Historiography 3. Economic History of Africa in the 19th C 4. History of Europe 1789-1871 A.D 5. The Ottoman Empire to C 1900 6. Nigerian History since 1945 7. Economic History of Africa since 1900 8. Comparative Historical Methodology 9. History of Europe 1871-1945 A.D 10. The Mediterranean World 1400-1600 A.D 11. South Africa since 1800 12. Imperialism since 1750 A.D 13. History of the Americans to 1900 14. Islam in North and West Africa to 1750 15. Islam in East Africa and Ethiopia
Level 4	<ol style="list-style-type: none"> 1. HIS 4302 2. HIS 4303 3. HIS 4304 4. HIS 4312 5. HIS 4313 6. HIS 4314 7. HIS 4315 8. HIS 4322 9. HIS 4323 10. HIS 4325 11. HIS 4326 12. HIS 4327 13. HIS 4328 	<ol style="list-style-type: none"> 1. The Industrialized States to W.W.1 2. History of Political Ideas 3. The Middle East 1900-1945 4. Europe since 1945 5. West Africa in the 19th Century 6. The Industrialized States since W.W.W 1 7. Middle East since 1945 8. Economic and Social History of Kano 9. East Africa since 1800 10. West Africa since 1900 11. Islam in West Africa 1750-1900 12. Islam in West Africa 1900 13. Central Africa since 1800
	SPECIAL COURSES	

	Course Code	Course Title
	1. HIS 4305	1. Northern Nigeria under British Overrule 1900-1930 (Essy)
	2. HIS 4306	2. Northern Nigeria under British Overrule 1900-1930 (Document)
		3. The Sokoto Caliphate C. 1800-1837
		4. The Sokoto Caliphate C. 1837 – C. 1900
	3. HIS 4309	5. Northern Nigeria under British Overrule 1930-1960 II
	4. HIS 4310	6. Northern Nigeria under British Overrule 1930-1960 IV
	5. HIS 4316	7. The Sokoto Caliphate 1800-1837
		8. The Sokoto Caliphate 1837-1900 IV
	6. HIS 4317	9. The State of the Chad Basin II C. 1400-1600
		10. The State of the Chad Basin I C. 1400-1600
	7. HIS 4320	11. The State of the Chad Basin III C. 1500-1800
	8. HIS 4321	12. The State of the Chad Basin IV C. 1500-1800
	9. HIS 4325	13. Islamic Reformism and Nationalism in the Middle East C. 1850-1900
	10. HIS 4326	14. Islamic Reformism and Nationalism in the Middle East C. 1900-1945
	11. HIS 4327	15. Islamic Reformism and Nationalism in the Middle East C. 1850-1900 (Documents)
	12. HIS 4328	
	13. HIS 4329	16. Islamic Reformism and Nationalism in the Middle East C. 1900-15 (Documents B)
	14. HIS 4330	
	15. HIS 4331	
	16. HIS 4332	

Source: Students Handbook, Bayero University, Kano (2007)

Postgraduate Levels

Level	Course Code	Course Title
M.A	1. HIS 8310	1. Basic Historical Procedures
	2. HIS 8301	2. Comparative Methodology
	3. HIS 8311	3. Philosophy of History
	4. HIS 8304	4. Historiography
	5. HIS 8302	5. 19 th Century West Africa
	6. HIS 8305	6. 20 th Century West Africa
	7. HIS 8303	7. 19 th Century Middle East
	8. HIS 8306	8. 20 th Century Middle East
	9. HIS 8307	9. Hausa States 1500-1800
	10. HIS 8308	10. Islamic Revolutions since 1800
	11. HIS 8309	11. Southern African since 1800
	12. HIS 8312	12. Nigeria since 1930
	13. HIS 8313	13. Borno under the Sefawa
PhD.	1. HIS 9301	1. Research Seminar I
	2. HIS 9302	2. Research Seminar II
	3. HIS 9303	3. Contemporary Historical Writing
	4. HIS 9304	4. Advanced Historical Procedure

Source: Students Handbook, Bayero University, Kano (2007)

It can be observed from the tables above that History as a course is concerned chiefly with the study of past events. At the undergraduate levels, students are exposed to the study in somewhat a broader perspective. In level one, students are introduced to the history of ancient civilizations which started from an unspecified time up to the fourth century after the coming of Prophet Isa (AS) as well as the pre-historical period of Africa. Similarly, they are exposed to the history of Islamic civilizations both before and after the 660 A.D. They are also expected to learn the history of Europe up to 1440 A.D.

The courses of level two are mostly the development of the courses taught in level one, though some fresh ones are included. Therefore, altogether, students in this level will be able to appreciate the origin of European expansion from 1400 to 1789 A.D, the Muslim World from 660 to 1300 A.D, African history from 1000 to 1800 A.D and Nigerian history from 1500 up to 1900 A.D. They will also be introduced to the general philosophy of history.

