

**Aging Humanity: Perspective Study of
Saint Augustine and Muhammad Ibn-i-Saad**



Submitted by

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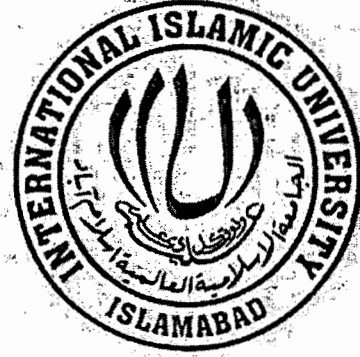
Christian Saints.

Augustine, of Hippo, Saint, 354-430

Muhammd Ibn-i-Saad , 784-845

Ancient philosophy - History.

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2017

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Approval Sheet

Aging Humanity: Perspective Study of Saint Augustine and Muhammad Ibn-I-Saad

By

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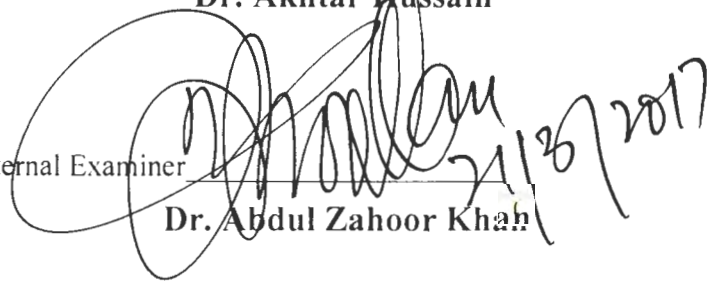
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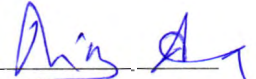
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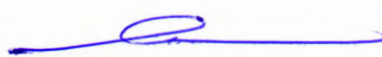
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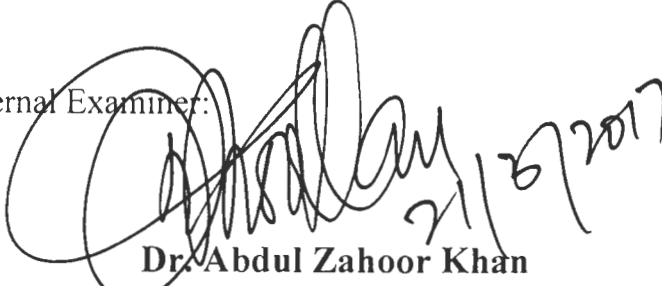
Certification

Certified that contents and form of thesis entitled, “**Aging Humanity: Perspective Study of Saint Augustine and Muhammad Ibn-I-Saad**” submitted by **Habib Ur Rahman Khan**, Registration # **54-FSS/MSHIS/F-14** have been found satisfactory for, in the partial fulfillment of the requirements for the award of the Degree of **Master Studies (MS)** in History.

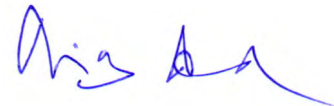
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DEDICATION

Dedicated to ALLAH Almighty, Who Creates, Feeds, Teaches, and Facilitates, to all of the worlds,

Award them knowledge, abilities, capabilities, qualities; opportunities, protection, existence and much more else even beyond their limits, over there where they all are been present.

AND

*Also dedicated to HIS Last & the most beloved Prophet-Muhammad ﷺ
Prophet of Revolution & Mercy for all the worlds without whom no one
was able to recognize his Creator.*

TRANSLITERATION TABLE

ا	a	د	d	غ	gh	پ	bh
ب	b	ذ	dh	ف	f	پھ	ph
پ	p	ر	r	ق	q	تھ	th
ت	t	ژ	r	ک	k	تھ	th
ث	t̤	ز	z	گ	g	جھ	jh
ث	th	ژ	z	ل	l	چھ	ch
ج	j	س	s	م	m	دھ	dh
چ	ch	ش	sh	ن	n	دھ	dh
ح	h	ص	s	ں	n	ڑھ	rh
خ	kh	ط	t̤	ہ	h	کھ	kh
د	d	ظ	z	ی	y	گھ	gh

