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Historical Consciousness among Muslims: A Reading in Its Presence, Absence, and Impact on the Course of the Nation

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Abstract:

Historical awareness, which represents knowledge of the issues that the crisis is going through, analyzing them, developing a clear vision, and anticipating future events, which has varied among historians among ages. Sometimes there are historians who are familiar with events and provide analyzes that are close to reality, explaining all aspects related to those events, and there are historians who provide explanations that are predominantly mythical in nature, without bothering to research and investigate.

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الوعي التاريخي بين المسلمين: قراءة في حضوره وغيابه وتأثيره على مسار الأمة

ملخص:

الوعي التاريخي ، الذي يمثل المعرفة بالقضايا التي تمر بها الأمة ، وتحليلها ، وتطوير رؤية واضحة ، وتوقع الأحداث المستقبلية ، والتي اختلفت بين المؤرخين بين الأعمار. في بعض الأحيان يكون هناك مؤرخون على دراية بالأحداث ويقدمون تحليلات قريبة من الواقع ، ويشرحون جميع الجوانب المتعلقة بتلك الأحداث ، وهناك مؤرخون يقدمون تفسيرات ذات طبيعة أسطورية في الغالب ، دون عناء البحث والتحقيق.

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Study method: Inductive Historical method

Objective: The study seeks to explain the historical awareness among Muslims and its impact on the political issues and social events that the Islamic nation experienced.

The study divided into two axes:

The first axis: The impact of historical awareness on historical issues, and how that awareness contributed to many positions that contributed to sparing the Islamic nation from many pitfalls, as well as the impact of lack of awareness in the state of decline that the nation experienced and is experiencing.

The second axis: Historical awareness, importance and implications. In addition, how awareness is the insight through which civilizations advance. The axis addresses the issue of predicting future events through understanding contemporary and past events.

Expected results: The research expected to highlight the issue of historical awareness, its impact on the political and social aspects of Muslims, also its impact on the historical transformations that the Islamic nation has undergone.

Introduction

Throughout history, man has sought to benefit from human experiences, events, interactions, and the peaceful and hostile relationships that occur in them in order to secure himself and secure his future. Therefore, he worked to look at the events taking place in his immediate surroundings. As well as the events far from him, as he tried Interpreting past events in order to benefit from them in his future, and the motivation behind all of this was to understand the equation of political and social interactions that occur in order to have a deeper understanding of the processes of transformation in all its parts. Reaching a deeper stage in that

understanding and awareness in order to avoid many of the conflicts and dangers facing him. Moreover, to be away from it.

What the research attempts to review, is an attempt to understand those changes that have occurred throughout the ages and man's position on them. Perhaps talking about the Arabians in a specific way comes from the standpoint that he is the closest example in terms of his interaction with his immediate surroundings, and from the fact that many of the events in which he was a party have deepened Understanding history. Even if it is not reality, so what the research is trying to present understands that equation between studying history and understanding its dimensions and variables. As well as the events that it created or was a party to or was contemporary with, thus forming an understanding of that picture and trying to interpret it in order to avoid the scourges of conflict, for that result. What the research will seek to reach is whether he truly understood those equations and was able to anticipate the future through history.

The first axis: The impact of historical awareness on historical issues

Many of the historical issues and transformations that occurred have had a great impact on reading history and being aware of it in understanding those difficult equations, in the process of history. The role of the historian is not limited to the limits of writing history, but rather reading between its lines, a conscious reading that informs about what may happen in the future. We will look at the study into many issues and problems that occurred to the Islamic nation, providing examples whenever the opportunity arises, in order to emphasize the point of history and its role in those transformations.

The absence of human action means the absence of history, and human action is inseparable from its construction, as it is interconnected. On the other hand, the importance of history is that awareness of history is a very important issue, as awareness makes the historical text a scientific text and not just a narrative, and this requires detachment. Objectivity and

finding a method to follow. By method, I mean, it should be a scientific method, which based on getting rid of the dependency on inheritance, its sanctity, and the aura that imbued on it (Al-Yousifi, 2000, p. 98).