In level three, the courses offered in the previous year are continued with perhaps an expansion of scope. Therefore, Nigerian History from 1900 to 1945 and afterwards is taught. Likewise, the History of African Economy in the 19th and 20th century is taught. Similarly, the courses contain History of other geographical areas such as Europe from 1789 up to 1945 A.D, the Ottoman Empire in 1900 A.D, the Mediterranean World from 1400 to 1600 A.D, Americans up to 1900 A.D, South Africa since 1800 and a survey into Imperialism. Interestingly, some technical skills and principles in the discipline are taught such as Historiography and Comparative Historical Methodology just as the history of Islam in North and West Africa (1750), East Africa and Ethiopia is studied.

Students in level four are exposed to the study of the industrialized world before and after the World War. They are also introduced to the history of political ideas and the history of the Middle East from 1900 to date. The history of Europe is continued from 1945 to date while that of Islam in West Africa from 1750 to 1900 is continued. Similarly, the history of African regions; the East since 1800, the West from the 19th century through the 1900 and the Central since 1800 is all taught in the level. In a more specific focus, the economic and social history of Kano is taught. There are special courses meant for selected level four hundred students who aspire to specialize in history, and they therefore, do not undergo any courses from other non-history disciplines. From the look of things, except for few advancements and additions, the courses are mere continuation and extension of the courses taught at various levels within the discipline. The same thing can be said in respect of postgraduate levels. The main differences found at this stage are that students are treated in a manner that tells more of their intellectual maturity and ability to undertake research that will equip them with skills of writing history. That is why during their course work they are exposed to learning basic historical procedures, comparative methodology, philosophy of history, historiography (at master's level), while PhD candidates are mentored towards acquiring skills of contemporary historical writing and research seminars, besides advanced historical procedure.

In any case, from the foregoing, we can discern that the entire history content taught as a course at Nigerian universities (which is also what obtains in many other countries) revolves around one aspect; the terrestrial life, and even in this case, only what transpired in the past. Happenings that are yet to occur but about which revelation has given rich clues and important hints are not covered within the content. Based on this history, there is no an idea of what was in existence before this earthly life and what will occur after it. This wide gap is aptly bridged by revelation which is a powerful and incomparable source of information, and it is proposed to be the bedrock of Islamic conception of history.

An Islamic Conception of History

Islam conceives history beyond the superficial meaning given to it in the conventional paradigm. It transcends the simple study and narration of past events. It is concerned with the history of pre-terrestrial life, terrestrial life and post-terrestrial life. Meanwhile, before delving into the conception of Islam on history, it is imperative to highlight some works which are also geared towards the history of future. Few attempts to suggest the ability to narrate future events further contribute in affirming that disregard of revelation as an essential source of knowledge is characteristically catastrophic to the human curiosity of accessing information. In his *Homo Deus: A Brief History of Tomorrow*, Yuval Noah Harari (2017) presents no more than an analysis and interpretation of some major past events and recent happenings covered in a display of philosophical sophistication. This is why it is easy to refute many of his theories such as the one saying that “more people die today from eating too much than from eating too little; more people die from old age than from infectious diseases; and more people commit suicide than are killed by soldiers, terrorists and criminals combined” (Harari, 2017: 6). Therefore, apart from the misgiving that Harari's theories may likely generate, they have all it takes to further confuse history. His narrative of ‘future’ which starts and ends in the title of his book, can be seen as a literary deception, even though it demonstrates how inquisitive the writer is to scan through the future.

Another attempt to forecast future and this context of a bolder magnitude, is that ascribed to the Judeo-Christian witchdoctor, Nostradamus (1503-1566 C.E). He was said to have made several predictions which have come to appear true, some during his life and many after his death. Some of the predictions were the French Revolution of 1789, Battle of Waterloo of 1815, the birth of Hitler, the assassination of Kennedy (1963), etc. There are virtually two ways through which a response can be given to Nostradamus' story. First, as Erika Cheetham, the translator and editor of a collection of “prophesies” that were said to have been uttered by Nostradamus argued, “Nostradamus was used as a propaganda

machine as early as 1649 and as late as 1943. In 1649 the opponents of Cardinal Mazarin, who felt he had too great an influence in the French Court, published an edition of the prophecies, dating it 1568, in which they planted two obvious quatrains against the Cardinal” (Cheetham, 1971: 13). The editor adds that numerous of such so called prophecies were found and ascribed to Nostradamus but in actual sense, “neither of these works have anything to do with Nostradamus” (Cheetham, 1971: 13). Cheetham wants people to be open-eyed so as not to hook, line and sinker believe with whatever is said to be a prophecy of Nostradamus because many people, especially influential figures have concocted stories in the name of Nostradamus in order to justify, promote or popularize certain propagandistic missions.

