

## History, Islam and Philosophy of History: A Critical Thinking in History as the Lesson of the Past

Dr. Sohail Akhtar

*Department of History, Ghazi University, Dera Ghazi Khan*

**Dr. Khair Muhammad Asif Memon**

*Lecturer at Department of Linguistics & Social Sciences, The Begum Nusrat  
Bhutto Women University Sukkur*

**Dr. Hafiz Muhammad Abrar Awan**

*PhD Islamic Studies, Sheikh Zayed Islamic Center, Punjab University, Lahore*

### Abstract

Primarily this is an analytical study of the philosophy of history. Usually, the word history is used for the past events of man activities and as a discipline and subject, History is considered an important study about the past activities of the human being. History is considered as the record of the human past and the main objective of history writing was to find the causes about the occurrence of any event and investigated it with logical arguments. While Islam contributed lot for history and it is said that religion leads to history. Islam as religion provided the principles of truth justice and honesty to form before distance of history and the history leads humanity along the path of peace and progress. it is observed that it will be interesting to know what guidance we get from the Holy Quran history. we have found the fundamentals historical creative season in the Holy Quran and traced it the source of inspiration for the Muslim historian in their historiography. Philosophy of history is a branch of history which studied the human activities on the basis of causes as history is considered to be the study of causes. The term philosophy of history initially used by the great philosopher and historian Voltaire. The term philosophy of history means that the knowledge of history should be read and understood in a philosophical way instead of just reading it as a story. Philosophy of history was divided in two types as speculative and analytical philosophy of history. Due to the writings of various thinkers, the world was taking extraordinary interest in the reality

and essence of time and place while recording the events. Thanks to Karl Marx and some famous European historians, the subject of the Philosophy of history was also given special importance in Europe. History is not only the name of the events, but the knowledge that interprets the social, political and cultural condition of the mentioned period with the events. Therefore, the usefulness of the philosophy of history in the knowledge of history is certain. Explained the events in the light of cultural reasons. This paper highlights the importance of the Philosophy of history as lesson of the past for the mankind.

**Keywords:** History, Islam, Truth, Philosophy of History, Voltaire, Renaissance, Europe, etc

### Discussion

History is considered as the knowledge of the human past and the term history is related to investigation and inquiry. The history of history presents of low truth and reality and this is also the order of the Holy Quran. the Holy Quran also advice to search truth and investigate the truth with evidence. Islam stimulated Independence and in partial enquiry by eliminating the use of force and religion and supplied all fundamental of historical research related to the original text, the proper use and verification of evidence the appeal to eqramulated experience and the preparation of historical facts.<sup>1</sup> Islam also emphasized to inquire the maters with evidence and facts as; يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهْلَةٍ فَتُصِيبُوا عَلَىٰ مَا فَعَلْتُمْ تَلِمْيِنَ

“O believers, if any evildoer brings any news to you, it is necessary for you to verify ‘it’ so that you do not unwillingly harm the people and becoming a regretful on your response for what you have done.<sup>2</sup> in Arabic literature the word Tareekh is used for history and this word history is used for the meaning of time or days and nights, era or account. As it used for different days i.e. Ayam-ul-Arab, Ayam-ul-Nas, Ayam as period of the Arab history.<sup>3</sup> History considered and regarded as a living for joining the past and the present and farming one continuous process in time.<sup>4</sup> Islam contributed lot for history and it is said that religion lead to history. Religion provide the principles of truth justice and honesty form before distance of history and the history leads humanity along the path of peace and progress. it is observed

that it will be interesting to know what guidance we get from the Holy Quran history. we have found the fundamentals historical creative season in the Holy Quran and traced it the source of inspiration for the Muslim historian in their historiography.