Perhaps the most prominent examples that allow us to do this are represented by two books by Ibn Iyas, his book, “Bada’i al-Zuhur” and “Al-Barq Al-Yamani” by Al-Nahrawali, as the two writers’ knowledge of history did not extend beyond the borders of the Arab region to its borders in the Red Sea, and this is unfortunate. Their appearance coincided with the appearance of the Portuguese at the beginning of the fifteenth century AD. Ibn Iyas did not differentiate between the Portuguese and the Franks who appeared with the Crusades on the Islamic world. Indeed, we are not exaggerating if we say that they did not know where these “Portuguese” Franks came from. (Ibn Iyas, 1982, vol. 4, p. 124; Al-Sayyid, 1994, p. 6).

The shallowness of the information provided by Ibn Iyas gives a picture of the state of deterioration in understanding the political tensions that were taking place. Everything that happens outside Egypt or Damascus is like something ambiguous to Ibn Iyas, and what is strange is as if he did not see the historians who preceded him, such as Al-Tabari, Ibn Al-Atheer, and Al-Maqrizi presenting this information. Historical analyses and they were unable to strive for accuracy or to follow their own method in accepting what given to them. Indeed, Al-Maqrizi is close to Ibn Ayas, so we are surprised that Ibn Ayas does not know the date of Tamerlane’s death, for example, and even makes mistakes in that. (Ibn Iyas, 1982, vol. 4, pp. 124-129; Al-Sayyid, 1994, p. 6).

Awareness of history must be framed within the objectivity of the historian. This objectivity represented in an understanding of the mechanisms of events without standard criteria, while linking events to their causes within the framework of the conditions that the region has known. And as required by the surrounding circumstances, while not taking a standard evaluative position, whether by praising, censuring, belittling, or, Other than that, objectivity is a scientific approach that analyzes incidents, dismantles their mechanisms, and reveals their interactions based on their subjective symptoms and what happens to

them within the context of circumstances (Al-Yousifi, 2000, pp. 107, 108).

Ibn Iyas tried to find out where these Franks (Portuguese) came from. He pointed out that they had been digging for ten years in the dam built by Alexander the Great, and were able to create a hole through which they led to the Indian Sea, and from there they reached the Red Sea. (Ibn Iyas, 1982, vol. 4, p. 131 et seq.; Al-Sayyid, 1994, p. 6).

Al-Nahrawali mentions that the Franks came from Ceuta after they had touched the tip of the earth at the Sea of Darkness, and they proceeded south until they reached Malindi and met the navigator Ahmed bin Majid, who led them to India. By the way, Al-Nahrawali was born about eighty years after Ahmed bin Majid. Indeed, Ahmed bin Majid, the famous Arab navigator, referred to these Franks and the place from which they came, saying that they circumvented the southern part of the African continent, reached its east, and continued their journey until they reached India. **“A group of them were riding from the alley of Sabbath into the sea and plunging into the darkness”** (Al-Nahrawali, 1967, p. 18; Al-Sayyid, 1994, p. 6).

This is a fact that is regrettable in what these two historians reported. The Muslim geographers who proved the sphericity of the Earth since the third century AH through their writings, Ibn Iyas undermines it, as he did not bother to read a few of those geographical writings of the Muslims, let alone the writings of the Greeks. This is also the case with Al-Nahrawali, who did not know anything about the sphericity of the Earth, by talking about the Sea of Darkness in that imaginary way. Rather, what is worse than that is that he pinned the blame on Ibn Majid bin for bringing the Portuguese to India. “They continued to learn about this sea, until someone led them to it.” **A skilled person, called Ahmed bin Majid, his friend was the chief of the Franks, and he was called Malindi, and he lived with him in drunkenness, so he taught him the way when he was drunk, and he said to them, “Do not approach the coast in that place...”** (Al-Nahrawali, 1967, pp. 18-19)

This superficiality and deterioration in dealing with events confirms the state of deterioration and cultural weakness. In all his writings, Ibn Majid did not mention that he met the Portuguese, nor did he visit Malindi

except twice, long before the arrival of the Portuguese. In addition, the leader of the Portuguese named Vascodi Gama, not Malindi, which means a city and a port in East Africa. In addition, Vascodi Gama did not refer to Ahmed bin Majid in any of his memoirs (Al-Sayyid, 1994, pp. 13, 14).