Secondly, biographers of Nostradamus have accounted that he was a witchdoctor and he used to in a typical magical fashion, place water inside a bowl, which was then put on a tripod. He would touch the middle of the tripod with his hand and then moisten his robe and feet with the water (Cheetham, 1971: 20). This means that Nostradamus was a magician and as pointed out by the biographers, he had immersed himself in reading occult literature and that he must have certainly read the 4th century Neo-Platonist Iamblichus’ *De Mysteriis Egyptorum*, which was a major reference of his magical inspirations (Cheetham, 1971: 9). If at all those things that was said to have been uttered by Nostradamus have come to pass exactly as he said them, then according to Islamic tradition, devils could have some access to steal information from the heaven, (Q72: 9), so that they take it to their human patrons (i.e. magician), even though ninety nine percent of what they inform the patrons are false. Thus, as a magician, Nostradamus could say many things some of which might occur.

In any case, both Harari and Nostradamus’ attempts to narrate future simply revolve within the sphere of terrestrial life. None of them suggested to have an inkling of what will transpire in the afterlife world.

Meanwhile, Francis Fukuyama seems to attract greater attention through many of his works all of which indicate a zeal to navigate through a broader scope of history. His *The End of History and the Last Man* (1992) generated a lot of controversies, bordering on a suspicion that he is trying to crown American civilization, lifestyle, military and political structure as the seal of human civilization, after which nothing different will emerge. Perhaps it was the strength of criticism against Fukuyama that triggered him to make another attempt of interpreting history. In 2002, a year after 9/11, he wrote *Our Post Human Future*. But as Hugo Chesshire (2012) argues “it does not contain much of great substance about post humanity, the future, or biotechnology” (Chesshire, 2012: 1). In the book, Fukuyama suggests that a leaf could be borrowed from the Greeks, perhaps due to their perceived rich philosophy in order to help better understand some concepts on humanity. In essence, Fukuyama’s zeal demonstrates how yearningly curious man is to speculate about the destination of humanity in the future – something that has so far proved unattainable as long as the religious framework is discarded.

Therefore, it can be safely asserted that trying to forecast and know what will transpire in the future is an inbuilt instinct in humanity, but whose realization is far-fetched without a more powerful source beyond human capability. There is never a space here to attempt to dwell much into the tripartite dimensions of history as conceived by Islam. The main goal is to merely cast brief glimpses at them which the writer believes can serve as an eye-opener and indicator of the degree of lacuna left by the conventional model of history.

History of Pre-Terrestrial Life

By pre-terrestrial life, we are referring to the existence of creatures before the domiciling of man on earth which became his home where he subsequently produced his own progenies. Understandably, there is virtually no artificial means through which human beings will have a reasonable sense of what transpired before the creation of the first man and his earthly home. In other words, it is only through the Divine source (revelation) that accounts of occurrences and happenings which took place in the pre-terrestrial life can be arrived at. Needless to say, a history that does not take this into cognizance can be described as deficient, lopsided and unbalanced. This is what radically makes revelation an essential source of information on which history should holistically draw.

Relying on scriptural accounts, Ibn Kathir (d. 774) in his *al-Bidayah wa al-Nihayah* narrates the creation of the Throne (*al-Arsh*), the Chair (*al-Kursiy*), the heavens and the earth. He also gives the account of the creation of Adam (A.S) and associated incidents which resulted in his descending to the earth.

There is a divergence of opinions as to what was the first thing to be created. Some are of the view that *al-Qalam* (the Pen) was the first thing to be created and it was with it that the outline of all things that would occur up to the Day of Resurrection, including the creation of the heavens and earth was made. The proponents of this opinion support their position with a Hadith in which Prophet Muhammad (SAW) said, “indeed the first thing which Allah created was the Pen and He said to it, ‘write’. So it wrote what will happen forever” (Tirmizi: 3319). The second view which is corroborated with a Hadith transmitted by Muslim (2653), holds that *al-Arsh* (the Throne) was the first thing to be created. Another opinion advances that before the *Arsh* was created, there was water on which it was stationed (Q11: 7), and this means the water predated it. The fourth view argues that light (*Nur*) and darkness (*Zulmah*) were the first things to have been conjointly created. Afterwards, they were made distinct in the sense that light was made bright to be seen in the daytime while the darkness was made black to be seen after sunset (Ibn Kathir, 2004: 11-12).