Actually history is the study of facts and realities and the main aim of history is to find out the truth and also preserve it the term truth is used for the meaning of a true account what has actually happened in the past. History has the Faithful record of the past both good and bad right and wrong true and false. it includes Whirlpool super session of facts and deliberate, distortion and fabrications and no historian has a right to ignore it.<sup>5</sup> To understand science and history, it is important to understand the meaning of the philosophy of history in a clear way. When Voltaire coined the term philosophy of history, his main purpose was to study and analyze intellectual changes in order to help us understand history. Because our lives are governed by time that can be divided into three periods: Past, Present and Future. Man is a rational being. He can ruminate over the past; live in the present and plunge into the future. From the cradle to the grave, our lives and actions are moulded and measured by time. It is a famous saying that the stuff of which life is made, is time. The mighty ocean rolls on and man is tossed by the waves of time. History picks up the pearls and the shells and preserves them for the coming generations. What has happened and passed is real and reliable: what is incompetent; and what is doubtful. Thus the happening is incomplete and will happen is uncertain and records of history are the richest treasures. To judge all these, it is need to study the events with philosophical and critical thinking which is only possible through philosophy of history.<sup>6</sup> While clarifying about the declining nations in the Holy Quran, he described moral degradation as one of the reasons for their decline. Due to the class division within these nations, the poor were looked down upon and looked down upon.

فَلَوْ لَا كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ أُولُوا بَقِيَّةَ يَنَّهُوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِمَّنْ أَنْجَيْنَا مِنْهُمْ وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ وَكَانُوا مُجْرِمِينَ- وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَى بِظُلْمٍ وَأَهْلِهَا مُصْلِحُونَ.<sup>7</sup>

Why were there not some virtuous people among the nations that passed away from to tum who forbade mischief in the land, but there were a few

among them whom We saved, and the unjust people remained after the same luxury that was given to them. went and they were criminals. And your Lord is not such that He destroys settlements without reason, even though their inhabitants are good people.

The historical phenomena, in which man is the principal participant, are, on the whole, mental phenomena. That human experience involves lot of mental process and therefore forms a subject of philosophy cannot be disputed. Philosophers have conceded that there is a philosophy of history which is connected with such mental process. Transcending above what is called a story or statement of facts, when history becomes a distinct discipline and attempts to explain the how and why what has happened in relation to other phenomena; in other words when history undertakes to explain the relations of causation and to show the links which connect history with other subjects and with the whole universe, it assumes the role of philosophy. Historical criticism implies nothing but philosophy. A critical review of all that has happened and the application of the methods of induction and deduction to the historical phenomena human as well as physical-irrefutably establish the claim of history to be a philosophy<sup>8</sup> **From** the ancient era of humanity to the industrial age man passed through enough changes which pushed the society towards progress and new thinking about the reasoning and motivation for progress. The entire historical age of the mankind is the study of man progress which the man has made from its birth to the modern era and how man learnt the lesson from the past and applied to present and then planned for future. Rather than present this huge historical vista as some kind of inherently meaningful pattern or story, his intention was to extract morally useful lessons from such "history" for example, to downplay sentimental or overawed respect for tradition and authority, and to highlight moral shortcomings and absurdities in his own society, thereby raising not only the present but also the future, 'in the light of history'. He was interested in this approach to 'history' because of the new perspective it offered regarding human progress. His own views on the latter could be pretty gloomy, and how much hope his philosophical history' gave him for the better future he desired is a doubtful matter. But one thing is clear, he meant his readers to think about history, not simply to read and research it for its own sake' as a

residue of interesting facts and events. A second aspect to Voltaire's 'philosophy of history' was closely related to the above, namely, his awareness that the method of study required for such a 'history at least needed to be rational - that is, able to sidestep superstition and religious orthodoxy and to examine long-held beliefs. Therefore, he recognized the need to attend to how the historian works on his material and how he thinks about what he is doing - that is, an aspect of his 'philosophy of history' concerned history as a discipline or method, in addition to 'history' as 'what happened'. In the event, however, his own views on the discipline of history were not especially innovative. Embryonic as Voltaire's coining of the phrase was, the essentials are already there to explain what 'philosophy of history' is. Leaving aside temporarily the term "philosophy", we see that philosophy of history is concerned with the two different meanings of the term "history". On the one hand it treats of it as meaning past events, circumstances, and facts - in other words, history' as the material or 'object' to be studied; and on the other hand it treats it as the academic discipline which studies the former. In short, the meaning of the term 'history' is twofold, and can be expressed by saying that history as object is what the subject of history studies. Philosophy of history is concerned with both versions of 'history', thus consisting of two branches. Where it treats of history as 'object', it is usually called speculative or substantive philosophy of history, and where it treats it as a 'discipline' it is best called analytic philosophy of history<sup>9</sup>.