Historical awakening is a basic and important demand for peoples. It represents a savior from the shadows and from admiration for Western materialism. It will also play the role of a savior from backwardness, revealing all Western and Freemasonry plans that want to harm the Arabs and Muslims. Muslims need to be at the level of the era, including its awareness, science, and technology. This comes through the internal construction of the Muslim individual, and the resurrection of the Muslim personality (Abbar, 2019, p. 11)

The Muslim throughout the ages, especially in the recent period, has lost an important aspect of the components of his personality due to the cases of deterioration and decline that occurred. The state of disappointment that the Muslim is going through, as well as the state of fragmentation, dispersal, and dispersion that came upon the Muslim, as well as due to friction with other worlds, causing disappointments, as His connection to universal laws has declined due to the illogical justifications he received from philosophers and Sufis, which necessitates awareness and knowledge of his abilities and potential. (Abbar, 2019, p. 11)

Many of the events that the Arabs have faced since the emergence of Islam have confirmed the principle of the existence of an existing conflict between Islam and the other. This other could be classified in various ways, perhaps Western or Roman. The events that have faced the Muslims since the emergence of Islam have been represented by the fact that hostility in the first place was... For Islam before it belongs to Muslims, and because Arabs and Muslims are the material of Islam and those who carried it, hostility has transferred to them. Moreover, throughout history, events are fraught with many changes that certainly contributed to reviving Arab and Islamic memory with the truth of the

position of the other lurking us throughout the eras of history (Amara, Awareness of History, 1997, p. 14).

The waves of invasion towards the countries of the East and the Arabs, which began since the era of Alexander the Great, continued their control in the region until they were liberated by the Arabs, and Muslims after Islam brought to them that historical and political awareness, using their courage to regain their rights, just as the wave of Crusader invasion that came in the Middle Ages, which occupied what the Arabs liberated after Islam, whether in the Levant or Egypt, and which continued to impose its control and threaten it for a period of time, did not retreat until the Arabs became aware of their role and ways to confront and expel it. The situation began with the Zengid state, which used horsemanship and the martial arts it contained to confront the Crusader entities. **“And spreading awareness of history is not limited to historians and their academic studies in any case. Rather, it can be achieved through dramatic works in cinema and television, and through Arab cultural magazines, the majority of which still exist.”** It insists that culture is only poetry, stories, and novels, and through cheap publications of books that can be useful in this field” (Qasim, 2004; Amara, Awareness of History, 1997, pp. 15-16).

There are many cases in which nation was able to be aware of the dangers facing. No matter how great the challenges were, and many of that were harsh. The campaign of Abraham the Abyssinian against Mecca, which was famous for the Battle of the Elephant, is an example of the challenge directed at the Arabs and the heart of the Arabian Peninsula, and if we look at the political and religious map At that time we will find that the Romans imposed their control in Egypt and the Levant. Their control extended towards Abyssinia. Where they helped them invade Yemen and expel the Persians from it, and thus they controlled most of the regions, and not even the heart of the Arabian Peninsula was spared, which is a rugged and dry place that repels the population, to extinguish any idea of awareness for the importance of rising, confronting, and emerging from the state of decline and delay. **Arab culture today is afflicted with historical unconsciousness, not among the common people who are ignorant of almost everything, nor among the Arab intellectual elites, or those who volunteer themselves to write and publish different**

histories” (Al-Jamil, 2015; Amara, Awareness of History, 1997, pp. 17-18).

The Islamic conquests made many Arab and non-Arab scholars stand in astonishment, or was it the rapid power that was able in a short period to achieve all those conquests in the east and west of the earth? Rather, they came up with far-fetched, strange and illogical explanations for them, such as that those regimes that coincided with the Islamic conquests had become obsolete. Nevertheless, the true insight for whoever wants lies in the decisive role of that personality of the nation, which distinguished by “vision and conscious sight when it senses danger.” Then respond and set out to confront these modernizations, transform defeat into victory, and move towards a permanent and long civilizational role. **“Awareness of history inspires confidence on the one hand, and also prevents human community and dependence on others on the other hand. In eras of decline and decline, defeated nations fall into a kind of a sense of inferiority. You are content to consume what others produce on the material and cultural level”** (Qasim, 2004; Amara, Awareness of History, 1997, pp. 22-23).

Many examples can be cited in the issue of history awareness, including the Palestinian-Israeli conflict, as Israel, in 1948, opposed the Palestinians obtaining the Negev Desert, and if they must obtain part of it, let it be vertically and not horizontally, in order to separate Arab nationalism and the failure to find any opportunity for unity among the Arab nation. The Negev desert here is not just a desert measured in kilometers, but rather a living part that contributes to the movement and growth of the Arab nation. **“The problem of ideological tendencies that are far from cognitive awareness cannot humanize history. Rather, it brings about happy or fatal endings, so it is outside the framework of knowledge (in a way that may reach the point of fanaticism or extremism, as is the eschatological vision of religions, sects, sects, and nationalities)”** (Al-Jamil, 2015; Amara, Awareness of History, 1997, p. 36).