It is through revelation that humans are able to know that God created the earth and the skies within the framework of time which can be understood in human communication as six days (al-Razi, 2000: 152). Out of these six days, the earth was created within the span of two days while the determination of its wealth and sustenance was done simultaneously in the first four days. From then on, the seven skies were fashioned in two days, making the creation of the earth and the skies altogether in six days (Q41: 9-12). In the same breadth, the Qur’an has in several places talked about the creation of celestial bodies like the sun, the stars and the moons which are important components of the sky and instrumental in determining the weather and time zone on the earth (Q10: 5). As a background to human history, this knowledge is not only essentially interesting, but also very vital and insightful. The huge amount of money and effort the world invests on geographical studies, including geological and astronomical explorations and observatories demonstrates how curious and inquisitive human beings are to know what is beyond their limited capability.

The story of Adam’s creation is indeed as Allah remarks, a great story which people however, tend to ignore and be unmindful of (Q38: 67-68), despite that it is meant to be of universal mention and remembrance (Q38: 87). This is perhaps because it entails the initiation of a transition from a pre-terrestrial life to a terrestrial one, which in other words, means a valedictory stage of blissful life to the one full of labours, fatigues and tragedies. The Glorious Qur’an has dedicated sizable passages in different chapters for the story of not only Adam’s creation and the variety of chemical components with which he was made, but also the discourse that ensued between God and the angels in which the latter expressed some suspicion about the plan to populate the earth with humans. It also narrates that after Adam was created as a full human being, endowed with knowledge, for which God elevated him and ordered the angels to prostrate before Adam – an instruction against which Iblis, who was also in the heaven, objected and rebelled. The Qur’an depicts this scenario as the genesis of enmity that would characterize the relationship between man and the Iblis vis-à-vis the objective and purpose of the former’s creation by his Lord.

Iblis became determined and even took an oath to do all that was within his capacity to stand on the path which would lead man to attain the pleasure of God (Q7: 16-17). After Adam was domiciled in the paradise with his wife Hauwa’ who was created from his ribs, it was Iblis who used all the available tactics and resources of treachery to seduce him to defy God’s order that prohibited them from eating a certain tree. This resulted in disastrous consequences whereby Adam was stripped of all his God-given favour so that both Adam and Hauwa’ were looking for leaves to cover their privacy, having been stripped naked by their defying of God’s order (Q7: 19-22). Though as the Qur’an points out, Adam had realized his mistake, asked for forgiveness and repented, the sin eventually led to his descending to the earth which was already created and made his abode in which he would develop his family (Q7: 23-25). There are in Prophetic tradition and other extra-scriptural literature, including the *Isra’iliyyat*, rich and detailed accounts which in some way complement and throw light on the Qur’anic account of human’s pre-terrestrial life. For example, the Prophet says in a Hadith that “God created Adam from a handful (of soil) which He collected from the entire earth. So the children of Adam came based on the earth from whom there is white, red, black and in between that, as well as bad, good, easygoing and bad-tempered and in between that” (Musnad Imam Ahmad: 19085). In another Hadith, the Prophet says that “Adam was of sixty-cubit length in seven-cubit width” (Musnad Imam Ahmad: 10530). It was also narrated that Adam was created in the last hour of Friday (Sahih Muslim: 2789), and that it was also on Friday that he was made to descend from the paradise (Sahih Muslim: 853). Different opinions have been given on the amount of

time Adam spent in paradise before his transfer to the earth, ranging from a hundred to sixty years, which is quite a reasonable amount of time, to mere few hours that can be likened with the hours between the time of *Asr* prayer and sunset (Ibn Kathir, 2004: 87). Similarly, different views were offered as regards the earthly destination of Adam and his wife. An opinion ascribed to Abdullah Ibn Abbas says that Adam landed in a place called Dahna, situated between Makkah and Ta'if. Another one says that Adam was dropped in India and his wife at Jeddah while Abdullahi Ibn Umar's view maintains that Adam descended in Safa and his wife in Marwa, both in Makkah (Ibn Kathir, 2004: 87).

While there is no doubt in any account given by the Hadith as complement to the Qur'anic narration since Ahadith are also part of the revelation, the same thing cannot be said on other sources since they enjoy no divine backing and immunity like the Qur'an and Hadith. Nevertheless, they may not be rejected outright so far they do not disagree with what obtains in the revealed literature. After all, the information given by extra-scriptural sources are most of the time, a result of deep reflection and exercise of intellect (which may be right or wrong) arrived at through the reading of revelation, in this case Torah and Injil inclusive. The foregoing is not an attempt to give a history of a pre-terrestrial life but to merely highlight and point to the fact that the history of man, his earthly home and its neighbouring celestial creatures cannot be complete without considering what transpired before he was created and sent down to live here on earth. Interestingly, without the help of revelation, the world would have been deprived of this rich and fundamental aspect of history, and with it now available, the history of pre-terrestrial life around which the conventional history revolves, has become more guided. Despite the unequalled richness and unique feature of the whole historical information contained in revealed scriptures, Divine knowledge has transcended the level of what the Qur'an, the Prophetic tradition and the entire scriptures narrate as can be discerned from some facts which are presented in a condensed and summarized manner without bothering to focus on elaborate or specific details.