Long Vowels

ا	ā
آ	ā
ی	ī
و	ū
و (Urdu)	ō
ے (Urdu)	ē

Short Vowels

ا	a
ی	i
و	u

Diphthongs

و	ا	(Arabic) aw
	ا	(Persian/Urdu) au
	ا	(Turkish) ev
ی	ا	(Arabic) ay
	ا	(Persian/Urdu) ai
	ا	(Turkish) ey

Doubled

و	ا	(Arabic) uww
و	ا	(Persian) uvv
	ا	(Urdu) uvv
و	ا	iyv

ا (e), when it appears at the middle or end of a word, is transliterated as elevated comma (') followed by the letter representing the vowel it carries. However, when ا appears at the beginning of a word it will be represented only by the letter representing the vowel it carries.

ع is transliterated as elevated inverted comma (').

ض as an Arabic letter is transliterated as (d), and as a Persian/Turkish/Urdu letter as (z).

و as an Arabic letter is transliterated as (w), and as a Persian/Turkish/Urdu letter is transliterated as (v).

ا is transliterated as (ah) in pause form and as (at) in construct form.

Article ال is transliterated as (al-) whether followed by a moon or a sun letter, however, in construct form it will be transliterated as ('l).

و as a Persian/Urdu conjunction is transliterated as (-o) whereas as an Arabic conjunction و is transliterated as (wa).

Short vowel (ا) in Persian/Urdu possessive or adjectival form is transliterated as (-i).

TABLE OF THE CONTENTS	I
ACKNOWLEDGMENTS	III
GLOSSARY	V
Introduction	VIII
Statement of the Problem	XI
Review of the Literature	XII
Scope and Significance of the Research/Study	XIV
Research Methodology	XV
Objectives of the Research/Study	XV
Research Questions	XVI
Scheme of the Research/Study	XVI
Ethical Limitations of the Research/Study	XVI
Chapter 1. Aging Humanity in General	1
1.1 History's Application on Present	1
1.2 Rational and Religious Historiography	7
1.3 Focus on Sources Available	16
References	21
Chapter 2. Saint Augustine of Hippo	21
2.1 Early Life and Activities	24
2.2 Philosophical Status of Saint Augustine	30
2.3 <i>The City of God</i>	34
References	45
Chapter 3. Muhammad Ibn-i-Saad	48
3.1 His Life Account	48
3.2 Encyclopedia <i>Tabqat Ibn-i-Saad</i>	52
3.3 The Book <i>Akhbar-al-Nabi</i> ﷺ	56
3.4 Period between Adam and Muhammad ﷺ	59

References	62
Chapter 4. Perspective Study	64
4.1 Calculations of St. Augustine	64
4.2 Input of Muhammad Ibn-i-Saad	69
4.3 Time Calculation in General	72
References	79
Conclusion	80
Bibliography	81

Tables about the Study

1.1 Ancient Civilization's Timetable:Stage of Development Till Current Age	4
1.2 Divine Chronological Frame work according to Saint Augustine's Book	43
1.3 Aging Humanity Chronology according to <i>The City of God</i> by Saint Augustine	44
1.4 Timeline Calculation Represented by Muhammad Ibn-i-Saad	61
1.5 Comparison of St. Augustine's and Muhammad Ibn-i-Saad's Year Calculation	71
From Adam to the Advent of Christ	71
1.6 Natural Numbers of Centuries in Human History Till-Date Edit According to Muhammad Ibn-i-Saad's Chronologies	76
1.7 Table Showing BC/BCE and AD/CE form of Calculation in Mankind's History	77
1.8 Table Shows the Aging Humanity in the Shape of Post Adam (PA) Timeline Century Wise	78

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Another helping portion of my life is a cluster of friends some close to me present or absent or distance away of me, all were wires and well-wishers in my life and studies as well. All of them

are beneficiaries and ready to response as my class fellows, department fellows, hostel fellows, and some my home district fellows, along with area and friends' circle in the other cities of the country.