Awareness of history and situations of conflict makes the nation see the enemies, the vision becomes clear through insight to know what intended for it, and perhaps the Sykes-Picot Agreement in 1919 is a great example of this. If the Arab had been aware of history and human experiences in

peace and war, he would have been able, with his awareness, to estimate matters and their outcomes. That agreement was before he mortgaged himself to the West in an agreement that led to the division of the Arab countries into mini-states that were easier to govern and control. The Great Arab Revolt preceded this in 1916, in which the Western circles were able to mobilize the Arabs against the Ottoman Empire. **Mobilizing the Muslim Arabs against the Muslim Ottoman Empire by the infidel west. In addition, what resulted in the state of division and fragmentation, and the tightening of the West's control over the destinies of the Muslims? With history, it makes our sight and insight more distant, penetrating, and profound in our vision of the dimensions of the enemies' plans. In addition it helps us with the experiences it adds to us, which are the ages of our ancestors, their race, and their jihad - which represents for us an addition to our current struggle that our contemporary generations are engaged in"** (Amara, Awareness of History, 1997, p. 37).

Many examples that do not need to list confirm that awareness of history can transform it from a mere page to read into a living stream. In it, one can understand political equations, tensions, and conflicts. Through awareness of history, one can understand the value of every inch of land for any nation in its unity. And preserving its soil, it is understood through awareness of history the value of reconstructing, the land and in order to connect its parts, because awareness of history transfers the land from the framework of sand and clay to a framework in which the land becomes a living organism, which in turn means a lot in determining the destinies of nations and peoples (Amara, Awareness of History, 1997 AD). (p. 39)

It is worth noting to point out the foundations of historical awareness, which are represented in several foundations, the first of which is: the longing for power (the struggle for rule), which is an important key to understanding the historical event, through which several facts and indicators that may be absent emerge. The second is the combination of proving historical facts and analysis. With objectivity, staying away from subjectivity, not interpreting according to whims, and staying away from bias towards any party, the third: absolute power and lack of oversight and accountability. The more power increases with the absence of

oversight, the more temptations people face. Therefore, specific controls and frameworks must restrict the authority. Fourth: the certainty that the existence of a system that is infallible from corruption is not possible, as all systems created by humans are deficient. Fifth: It is not possible to antagonize the general trend of history, as it is not possible to stand before ideas such as justice and equality, the importance of which has long passed. His steadfastness must come one day when he will be defeated.

The second axis: historical awareness, its importance and implications

Historical awareness defined as that permanent and purposeful insight into history, recent and distant, subjective and objective, that has occurred. Insight comes through reading the pages of humanity's experiences, contemplating their dimensions, discovering the influences and traditions that contributed to its resurrection and creation, working to explain many of its events, knowing the circumstances that surrounded it, and its development. History that contributed to that event, **"History does not provide us with absolute truths, because many historical events were ambiguous, subject to several different interpretations and narratives, and the historian must give preference to one of them or parts of that narrative that narrates a certain incident. History also remained tinged with a number of myths and legends, in addition to goals and objectives. The politics and partisanship that stand behind many historical works, and let us not forget the illusions, errors, and additions that were inadvertently made by some history writers. All of this puts us in the context of trying to infer the historical text without granting it sanctification and viewing it as an absolute argument"** (Bakar, 2020; Abbar, 2019, p. 12)

The Qur'an emphasizes the importance of awareness of history, and calls on Muslims to gain insight, exercise reason and thought, also to know the conditions of their predecessors in order to take advice and consideration, so that they do not fall into the same mistakes. To avoid the wrath of God, and also to protect themselves from falling under the control of those who are more powerful than them, so that they do not They taste abuse and torture at their hands, and these Sunnahs apply to everyone (Abbar, 2019, p. 14).

Perhaps we should admit that we are suffering from a drought in our historical awareness, and these results from our neglect and lack of awareness of the seriousness of the matter, which in turn reflects negatively and positively on us. In addition, the drought in our historical awareness that I mentioned is evident in various aspects such as the cases of backwardness, defeats, and setbacks that we suffered and we lived a part of in them. Military confrontations and political rounds towards enemies (Abbar, 2019, p. 15).