History of a Terrestrial Life

Terrestrial life can be said to have started at the time Prophet Adam (A.S) was sent down to live on earth with his family. There was not much detail in the Qur'an on his life on earth as perhaps the most critical, thrilling, didactic and noteworthy part of his story was spent at the pre-terrestrial phase. Except perhaps the story of his two sons narrated in (Q5: 27-31), there is no long passage that talks about the father of human beings and his immediate progenies. This is if we take the view of the exegetes who not only hold that they were direct sons of Adam but also went ahead to mention their names Qabil and Habi (Cain and Abel). Otherwise, some Qur'anic interpreters argue that they were among the children of Israel, and that is why the Qur'an (Q5: 39) immediately remarks about the legislation enshrined on the Israelites concerning murder (al-Baidhawiy, 2016: 293). There may be some additional details in the Hadith literature. But much more information, but whose authenticity or lack of it may not be categorically established, can be found in the books of Mufasssir. For example, in his *Tarikh al-Rusul wa al-Muluk*, Ibn Jarir al-Tabari (d. 369) gives a somewhat detailed story of the life of Adam on earth, including the specific mention of some of his children, their story and the demise of their father.

From the time of Prophet Adam and his close descendent up to the period of Prophet Nuh, it was obvious that humanity maintained a homogeneous cultural, racial, religious and (possibly) geographic affiliation. The disunity and division which cropped up later and started rocking the fabric of the Ummah was the main reason for sending messengers (Q2: 213).

Meanwhile, being a book of guidance, rather than history, the Qur'an has in most places paid attention to the lessons that are derived from the stories contained therein. There are in the Qur'an stories of prophets, messengers, pious servants, communities of believers on one hand, and stories of evil men, transgressors and communities of disbelievers on the other hand. The Qur'an gives their stories in a way that does not mainly concentrate on the narrative or historical flavor but the didactic messages and points worthy of ponder and reflection. It highlights the ordeals, struggles and hardships which the prophets, messengers and pious men had passed through and how their patience and perseverance yielded positive outcomes at the end. Similarly, the Qur'an presents the transgressions, wrongdoings and the mischief perpetrated by the evil men and disbelieving communities and how their actions attracted drastic consequence against them. The objective, as the Islamic scripture stresses, has always been to, through these histories, deduce and extract moral lessons that will impact on the listeners to embark on spiritual reform and refinement, which is in turn, essential in sanitizing other aspects of human life.

History of Supernatural World

The inimitable nature of Islamic model of history can be further discerned from the fact that it transcends the simple narration of what transpired within the milieu of humanity. The Qur'an and Hadith have chronicled stories related to the world of supernatural beings so much so that a full-fledged Sura is dedicated to the narration of Jinns, through which we come to know that they are, like humans, divided across not only religious and moral lines, but also sectarian and denominational basis. It also tells us how the Jinns eavesdropped the recitation of Qur'an on the Prophet Muhammad's way back from a preaching tour and how the Qur'an quickly reformed and turned them into preachers who called their fellow Jinns to accept the message of Islam (Q46: 29-32). The Qur'an takes us to longingly peep through kingdom animalia where it narrates the stories of communities of ants, honeybee, spiders, etc. What technological gadgets or scientific advancement can humanity use to attain such informative facts other than revelation?

Future Terrestrial Life

Still within the framework of the history of terrestrial life, in contrast with the conventional paradigm of history, the Islamic model of history covers not only what transpired in the past, but also what would happen in the future. Both the Qur'an and Hadith foretold things that would occur in the future and they did come to pass. The Qur'an narrates that war would break between the two worlds super powers in the seventh century – the Persian Empire and Roman Empire. The Persians were at first able to subdue and defeat their Roman counterparts as it was recorded in history. But then the Qur'anic unique form of history foretold that the Persians would further meet their waterloo in the hands of their Roman enemies, and in less than a decade, as the Qur'an promised, the Romans defeated them (Q30: 2-6). Prophet Muhammad (SAW) had given the stories of many things which also came to pass within few decades. While appeasing Khabbab bin al-Aratt, one of his early companions who were tortured in Makkah, the Messenger (SAW) prophesized that a time would come when peace would reign in Arabia, so much so that a traveler would cleave the path that runs from San'a' through Hadhramawt (both in Yemen) without any fear of robbery attacks except wolf that may pounce on his sheep (Bukhari: 3612). And in less than a century, the Muslim Umma had witnessed this forecast whereby peace reigned and wealth became abundant in the Muslim Arabia, thus relegating violent tendencies to the background. Similarly, the Prophet (SAW) informed his companions that the powerful empires like the Persians, the Byzantines and other kingdoms would come under the fold of Islam (Musnad Imam Ahmad: 23982 and 22335), and this was witnessed during the Khilafah of his successors (Khulafa' al-Rashidun). Therefore, while the conventional history must wait for something to occur for it to document it to the world, the Islamic history would foretell it and then urge people to await its materialization.