The new approach of the philosophical understanding of history initiated by Voltaire and Veco in Europe and then it adopted by the other historians as Hegel and Marx. History is not a theoretic subject but it is a study to learn from your past on logical basis and therefore, the study of history is considered as the lesson of the past for mankind. In this context, one can pick up what can be choose so writes Omer Khayyam is his 'Rubaiyat'.

"The Moving finger writes; and having writ;  
Moves on, Nor all your pity nor wit  
Shall lure it back to cancel half a line  
Nor all your tears wash out a word of it" <sup>10</sup>

History is a hoary-head e and wise teacher, and the curious learners, learn great deal from

him. History records one the important events and deeds of the great personages who have left permanent foot prints on the sands of time. By reading and studying history Leader, as Macaulay "feels his mind enlarged". He may have said: traveled and seen and met different places and people. But when he plunges into the pages of learns: "Here is a community, history, he politically, intellectually and morally unlike any other community of which he has the means of forming an opinion".<sup>11</sup>

We should study history in order to learn the relevant facts about the past experiences and activities of the human race, and also attempt a philosophical interpretation of them. As our personal life, compared with the individual, long centuries of human history, is like an ephemeral insect that lives and dies in a day. There is an immense store house of experience that is accessible only through history. We fell that we are the 'heroes of all ages'. and preserver of the past treasures. We claim our heritage by commencing the study of History and Archaeology-one of the many sources of wisdom. As individuals we are indeed puny and feeble, but when we have enlarged our experience through history, we are like a dwarf standing on the head of a giant. It extends our mental horizon and range of vision beyond the wildest dreams of clairvoyance. magnifies and expands our personality. History makes us to understand and evaluate our own lives. The present has its roots in the past. Each generation borrows freely from its predecessors and lends generously to its successors. There is no break in the continuity of biological descent of social evolution as Mathew Arnold makes Empedocles say: "Born into life-man grows Forth from his parent's stem; and blends their blood, as those of theirs are blent in them; So each new time man strikes root into a fore-come. History Without knowledge of history, one is like wayfarer who does not remember the route by which he has travelled. He knows just where he stands but not whence he has prevented such a loss of racial memory. We cannot be an intelligent citizen without knowing something about the origin and development of the different phases of contemporary civilization having its roots in the past. History, the record of the ages are the basis of true citizenship without which true Ethics is impossible. The past as revealed through documents and supported by testimony, also teaches us what human nature is. What are the ambitions and aspirations of man? How man has

suffered through human weakness and how he has risen to great heights by conquering the mountains of difficulties; how the constant efforts and perseverance have overcome, all obstacles and made impossible possible? Neopolean said the word impossible is in the dictionary of fools, and 'Mr. Jinnah is an impossible man; said Gandhi. These are the lessons of past. If we are un-acquainted with the vast and ponderous panorama unfolded by history, we can have no idea of the potentialities of the human nature, of the Empyrean heights to which it can soar and the Tartare and depths to which it can sink. We feel that Man in truth, is wonderfully made. history is considered to the human unity and totally supported this argument with contemporary evidence which is well worth quotation "wisdom is the daughter of experience" "truth is the only daughter of time" can be strong approach to religion.<sup>12</sup>

"The glory, jest and riddle of the world". experience, for Man always learns from experience is the best teacher. Past experience helps us to act wisely in life. So the experiences discovering the of the race may sometimes help and guide us in solutions of some perplexing. Problems of today's. Mankind has perhaps acquired a small stock of permanently valid principles and precepts by the trial and error method. But beware of the fallacy of always turning to the past for wisdom.

"New occasions teach new duties;  
Time makes ancient good uncouth;  
Nor attempt the Future's portals with  
The Past's blood-rusted key".