The issue of awareness of history is necessary and inevitable, through which our destiny is determined. Therefore, we must pay great and important attention to it, not through the intellectual luxury of accumulating studies and articles, but rather at the level of awareness, education, movement, and practices, through the establishment of an educational and pedagogical policy rooted from the early stages. For the child's upbringing, this will enable us to overcome many of the material and moral obstacles that prevent us from achieving our goals and objectives (Abbar, 2019, p. 17).

It has spread among the ancestors that whoever reads history has a new age added to his life. This new age comes through knowing the lives of the peoples, leaders, and heroes whose history he reads; where he lives the events, incidents, and days, they lived. This applies to the reader of history, and you can imagine the condition of the person who reads history. Consciously, he adds to the above the lifespan of future generations, and the lifespan of the future that he reads the awareness that he gains. As awareness of history is not limited to the present time, but rather extends beyond it to the near and distant future, where with his awareness he sees the movements of history as he expects them to

happen. Which contributes to increasing the lives of future generations, through the light that we place on their aspects of their lives, and through the experiences that we provide them. **“Awareness of history - represents one of the important tributaries that flow into the river of Arab power. Every action that a person performs is born in the mind first: war and peace.” And coexistence and cooperation”** (Qasim, 2004; Amara, Awareness of History, 1997, p. 33)

Reading history is a stage that goes beyond the limits of reading to awareness of it, which means that there are fundamental differences between reading history and awareness of it. This undoubtedly requires the person working in history to realize that the matter is not limited to intelligence and the ability to understand and analyze, but rather the matter requires a method. Scientific and this can only be achieved by sitting in the classroom, studying historical research methods, and learning from thinkers who have read and become aware of history with a scientific methodology. This leads the student to turn the pages of history and link its events and facts in an objective, dialectical way. There is a difference between those who see history as an accumulation of events and those who see it as a spirit that flows towards growth and moving forward into the future. Likewise, linking history to social forces, intellectual and national trends, and internal and external influences. Moreover, all the travails that a nation of nations or a people goes through, while finding the existing relationships between all those ties. “We want awareness of history to transform the past into a spiritual intellectual force to reform the present and plan for the future, and when we talk about awareness, we mean thinking about the way we deal with the past.” Through it, we can have a deep understanding of the events of the past and of the human influence and being affected by them” (Bakkar, 2020; Amara, Awareness of History, 1997, p. 34)

The French historian Moiseau says: “History is the memory of humanity, but it is a memory that may sometimes weaken, and may sometimes feign weakness.” Therefore, it is not surprising that we find many events that were kept silent about or turned a blind eye to, and on the other hand, we find events that were covered by pens before tongues and launched into the horizons. This is part of historical awareness, which is represented by

the honesty of history and the honesty of what is written. (Taha, 2014, p. 13)

In addition, history, as Spencer says, “Does not die.” Its facts do not disappear, even if they are snatched away by crowds and shouts. They will remain without annihilation. (Sorour, 2014, p. 13) The recovery of Arab memory after the setbacks it has been exposed to must not be confined to specific years, but rather to that memory. To shake off the dust and move beyond these events. **“The history of our Arab and Islamic nation needs contemplation and awareness, to realize that it is not facing a new position or contemporary talk... Rather, it is facing the same Western position that the West has taken towards it and its issues, since this nation crystallized as one of the fruits.” The emergence of Islam**” (Amara, Awareness of History, 1997, p. 8)

Islam, with its tolerant teachings and upright laws, represents the complete and wonderful image of the heavenly religion, but in recent years, it has been placed in a corrupt framework. The Muslims who represented it during those years with the heresies that appeared have obscured its true nature from Islam, and thus the image that reached the end of us was an image different from the reality of Islam and thus We do not blame them, but we blame ourselves. This is similar to history, which is written, transmitted, and read unconsciously, or written with distortion, whether out of ignorance or intentionally, and then conveys and presents a different picture of reality that remains drawn throughout the ages. (Abbar, 2019, p. 3)

The value of historical awareness, as expressed by Ibn Khaldun, represents an important lesson: **“The art of history is an art with great doctrine and great benefits, and noble purpose, as it makes us aware of the conditions of the past nations in their morals, the prophets in their lives, and the kings in their countries and their politicians, so that the benefit in this will be complete for those who desire it.” In the conditions of religion and the world**” (Ibn Khaldun, Introduction, p. 13).