One of the methodologies of the Qur'an is that it presents historians' views on a certain historical fact and closely debunks it and then brings the authentic one. Nevertheless, when the knowledge of that fact is possessed by any other people, the Qur'an acknowledges this accordingly. This can be illustrated with the story of Companions of the Cave whose number became a subject of historical controversy. Some historians said that they were three and their dog was the fourth, while others were of the view that they were five and their dog was the sixth (Q18; 22). As the Mufasssirin point out, all these accounts were unauthentic since God the Almighty remarks that they were all speculations towards a *Ghaib*, and then He narrowly brings the third opinion, after which he maintains that only few people know the exact number of the Companions of the Cave (Ibn Kathir, 2004).

Another illustration can be found in the story of Prophet Sulaiman (AS) and the false narrations that portrayed him as a king who was able to subject the Jinns and men as well as birds under the grip of his power through the influence of magic (al-Baghawi, 2000). God Almighty further argues that Prophet Sulaiman had never been a magician let alone a kafir as were the devils who used to train people on the art of sorcery. He also deflates the fable which had gained ground that (as some exegetes point out) some magical power was sent down to the two angels, Jibril and Mika'il (Tabari, 2000).

While the illustrations above revolve around events that have now come to pass, the Islamic history is also concerned with things that will happen up to the end of the world. Both the two superior sources of Islamic history (the Qur'an

and Hadith) have hinted to many events that will happen up to the time the earth will be folded and ground to mark its end.

The Prophetic narration of what would occur after his demise, which are stashed in his numerous Ahadith, is not limited to some centuries after his life, but up to the end of the universe. Those who lived in the years that greeted his demise and those who followed them also witnessed many things. In the contemporary time, there are countless things that he foretold, some of which have occurred and most of which are still occurring. He has said that a time would come when seasons would be characterized by proximity (Bukhari: 6037), which among other meanings, refer to the fact that things which used to be within long distance and were remote will be done within short time. This in other words, aptly reflects the phenomenon of the world as a global village whereby things have become closer and within easy reach. The Prophet (SAW) mentioned that people would be absolved by competition towards building towers (Bukhari: 4990) and that the world would be dominated with crises and bloodshed (Bukhari: 85) just as he prophesied that there would be too much earthquake (Bukhari: 1036). He said that ignorant and ill-informed people would take the reins of leadership (Musnad Ahmad: 14441) and that the earth would bring out its treasures (Muslim: 1013). The Prophet also foretold that the world powers would unite against Islam (Musnad Ahmad: 8713). Each of the statements above and a lot more too much for the space here to ever exhaustively adumbrate, have been witnessed in the contemporary time.

There are things that the Prophet narrated which have not happened since their time to pass has not come such as the extinction of the entire Quraysh tribe (Musnad Ahmad: 8437), the return of people to the use of ancient weapons and rides (Muslim: 2899), the emergence of Anti-Christ (Dajjal) (Bukhari: 1882), Gog and Magog, the return of Prophet Isa (AS) to revive Islam, the rise of the sun from the West to set towards the East (Muslim: 2901), etc. These events will mark the end of the world and the souls of all creatures on earth will cease to function, even though as the Qur'an mentions in numerous places, the earth will be folded so much so that it releases and gets rid of all that it was bestowed with during its creation (Q84: 3-4). Also, the sky will be split (Q84: 1) and other celestial bodies like the sun will be wrapped up (Q81: 1) and the stars will be scattered (Q81: 2). This in a broader sense, marks the end of the terrestrial life and implies a transition to a post-terrestrial life. It was not for nothing that Allah would initiate the terrestrial life by the creation of such bodies and also end it by finally bringing them to an end.

