

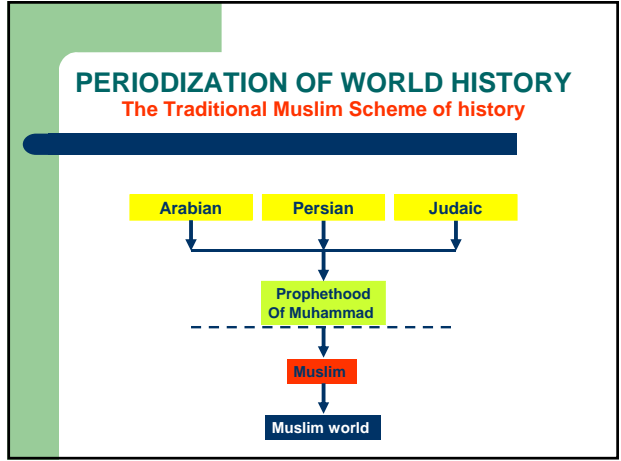
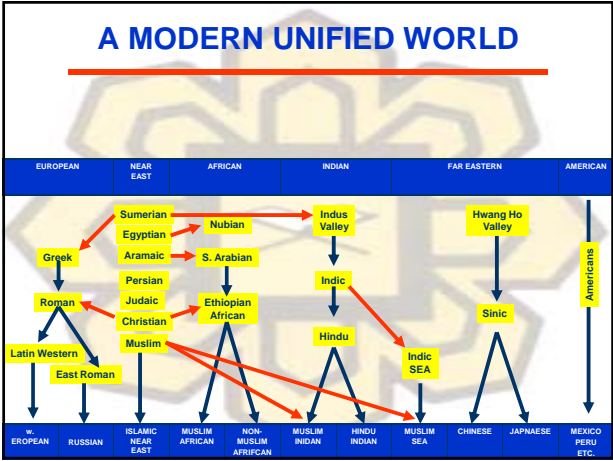
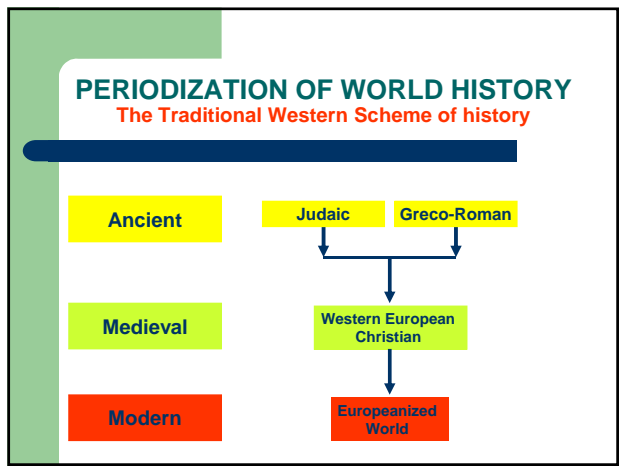
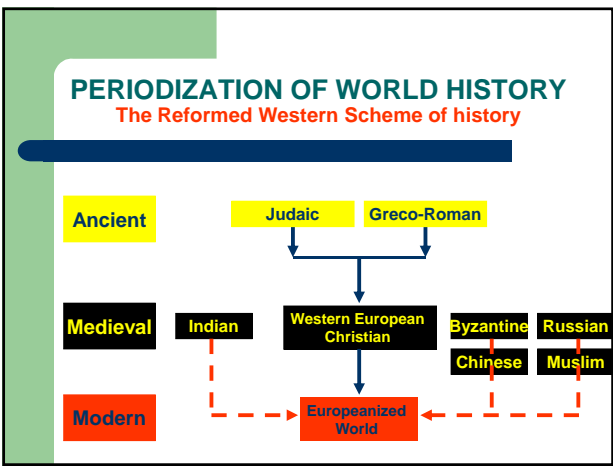