Arab memory revives according to the circumstances surrounding it. They may be political, economic, or social, but in most cases, political circumstances are the main factor in the recovery of memory because

they are linked to different destinies of peoples related to governance, land, and other aspects of civilization. It has happened that Arab memory has revived throughout the eras of history. Which led to a state of departure and a return to playing the pioneering role that the Arabs began to play during the period of Islamic conquests. The state of setback that Arabs and Muslims were exposed to after the long state of weakness that the Abbasid state experienced led to the emergence of the Mongols and ultimately led to the sweep of the Islamic world and the destruction of the capital, Baghdad. The state of recovery of memory and awareness was represented by the importance of stopping this expansion, which will affect everything related to the Muslim and his faith. Indeed, the battle of Ain Jalut, which came at an important and difficult time to correct, was a state of intellectual lethargy, cognitive decline, and lack of historical awareness (Amara, Awareness of History, 1997, p. 5).

Historical awareness is of utmost importance to political awareness, which represents a path in the history of humanity, as it is what contributes to anticipating the future, which means the importance of the science of history in understanding many of the issues, tensions and conflicts taking place at the present time, for history is man and it is construction, and history is without man. It is not history. Man is the one, who is aware of the laws of evolution, and he is the one who populates the earth and his traces remain that indicate his awareness (Hanafi, 2020)

History, in the case of awareness of it, raises ideas about what should be and what should not be. Historical awareness emerges if there are ideas that are aware of the historical movement. Awareness of it highlights a realistic perception of the transformation of ideas into reality. These ideas repeat themselves, as a stage in which history that has passed returns again. To life, as if history at this stage was a new process of creation based on awareness and will (Barqawi, 2017, p. 23)

It is not possible to continue writing history without awareness, as it is directed to human feeling, which means staying away from imprisoning the historian in a narrow mold from which he cannot escape. The prison of thought is represented by continuing to imitate, issuing prejudices based on a sacred heritage, not tending to objectivity, and prevailing. Individualism and subjectivity are based on impartiality and neutrality,

and it is not possible to get rid of this except with the historian's awareness and knowledge of the forces guiding man, which thus contributes to the development and maturity of history writing (Al-Yousifi, 2000, pp. 98-99).

Perhaps if I wanted to review some of the cases of the absence of Arab historical awareness in different historical eras, I could start with the state of weakness that befell the Abbasid Caliphate, especially after the third century AH, as it became weak and unable to confront the challenges surrounding it, whether by the Romans or the Mongols, and even later by The Crusades, then another case represented by the emergence of a threat to the Muslims in Andalusia after the European recovery movement began, so that Andalusia, which turned into sectarian states, and each city was ruled by an independent ruler, became an easy prey for the Franks, who began to control it one by one. The other, without there being awareness of the importance of solidarity and cohesion to stand against this enemy (Amara, Awareness of History, 1997, p. 7).

The historian, with his awareness, must be free from the negative aspect of heritage, that is, distance from tradition. This necessitates him to develop a scientific approach to study events and the relationship between ebb and flow and social and political incidents. The conscious historian is not required to take a position on every incident, and to express his opinion on every event. Rather, he must analyze according to the data of the events and present the evidence, and then leave it to the reader to issue the judgement, and if he wishes, he may explain the cause and reason and what is most likely through his keen thought and through his objective view of the events (Al-Yousifi, 2000, p. 107).

Conclusion

Historical awareness is the ability to understand and evaluate historical events, phenomena and relationships critically and objectively. Historical awareness helps to form a national, cultural and civilizational identity,

and enables us to confront current and future challenges by benefiting from past lessons and experiences.

Historical awareness requires the practice of historical research, reading, and writing with scientific methodology and academic standards. It also requires interaction with multiple and diverse sources, documents, and testimonies, and comparison, analysis, and criticism of them. It also requires respect for facts, evidence and logic, and avoidance of bias, simplification and generalization.

Historical awareness is not just memorizing dates, names, and events, but rather an understanding of the factors, circumstances, influences, and results that shaped history. Historical awareness contributes to the development of critical, creative and responsible thought, and enhances belonging, solidarity and coexistence between peoples and civilizations.

Understanding and being aware of history has many positive outcomes, including: It builds a better understanding of the world, human behavior, and ethics. It also teaches us how to be good citizens and respect our rights and duties. It also improves critical, creative and responsible thinking skills. It also forms cultural, national and civilizational identity. Finally, it helps us face current and future challenges by benefiting from past lessons and experiences.

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