History of a Post-Terrestrial Life

Post-terrestrial life refers to that life in which human beings will find themselves after the expiration of their lifespan in this world. It therefore, commences straightaway from the time one's soul is partitioned from his physical body. The period of time one spends in his grave or anywhere else after his death which is known as *Hayat al-Barzakhiyyah* in Islamic literature, can be regarded as the commencement phase of the post-terrestrial life. But in actual sense, it looks more like a transitional stage to a more structural, intense and long-lasting life. Nonetheless, both the Qur'an and Sunnah have given important hints on what will transpire during the *Barzakh* stage and the conditions in which people will find themselves vis-à-vis their beliefs and actions or inactions. Prophet Muhammad explained that once someone is interred in his grave, two angels will visit him and paraded certain questions before him. The answers he would give will determine whether he will live happily in the *Barzakh* life which conversely symbolizes the eternal life he will meet afterwards; or in contrast, he will be subjected to some form of torture as an omen to what he will meet after the end of the *Barzakh* stage (Bukhari: 1338).

Meanwhile, the post-*Barzakh* period which is the everlasting and eternal phase of human life deserves more elaboration as contained in the Islamic scripture. After all, while the *Barzakh* life is lived individually whereby people do not have access to social associations, the one in the hereafter is more accommodative to inter-human relations, irrespective of whether one is in the blissful or condemned category. Interestingly, this is what makes the phase an important subject of study in the Islamic conception of history. Reading through their scripture, Muslims have a firm belief that after life on earth, there will be two distinct abodes; the paradise and the hellfire. Before people are domiciled in either of the homes, there will be some sessions during which judgment will be made to determine which of the abodes every human being will be entitled to enter. The Qur'an and the Sunnah have extensively discussed what will transpire after people are resurrected from the *Barzakh* life; the situations in which people will find themselves; the series of questions they will be required to respond to; the stress some of them will be exposed to; up to the time the paradise will be brought

near for pious men to enter and the hellfire will appear for the wretched and condemned people to enter. In a more specific term, when paradise is brought, the pious men will be led by angels to enter it while the wretched folk will be chained and dragged like prisoners to enter the hellfire. This will be the beginning of the main post-terrestrial life; either in a permanent bliss or a perpetual agony, though some victims in the latter category will enjoy divine amnesty after some centuries of torture.

Beyond a surrealist utopian vision, the Islamic literature holds that garden of paradise is a tangible home created by God. The Qur'an and Sunnah have made glamorous and alluring elaborations of not only the kind of enjoyment found in paradise, but also described its deposits of enormous resources, geographical landscape, habitation and other distinctive features of its interior such as its gates, rivers, apartments, pavilions, etc. From the Qur'anic account, one can discern that paradise is located in the most exalted space in the heaven (Q53: 13-15). Its width is compared with that of the whole seven skies and the earth (Q3: 133). Its soil is a mixture of *Za'faran* and its bricks are made up of gold and silver; its marbles are from pearls and rubies while the clay is a stunning musk (Musannaf Ibn Abi Shaibah: 8/76).

Once admitted to this marvelous abode, habitants of paradise become kings with abundant resources and authority, placing grantable orders and enjoying life to the fullest (Q76: 20). They are given unfettered access to do as they like, exploit and explore resources and any form of fun and amusement they deem fit. There are rivers which contain palatable water, milk of uncontaminated flavor, tasty and delicious wine, clean, pure and unpolluted honey (Q47: 15). This is in addition to the variety of springs that gush juicy drinks which are full of nice fragrance. The meals are also unique as they contain all that makes mouth water; all forms of fruit, chickens, sweets, etc. which are always in abundance and do not finish. Unlike in the earthly life, meals in paradise do not press habitants to discharge waste products (Muslim: 2835).

A lot of Qur'anic verses describe the furnishings of paradise such as thrones, beds, cushions, couches, pillows, carpets, duvets, etc. which are all made available for the habitants. There are houseboys who day and night go around to run errands and other domestic services for their masters (Q76: 19). Habitants of paradise are given majestic, gorgeous and marvelous wives who possess all the attractive features and qualities that can never be fully imagined (Q52: 20). These wives are their partners in enjoyment and entertainment. They will be singing with the most sonorous voices to the hearing of their spouses (Tabarani in *Ausat*: 735). Habitants of paradise will be free to attend clubs and theatres to socialize, chat and have good time with one another as much as they wish. At these avenues, they will have recollections and flashbacks of their earthly life. The Qur'an chronicles the story of a paradise resident who desires to know the whereabouts and situation of his former friend who regrettably is in hellfire (Q37: 51-59). Similarly, there is a great market established to serve as a medium of mega gathering and get-together for the entire residents of paradise and it opens on Fridays (Muslim: 2833). This is how life will recurrently be in paradise with unimaginable bliss and joyous sessions. All forms of agony, hatred and discomfort do not have place there. Interestingly, there will never be a time when such a unique and enviable life will terminate, and this refutes the notion of the end of history as far as Islam is concerned.