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GLOSSARY

<i>Adab</i>	Arabic name for traditional writings.
<i>Akhbar al-Nabbi</i>	Books 1 & II of Tabqat Ibn-i-Saad about life of last Prophet ﷺ.
<i>Akhbar-ul-Sahabah</i>	Books III, IV, V, of Tabqat Ibn-i-Saad about companions of Prophet ﷺ.
<i>Al-Fehrist</i>	Book name of Ibn-i-Nadeem famous for early Islamic histories.
<i>Al-Qura'n al-Karim</i>	Holy last book for human gaudiness' from ALLAH Almighty.
<i>Arch of Noah</i>	Prophet Noah's boat. He prepares by the order of ALLAH Almighty.
<i>Badri</i>	Term used for early Muslim warriors' in the battle at Badr.
<i>Bait-ul-Hikmah</i>	Great library of early Baghdad founded by Abbasid king al-Mansur.
<i>Bug</i>	A kind of sect. Term used in software for any kind of error and virus.
<i>Captivity</i>	Fall of Ancient Israeli kingdom occurred by Persian king Bakht Nasr.
<i>Carthage</i>	Ancient kingdom and the name of its capital. Now in Teunis.
<i>Catholic</i>	Rigid form of ancient Roman Christian belief.
<i>City of God</i>	Philosophy of Saint Augustine, by meaning a good livelihood.
<i>Civitate Thei</i>	Italic name of Augustine's book, English translation <i>The City of God</i> .
<i>Dajjal</i>	A man professed highly evil, in the last age must be killed by Christ.
<i>Deen-o-Dunea</i>	A term used in Islamic literature, difference of good and bad value.
<i>Deluge</i>	Italic literary term for the Great flood of Prophet Noah.
<i>Earthly City</i>	The philosophical term of Augustine for the human sinner world.
<i>Episcopal</i>	Religious term in Christianity for the holy public duties.
<i>Farah</i>	Name of great river of Mesopotamia or Middle East.

<i>Fatarah</i>	Arabic term, age gap between two prophets without other appointment.
<i>Fiqh</i>	Understanding in Islamic practices.
<i>Genesis</i>	Old testament's family tree and genealogy of prophetic race.
<i>Ghareeb-ul-Hadeth</i>	Surprising collection of Sayings of Prophet ﷺ.
<i>Ghareeb-ul-Qura'n</i>	Specialties of Qura'n or important points from Qura'n.
<i>God</i>	Allah, The Creator of the Universe. Divine authority.
<i>Hadith</i>	Sayings, Doings, and life pattern of last Prophet ﷺ.
<i>Hadeth Bijami Asnaf</i>	Knowledge of all kinds of <i>Hadith-i-Rasool</i> ﷺ.
<i>Hathrat</i>	Arabic Call name for a person, synonym of Sir.
<i>Hawari</i>	Arabic Qura'nic term for the companions of Christ.
<i>Heavenly City</i>	Augustin's philosophical term for the Prophetic reign.
<i>Hijri</i>	Term migration year counts of last Prophet ﷺ, Makkah to Madinah.
<i>Holy Saturday</i>	The day when Christ lay down in his grave according to Bible.
<i>Ilm-ur-Rijal</i>	Islamic term for the knowledge of contemporary personals.
<i>Judgement Day</i>	The day when ALLAH Almighty justify humans, and fix the reward.
<i>KA'BA</i>	Place focused in prayers by Muslims, the home of ALLAH Almighty.
<i>Khalifah</i>	Unanimous Ruler of the Muslims.
<i>Katib</i>	Arabic term for script writing.
<i>Khalifat-ul-Arz</i>	Term in Qura'n used for human being on its creation, Apostle on earth.
<i>Kitab-ul-Ibr</i>	Name of a Book written by Abdurrahman Ibn-i-Khaldun.