The records of the past, interpreted in practical life by noble man and women, supply the moral tonic which must be administered to each generation lest it perish of ethical action and debility. History sounds the paean of triumph of great movements in religion, politics, arts and science. The self-sacrifice of the earnest lovers of Humanity was the price always paid for progress, for victory. We learn that no progress can be made without sacrifice. No sacrifice is too great for a noble cause. We learn how some brave and bold souls have courted death as martyrs, how the heroes have faced death with smiles on their faces; how the daring pioneers have risked their lives for others? Many have scorned rank and honors, suffered hunger-

and thirst, despised contumely and calumny, foregone fame, fortune and family life and endured tortures, imprisonment and exiles for some noble cause, truth and service of the suffering multitudes. Their deeds and achievements teach us how we can master sense and conquer self and thereby raise the mass of mankind to ever higher level of wisdom. If we want to learn lasting lessons of wisdom and seek guidance, we must turn to the Holy scriptures that disclose and discuss all that have been ordained for mankind from the beginning of the Universe to the Day of Doom and thereafter. The Quran narrates historical events, but it also gives us the basic principles of historical criticism, by following which Muslims not only accumulated a great capital in historiography, but by using it, they created the sciences of hadith and the names of men. They have been a source of guidance and prosperity for centuries. It is said in the Holy Quran, "O Muslims! When a false person brings you any news, you should investigate it thoroughly."<sup>13</sup> Walsh clearly explained the term philosophy of history in book as "Philosophy of history means the genuine inquiry of the events. To understand science and history, it is important to understand the meaning of the philosophy of history in a clear way. When Voltaire coined the term philosophy of history, his main purpose was to study and analyze intellectual changes in order to help us understand history."<sup>14</sup> The greatest lesson of history is above all nations is Humanity. Thus vision demolishes the Moles of race pride, nationalism and false heroes worships. We learn how all nations and races have striven through sore toil and travail to conquer nature, eliminate evil, and improve society and the individual as far as they could. History also proves the interdependence of all races and nations. We come to know that modern Europeans have an enormous debt to Greece, Rome and Islam. We are indebted to Italy for the Renaissance, to France for revolution and to Germany for Reformation. The reader joyfully joins Terence and says "I am a man, and nothing that relates to Man, is alien to me", We learn to love mankind as comrades. In the light of lessons learnt from past we can become ardent but discriminating reformers. They convince us that all elements of permanent value in the old institutions must be prescribed and every ancient institution is not altogether rotten. It is an amalgam of good and evil. Wisdom consists in absorbing the good and discarding the evil. The reader

than understands that the architect of progress must demolish some old dilapidated houses before beautiful modern buildings can be erected on the site. one has wisely said:

"It was but the ruin of bad;  
The wasting of the wrong and ill;  
Whatever of the good of old time had  
was living still".<sup>15</sup>

From the words of Aristophanes: "Life is short, art is long and opportunity fleeting, we learn that life is transitory, that what man has created, lasts longer and we must do a work at opportunities and appropriate moment, for time and tide wait for none. The lives of the prophets and saints teach us: self-denial, spirit of service and the simple life are necessary for the success of great mission and new movement as demonstrated by Hazrat Issa, Prophet Mohammad, Buddah and others. We learn that greatness and happiness of human race consist in living with love, peace and tolerance; and hatred war and intolerance are the greatest curses for mankind. That standing armies are menace to freedom, peace and future welfare of human race. We learn that oligarchies of the Romans, the feudal Barons, the French bourgeoisie, landlords and Sardar, Chieftains are always selfish and cruel and lead to perpetual internecine strife. The past experience has shown that bondage human is hell and freedom is heaven. The mainspring of progress is personal freedom and civil freedoms have raised nations like Athens, England, America, France, Germany, Japan etc. to unprecedented material progress and human well-being. By reading about the achievements and failures of leaders we learn that the secret of leadership is: a great man, a great country and a great cause. Nothing great can be achieved without firm determination, perseverance and sacrifices. It is by means of ambition, one can scale great heights. The lessons of history also warn us that able and energetic men will exploit the people by fraud and force, if they are not trained in high ideals of every movement tends to parasites and personal conduct. That produce a 'gang' of Charlatans however noble its aims may be at the outset. Trade union office bears and socialist's leaders are the examples. We learn that one cannot always succeed in life; and failures are pillars of success. Records shows that sometimes danger brings out the best in the character of man. That one is not

defeated unless on loses courage and discouraged. History brings home the great lesson that tyranny and oppression, injustice and unrighteousness carry with them an inevitable punishment though it may be delayed. Pharaoh met his ignoble doom.<sup>16</sup>

Neopolean, the despotic ruler had to die in exile at St. Helena. We learn greatness is not a family monopoly and most of the great men have risen from humble parents. Neopolean, Abraham Lincoln, Gandhi and Jinnah are model examples. Finally, the perpetual lesson of past is that life is not to be judged by the number of years we live but by the use that we make of them.