The hellfire, which stands as the home of condemned and wretched human folks is the severest jail for punishing wrongdoers. The tone of Islamic literature largely indicates that the hellfire is situated beneath the seven earths, even though as the Qur'an shows elsewhere, it will be brought and displayed on the Day of Resurrection (Q26: 91 and 89: 23). A relatively detailed description of life in the hellfire is given in both the Qur'an and Sunnah. At the time someone is condemned and hellfire is made his abode, a divine order will be given so that he be shackled and cuffed in a chain of seventy-cubit length, and he is then thrown into the flaming fire (Q69: 30-32). This is how he shall spend the whole life in that abode, always being subjected to severe punishment. The main tool for punishment in the prison is fire. Inmates will be perpetually burnt whereby bedding will be spread beneath them while coverings of fire will be over them (Q7: 41). Their skins will be roasted in the fire and whenever they melt, new skins will be replaced for them to further taste the bitter torture (4: 56). In the same vein, as soon as the flaming fire subsides, it will be made to keep on blazing (Q17: 97), so that there will be no pause or break in the punishment. Though completely made up of different stuffs and ingredients, there are, like in paradise, meals for the consumption of inmates of hellfire. The Qur'an has

talked of at least three types of food or we can say three names of food, which the prisoners will be forced to consume namely; *Dhari'* (88:6), *Gislin* (Q69: 36) and *Zaqqum* tree (Q44: 43). According to a narration ascribed to Abdullah Ibn Abbas, *Gislin* refers to the purulent liquid that comes out of flesh of inmates of hellfire as a result of burning (Ibn Kathir, 2004). According to al-Razi, *Dhari'* is a kind of thorny tree which is consumed mostly by camels (al-Razi, 1420 A.H) while Tabari says that it is a poisonous plant which is known in Arabia (Tabari, 2000). *Zaqqum* is described as an ugly and odorous tree whose fruit, as the Qur'an describes, looks like heads of the devils, which is interpreted by the Qur'anic exegetes as grotesque and gory serpents (al-Baghawi: 1997).

In terms of drink, the inmates of hellfire have extremely hot and purulent water which they will uncomfortably drink. Instead of quenching thirst, it will only add to their ailment and suffering (Q14: 16-17). This is perhaps why in the discussion that ensues between the inmates of hellfire and habitants of paradise as the Qur'an narrates, the former begged and plead with the latter to flow some water to them – a request that is never to be granted (Q7: 50). What is most dangerous however, is the fact that with the exception of some people who will be liberated, this kind of life will remain perpetual and unending. Even though the above narrations which are proposed to form the edifice of history, chiefly depend on conviction and belief confined mainly within the Muslim community, the urge and curiosity shown by non-Muslim intellectuals portray the extent of damage the lack of recognition of divine revelation has done to humanity, anthropologically speaking. In the opinion of the writer, the foregoing serves as a broad highlight of history which is richer in scope and more encompassing than mere focusing on an aspect.

Conclusions

History is one of the disciplines that attract great interest because of its nature of quenching people's thirst for information. It becomes more interesting when it contains stories that do not have common or simple means of accessibility. The conventional history which relies upon human source has deprived humanity of much information about whole life except few excerpts that further reveal a lacuna that has been haunting it both as an academic discipline and an art. This limitation also reflects the inevitable poverty that is tied with didactic messages derived from history since one of the major benefits is drawing lessons and determining the present and possibly the future life. This article attempted to present an Islamic conception of History. It began by tracing the source of knowledge according to Islamic worldview which is centrally built upon revelation (Qur'an and Sunnah) as the major source, though human sources also enjoy some degree of recognition. In an impliedly comparative fashion, the essay pointed out the supremacy of revelation as a source of knowledge over the sensory objects which are the main tool relied upon by the secular epistemology. In order to buttress his assertion, the author demonstrated how inadequate the course content of History taught at academic institutions is, as the result of non-incorporation of revelation as a source of information. Few unsuccessful attempts made to predict the future have ended up making a case that humanity aspires to know what will transpire in the future. Thus, this provided an impetus for displaying what may be considered as the paradigmatic model of history in the Islamic worldview. Brief glimpses were cast on how the Qur'an and the Sunnah present history, which is beyond the superficial concept of what transpired in the past, but a broader perspective of life in pre-terrestrial life, terrestrial life and post-terrestrial life. Revelation as the research stresses, would have served as a great source of reference for historians since it obviously supersedes all the other human tools for getting information.

Recommendations

This article is expected to provide a springboard for Muslim historians and a step towards redirecting history to reflect the Islamic worldview. The author recommends that the integration of knowledge project should gear the effort towards developing a broader Islamic paradigm for history, using some hints from this essay. Islamic and conventional universities are advised to consider exploring the rich, unique and more comprehensive conception of history. Hence, it is imperative to have their curriculum integrated so that it reflects history as conceived by Islam.

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