<i>Mawali</i>	Arabic term for Servants or the Slaves.
<i>Muqaddamah</i>	First two books of Kitab-ul-Ibr, social philosophy of Ibn-i-Khaldun.
<i>Punic language</i>	Phoenician dialect in Christ age dominate around Mediterranean Sea.
<i>Qarn</i>	Arabic term for a span of a time, a century or millennium.
<i>Rhetoric</i>	Italic word for the art of speech.
<i>Sabbath</i>	Christian term for the time span in the making of the Universe by God.
<i>Sahabah</i>	Arabic term for the companions of the last Prophet ﷺ.
<i>Seerah</i>	Arabic term for Biography.
<i>Seerat-ul-Nabbi</i>	Especial Life story or life pattern of the last Prophet ﷺ.
<i>Tabi'en</i>	Step companions of the last Prophet ﷺ.
<i>Taba' Tabi'en</i>	Step, Step companions of the last Prophet ﷺ.
<i>Tarikh</i>	Arabic term for the Histories.
<i>Termination day</i>	The day, life cycle on earth destroy by order of ALLAH Almighty.
<i>The Confessions</i>	Biographical book of Saint Augustine.
<i>Trinity</i>	Christian doctrine defines God as three sub consubstantial persons, the father, the son, the holy spirit.
<i>Vandals</i>	Devastators, East Germanic tribe, migrated from Scandinavia, Southern Poland, moved around Europe, establishing kingdoms in Spain, Rome, and Northern Africa in fifth century.

Introduction

History is the loveliest fundamental sort of knowledge among human beings. Everyone has the taste of historical information. Reading material of history expends every field of humanistic knowledge nowadays. It is impossible for any human being to visit all historical data. Even institutes, universities and nations failed in covering all history and historical material. The main cause of this failure is the study of history by its branches.

Study of history at macro level is mostly ignored. Especially historical events, personalities, theories, ideas and discussions of popular human world were only remained under discussion.

With the passage of time, studying main historical issues for multi purposes in ethnicity, religion, races and nation turns deeper and miner. This kind of discussions in humanity was much confused. Even the social scientists cannot get rid of it. But studying history as a whole is a rare kind of study.

Since how long ago human being has been on earth? Avoiding the question, how much long have earth been into its shape? Traditional questions and calculations are different, estimates are complicated. Scholars of history discuss very little, about the historiography in which aging humanity or the life human being passed on earth as a whole associated with other living creatures on earth.

The question is that, how much time humanity as a whole spent on earth? No doubt, it is not a common issue. But it is sure that, aging humanity is a serious question for scholars and specialists in history. Purpose of this limited study is getting knowledge which approaches the answer to represent the age which proves the total time human being spent on earth. Can anyone scientifically and statistically prove the total and accurate aging humanity on Earth? A suitable and realistic age

for historiography is our need. It provides the study of history at macro level. To get the panoramic look at past there is a need to represent the history statistically, century wise or millennium wise.

This study is a struggle to collect the evidence and share different studies on this issue and try to calculate the total age humanity. Main purpose is to provide valid, easy and acceptable form to scholars and masses. Human beings explored the world a lot but still incomplete. Historians know better that much part of the ancient history is still unexplored, but on the basis of explored history we are able to calculate the past age as a whole.

Many more sources and historians' works are available to reproduce this study. Ancient civilizations also involve in representing the past and calculating the age of human being by different techs. This study is a speculative study of two of most important writers, one from East and one from West.

Chronological records of old religions and old civilizations along with ancient remains are witness to the ages human beings passed on earth. More exciting and recently submitted historical work could be helpful. Especially anthropological, textual and archaeological explorations are the supporting tools to justify the past as compare to different civilization assets and old historical written records. Even scholars believe on unexplored historical data and materials which can prove our proposition and measuring tools of passed and remaining human life on earth. No doubt, there are many clashes political, religious, psychological and scientific among their representatives but these clashes are helpful in calculating and finding the truth.

Civilizations and religions provide records about history which are sufficient for comparative and statistical analysis but haven't approach to missing portions of human history. It is a fact that history can be awarded by different titles which are deemed fit for history. This is the cause, history

has many dimensions and many more dimensions are possible. It is stated that history keeps qualities like diamond among other social sciences.

Human being is original consumer of the age on earth, but not a lonely consumer of this age on earth because many other geological and non-human creatures were participles of humans. Human race on earth is not like other creatures. It keeps key position on earth, but under a keen and strict check and balance by Creator's power. Among other creatures' human being also kept an extra position or superiority. Human race from the beginning has a race chain and a scientific balance which can be numerated round about correct, as like time.

Human race found herself in changing and suitable state of life on the globe. All necessary natural sources should be provided to them via other fellow habitants of the globe. Our source of knowledge in numbering past is still limited but not impossible to achieve the goal. According to geological point of view in modern age that many more gold deposits are still unexplored. As time passes, they could be earthed and could be used. Same like gold deposits there are many more deposits of history and human race process are hidden in the earth which could be explored one day and history will become clearer more than today.