If the early history of Greece is studied carefully, it is clear that the history of this period is present in poetry. Herodotus visited different countries during his historiography and in these countries he went to Iran and Egypt, observed the conditions there and then wrote in detail the war between Iran and Greece in particular. It was customary in Athens at that time for the historian to read passages from his history in public meetings. This showed the Athenians' interest in history. Another historian was Theopompus, who wrote a book on the Peloponnesian War. One thing is clear from its history that the people of Greece highly respected the soldiers who died in the war. Although the term history had been derived from a Latin word *Historia* which mean research or investigate.<sup>17</sup> The characteristic of history is that man goes through different stages in every era. And looks at different subjects and faces different laws. If you think about it, look at these situations in history-With its help, the ability to understand the past and present events of a person is created. In the early times, when there was no written material for the creation of history, the historians about the nations undertook the task of writing historiography by taking into account the Dev Malay situations and events under the imagination. History was especially important to ruling families and nobles as it helped them to justify maintaining their social status and privileges. If a nation were to decline and lose its creativity, in that case they would find a hero in the past and give him the status of sainthood to fulfill their interests in his name. As far as the common people are concerned, history does not bring them into its circle, nor do they have a sense of their historical identity, because the past is of no use to them, nor the past to their present. Makes it better. Nations and individuals need history to identify themselves. Historical

documents, archeology, folk, literature, languages and traditions help shape the history of some nations in search of the past.<sup>18</sup> Yaqubi surpassed all his contemporaries by keeping a unique name in his history in the 9th century AD. The name of his history was: "Mushaqat al-Nas Lazmanham" means how did man mold himself into the mold of time? History actually tells us how the times were changing. People who could not change themselves according to the requirements of time, they were erased by time. In view of this importance of the knowledge of history, Imam Shafii said that the knowledge of history burns the human mind.<sup>19</sup> According to Ibn Juzi, history and biography are fun and spiritual food for the heart and mind sources of<sup>20</sup>-intellectual and theoretical sources is the philosophical history introduced by Hegel and on whose proposals Carl Marx later based his material interpretation of history.<sup>21</sup> According to Shibli, the greatest principle of history is that history should not only consist of political affairs but should also be the history of literary culture and civilization, in which the society of human gatherings, morals, habits, religion provided the capital of information about everything.<sup>22</sup>

"Hegel was the first to try to show that there was an internal harmonious evolution in history, and however strange some things may seem to us in the philosophy of history he presented, he passed before him. If you look later historians who have dared to advance general observations in history, his basic concept is undoubtedly admirable."<sup>23</sup> Allama Iqbal's concept of history has moral applicability. The study of Iqbal's concept of history makes it clear that just as Karl Marx's theory of history is called the material interpretation of human history, Allama Iqbal's theory of history can easily be called the moral interpretation of human history.<sup>24</sup> The true spirit of Iqbal's philosophy of history teaches that history is the expression of the collective mind of a nation. It is a constant creative force by which we determine the value of life, laws and values. According to Iqbal, this force is not static. According to Aziz Ahmad, in Iqbal's philosophy of history, "history in its action, like life, is busy trying to move towards a future that it struggles to build. Yusuf Hussain says that "History is the most tangible form in which the reality of life is revealed to our consciousness." This is the absolute decision of nature and time. It is not possible for us to properly imagine the life of nations apart