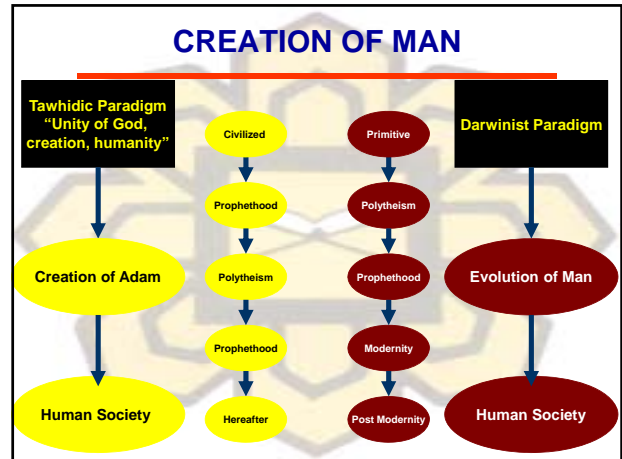
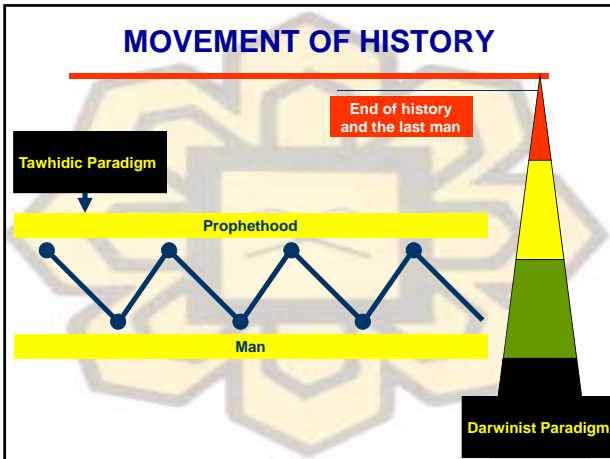
WORLD HISTORY FROM AN ISLAMIC PERSPECTIVE: THE EXPERIENCE OF IIUM

AHMED IBRAHIM ABUSHOUK,
DEPARTMENT OF HISTORY AND CIVILIZATION,
INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA

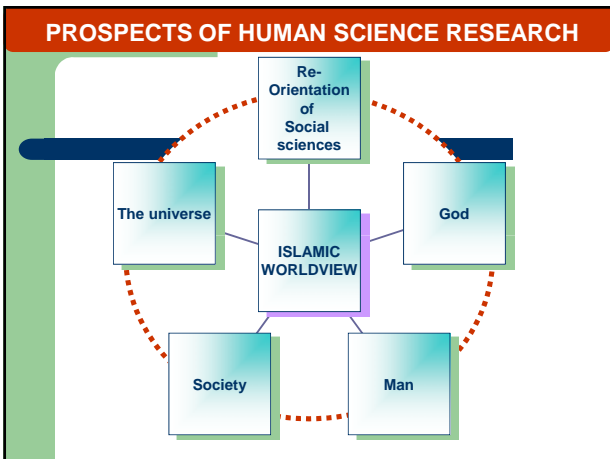
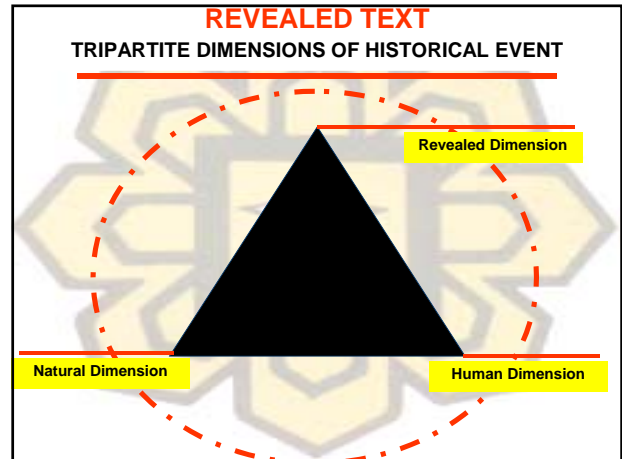
Date : 3rd-5th May 2008
Venue : Nankai University, China

International Seminar
on
Global Practice in World History

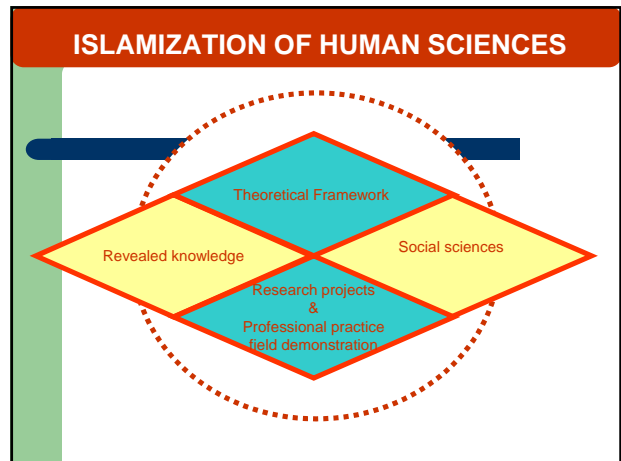
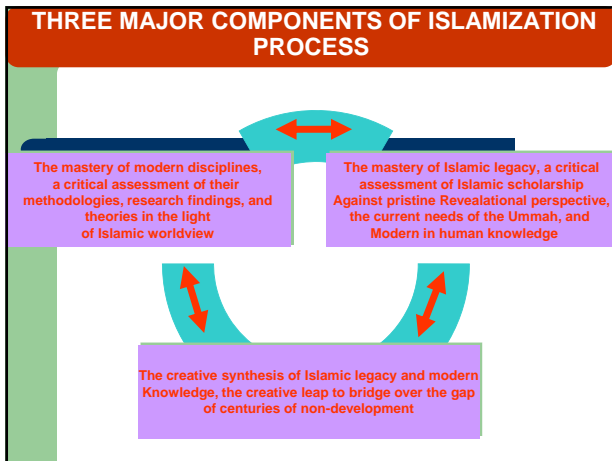