from their history.<sup>25</sup> In simple words, the events and incidents that occur in human society, and the series of human actions and activities are called human history, and when we use the word history separately, we mean human history. The literal meaning of history is to write down, to write down, to enter in a register, etc. Arnold Tyne B says more specifically, what we call history is the history of man in civilized society. History is the source of knowledge. There is no such branch of civil sciences which does not trace its lineage to history. It is history that has preserved the collective experiences of human beings in its bosom.<sup>26</sup> Iqbal is not a philosopher of history in the technical sense of the term. For he has not attempted an explanation of the process of history as had been done by Ibne khuldun, Kant, Herder, Hegel, Comte, Karl Marks and Spengler. Yet his writings in prose and poetry make it abundantly clear that he has a single principle which is the key to unlock the door of the mystery of historical process.<sup>27</sup> When we talk about the intellectual side in history, it means logic and that is why Hegel calls it rationalism. That it is the intellect that distinguishes man from animals and prompts him to think. Talk about truth and reality in situations and events and make it a part of history. The more the history is decorated with data, the more authentic it will be. History covers the events of nature and in response to the changes in human history under the laws of nature, man also brought about changes. It is as if the common role of man and nature to examine the causes and motivations of the conditions in accordance with the regular scientific method is the philosophy of history.<sup>28</sup> History is a very old science. Primarily an Arabic word, its original source is the Latin word "historma" and from there it was incorporated into the English word history. The literal meaning of history is information and research, of affairs. In the term history is the name of the telling of the time to which the conditions of the angles are associated. The meaning of the English word history is exactly the same, i.e. preliminary investigation and research, but preliminary investigation and investigation can be in any knowledge. Therefore, we will only talk about knowledge and history.

In order to understand when what happens, why it happens and how it happens in the context of history, thinkers have defined different philosophies in different periods. These philosophies are deeply imprinted by

the era of thinkers and historians. With the rise of scientific thought and thought, this ideology began to decline. When religion was replaced by science in Europe, Europe also moved from medieval times to modern times. In Europe, new rules and laws began to prevail, and science and art began to be promoted everywhere. Science proved that there are some principles and laws behind the events that appear in the world. The system of the world and the creatures living in it are also based on scientific principles. The founder of this theory was a German philosopher. This theory gained enormous popularity among Europeans. According to this theory, man continues his journey towards improvement and progress. Each succeeding generation is better, more civilized than the previous generation. Because it benefits from the experiences and observations of the previous generation. If seen, the progress in the world till date is due to this ideology. According to this theory, mankind is on the path of continuous progress. Due to the discovery of the material concept of history, or more precisely, due to the continuous expansion of materialism to the realm of social demonstration, the two major defects in the theories related to history that were already prevalent. Ended. First, they mostly merely covered the theoretical motivations of human historical activities but did not investigate the foundations of these motivations, nor did they determine the objective laws governing the evolution of the system of social relations; and nor did they take into account that these relationships depend on the level of development of material production. Secondly, these early theories did not cover the activities of the masses comprising the majority of the population. When through historical materialism the scientific accurate study of the social conditions of public life and their change became possible for the first time The eminent intellectual and historian Al-Badr Hussain Al-Ahdal says regarding the knowledge of history. This is very useful knowledge. Through this, the successor knows the conditions of *the Salaf* and the righteous people are distinguished from the wrongdoers. If it were not for this knowledge, all conditions, different governments, lineages and all causes would remain unknown and there would be no distinction between the ignorant and the wise. Hegel says, "The philosophy of history is to study history with contemplation."<sup>29</sup> The theory of historical materialism has in its place some results that are effective in

strategic and collective practical purposes. Historical materialism is not just an intellectual and theoretical problem that does not have any impact on social dynamics and choices. Now let's see what results we can get from this:

I. The first conclusion is related to the "identity" of society and history. According to materialist history, the best and most satisfactory way of identifying and analyzing collective and historical events is to examine their economic foundations. A full and complete identification of historical events without an economic basis is not possible because it is assumed that all social changes are economic in nature, even though they may be ostensibly cultural, religious or moral in nature. So after assuming that all collective changes are based on the economic structure of the society. The best way to know history is social and economic analysis. In other words, just as the cause has priority over the effect in the stage of fact and proof, it also has priority and priority in the stage of cognition and affirmation. So the priority of the economic base is not objective and existential priority but also mental, cognitive and affirmative. In "Revisions from Marx to Mao" this concept is explained in these words: "In the analysis of social revolutions, social conflicts should not be seen in front of their political, legal and scholastic form, but on the contrary, they should be explained by the relationship of contradiction between productive forces and productive relations." Marx actually forbids us from such judgments because, firstly, they are not based on realism and in them, political, legal and scholastic forms are given the place of dependence, which are actually economic contradictions and variations. Secondly, they are superficial because instead of going deep and looking for the real reasons, they stay at the surface of the society and settle for what immediately comes before them. Thirdly, they are based on illusions because the buildings which are all schools of thought 'have no reality except illusions, false images', but attachment to a false image of the subject instead of a true analysis will certainly lead us astray. The greatest lesson of history is above all nations is Humanity. Thus vision demolishes the Moles of race pride, nationalism and false heroes worships.<sup>30</sup> We learn how all nations and races have striven through sore toil and travail to conquer nature, eliminate evil, and improve society and the individual as far as they could. History also proves the interdependence of all races and nations. We come to know that modern

Europeans have an enormous debt to Greece, Rome and Islam. We are indebted to Italy for the Renaissance, to France for Revolution and to Germany for Reformation

### **Conclusion**

The discussion is concluded that history is the study of the past and Philosophy of history is the genuine inquiry of the historical events and information. Islam as religion also provides a guideline for truth and it supports to form history. In Europe, the historical sense developed in 17<sup>th</sup> century. As the scientific revolution and Darwin's theory of evolution changed historiography. Now whether it is the rise and fall of nations and civilizations, natural disasters and epidemics, they all started to be analyzed on rational basis. At this stage, history became a source of guidance in societies and it became clear to individuals that problems can be understood and solved with the help of history. In the present era, the scope of history has widened. Now it includes politics, economics, civil and cultural aspects as well as the history of human emotions. In the present era, there is an attempt to either reduce the knowledge of history or make it useless. In this regard, it is argued that science and technology are developing at such a fast pace that a time will come when humans will no longer be needed and technology will take its place, but as much as technology has progressed so far. Yes, it has failed to eradicate human mentality. The human mind can resist its creation. History and the historical consciousness will help the people to learn a lesson from the past which is helpful in present and for future.

### **References**

- <sup>1</sup> Al-Quran, 2:256.
- <sup>2</sup> Al-Quran, 49:06
- <sup>3</sup> Al-Quran,3:140
- <sup>4</sup> Rosenthal, A History of Muslim Historiography, 1952, P.78.
- <sup>5</sup> Flint, Philosophy of History, London, 1893, P.9
- <sup>6</sup> Ibid, P.32.
- <sup>7</sup> Al-Quran: 11:116-117.
- <sup>8</sup> W.H. Walsh, Philosophy of History, New York,1967, P.16
- <sup>9</sup> M.C. Lemon, Philosophy of History, Routledge, London, 1945, P.7
- <sup>10</sup> Umer Khyam, Rubaiyat, Translated, 1850.
- <sup>11</sup> Machiavelli, N. The Discourses, in The Prince and the Discourses, New York, 1950.

- <sup>12</sup> Ibid, 153
- <sup>13</sup> Alquran, 49:06
- <sup>14</sup> Philosophy of History, P. 23.
- <sup>15</sup> Arnold Tyne B, A Study of History, Vol .I, USA, p.6
- <sup>16</sup> The Studying History, P.14
- <sup>17</sup> History of History ,P.19
- <sup>18</sup> Mubarak Ali, Tareekh Aur Phalsfa-e-Tareekh, Lahore,1996, P.27
- <sup>19</sup> Imtiaz Muhammad Khan, Sarguzashat-e-Tareekh, Karachi, P.222.
- <sup>20</sup> Ibid.
- <sup>21</sup> Khuram Qadir Tareekh Nigari, Multan, 1998, P.136.
- <sup>22</sup> Shibli , AL Farooq, Maktba Madeena, Lahore,1998, P.18
- <sup>23</sup> Hegel, Philosophy of History, Dower Publications, N.Y., p.7
- <sup>24</sup> M. Rafiq, Guftar-e-Iqbal, Punjab University, Lahore, P.103-105.
- <sup>25</sup> Yousaf, Hassa (A Study of History- P.6). n, Rooh-e-Iqbal, Haider Abad, 1991, P.24.,
- <sup>26</sup> A Study of History- P.6.
- <sup>27</sup> Iqbal Review, Vol.IV, Issue.III, 1996, P.29.
- <sup>28</sup> S.M. Jaffer History of History, Peshawar University,1961, P.1
- <sup>29</sup> M.C. Lemon Philosophy of History, Routledge, London, 1945, P.23
- <sup>30</sup> Thomas Carlyle, Heroes, Hero-worship and Heroic Order, London, 1941, P.32