- ### ISLAMIZATION OF KNOWLEDGE: THEORY AND PRACTICES
- ❑ The First World Conference on Muslim Education, Makkah 1977.
 - ❑ International Institute of Islamic Thought (USA), 1981.
 - ❑ International Islamic University Malaysia, 1983.



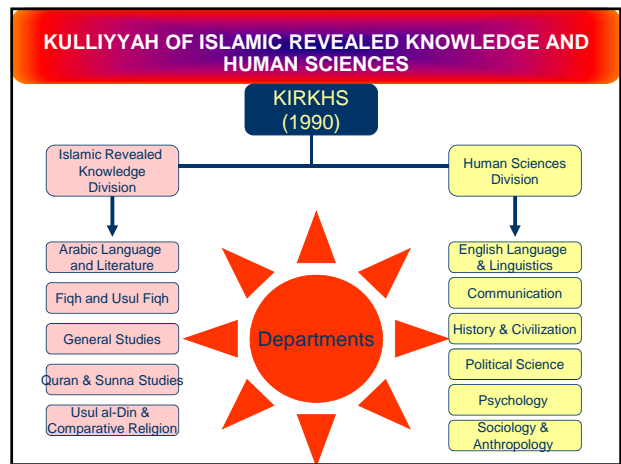
- ### ISLAMIZATION OF KNOWLEDGE: THEORY AND PRACTICES
- ❑ The presupposition that the body of secular knowledge in the West is neither as neutral nor as universal as some of its proponents claim it to be.
 - ❑ The social sciences taught at Muslim universities are the products of this secular knowledge, and their methodologies, concepts, and explanations of human behaviour and outlook on life and the universe which are not in harmony with the fundamental teachings of Islam



IMPORTANT PUBLICATIONS

Islamic Interpretation of History

- Abdul Hameed Siddiqi, "The Islamic Concept of History":** criticizes the Western concept of history which has completely eliminated revelation as a source of knowledge, thereby reducing it into the level of mere fiction and myth.
- Syed Ali Ashraf, "The Quranic Concept of History",** Argues that Adam was the first man on the earth and "a completely new creation endowed with spiritual knowledge and blessed with the duty of a Prophet for his children." It rejects the traditional Western concept that perceives the history of human beings from a gradual evolutionary perspective that had developed from primitiveness to modernity.
- Imad al-Din al-Khalil, Islamic Interpretation of History.** Perceives the Holy Quran as a Divine Verdict on world history, where historians could find a number of laws that govern the rise and fall of nations and civilizations.



CONCLUDING REMARKS

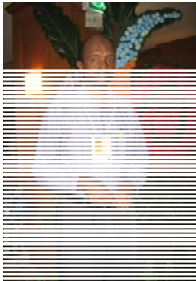
- I share the standpoint of the engagement based on the setting up of a creative synthesis of the Islamic legacy and Western knowledge.
- This standpoint may contribute to the development of a pluralist approach to the teaching and learning of world history.
- Such an approach may release historians from the prevalent influence of the one-sided Western interpretation of history that **denies** the authority of revelation as a source of knowledge, and **marginalizes** the internal mechanisms governing the rise and fall of non-Western civilizations.

SINGLE MAJOR

Bachelor of Human Sciences (History & Civilization)

No	Course content	Credit Hours	Number of courses
1.	Fundamental Content (introduction to human sciences)	12	4
2.	Generic Skills (Language and Co-curricular activities)	13	18
3.	History and civilization core courses	72	24
4.	Elective (6 Islamic Revealed Knowledge courses and 2 other courses from any department of IRKHS or other Kulliyah which are listed as minor courses)	24	8

Ahmed Ibrahim Abushouk



THANK YOU