Ancient history is rich in its deposits, but a large part of human past and ancient most history remain unexplored. It may could be uncovered later and miscalculations could become clear. It is to be found that ignorance of reality remains the main cause of confusions in ancient human history. Modern age civilization is a complete reflection of our past. We can learn many more things through the life going on the surface of earth. It can provide us many types of tools to understand past and calculate the ages.

No one can predict hundred percent about unknown past and ancient knowledge. But we must try to collect and select all important types of calculations about past from different sources of knowledge. In this study two selected writers and their source books provide us better collection of human age. This study is to judge the relation in Augustus of Hippo (354-430 AD) and Muhammad Ibn-i-Saad (784-845 AD) in calculating past.

Statement of the Problem

These lines are not exploration but only confirmation and quantification or filling gaps in knowledge. Trouble in the study of history, is the collection and writings represent data in different areas of study, which cannot provide a clear vision to reader of historical literature through beginning of humanity till date. Identifying gaps in historical knowledge and representing the subject as a whole is the task of this study.

Wholeness of the studies in human past is a major goal of literature of history and social science through ages. Available material is not satisfactory to solve the problem in aging human history as a whole. So, among many other history scholars, Saint Augustine of Hippo (354-430 AD) and Muhammad Ibn-i-Saad (784-845 AD) represents the ages of humanity in its complete procedure. Understanding their doctrines is useful for historians. Cause of selecting these two writers is their unique complete form in historical approach.

Review of the Literature

Widespread material about Ancient History, Historiography, Periodization, Aging and timeline discussion through ancient Africa, Europe and Asian civilizations¹ is available. After a serious research anyone can measure the time line easily through available studies.

Herodotus in his *Histories* writes almost time and knowledge about past covering Egyptians, Persians and their ideas about ancient history's calculations and timings and Augustine of Hippo in his book *The City of God* calculate time and history of human being in the form of millenniums he briefly discusses history in seven millenniums after all gives the prediction of doomsday. Later as Pope Gregory the great calculate the Easter comes on every year and to prove it correct.

*The Old Testament*² and its commentary by Mathew Henry translated in to Urdu by Church Foundation Lahore provide us brief discussion in first chapter "Birth" which discuss beginning era of human history.

The most magnificent book of the world *Qura'n-ul-Kareem* narrates the history from the micro level to macro level. Anyone can take the help from the works of *Mufasereen* (*Qura'nic* scholars) and sufficiently the books of *Ahadith* of Prophet Muhammad ﷺ. Many more sayings of Prophet ﷺ support this study.

Tabqat Ibn-i-Saad is the big source of ancient historical events in which all historical ages are calculated near about correctly. Abu Rehan Al-Beroni in his book *The Chronology of Ancient Nations, An English Version of the Arabic Text of the (Athar-ul-Bakiya of Al-Beruni) or Vestiges of the Past* submits its calculations about ancient civilization and nations, the more interesting

¹ Hawkes, & Leonard, (1967)

² Henry. (2005)

book in age collection is *Kitab-ul-Hind* written by Abu Rehan Al-Beroni which discusses and analyze different hypothesizes claimed by Hindu Greek and other scholars of his age, and *Qanoon-i-Masoodi* discuss briefly about ancient civilizations along all important events of history and continents.

Syed Suleman Ahmed Nadvi in his *Tarikh Arz-ul-Qura'n*³ memorable detail by discussing archaeological exploration and excavations to prove that human life has started millions years ago from caves of Africa and spread its civilization into Asia and Europe.

Encyclopedic Guide to more than 13000 Rulers and 1000 Dynasties from 3000 B.C. to the 20th Century; Monarchs Rulers Dynasties and Kingdoms of the World written by R. F. Tapsel provide another brief knowledge of ancient historical records which is much helpful in imaging and mapping of the past.

Before Civilization, The Radio Carbon Revolution and Prehistoric Europe written by Colin Renrew provide us a brief knowledge about ancient Europe. Hawkes, J. & Leonard V writes a joint venture book under the title of "*The History of Mankind, Prehistory and the Beginning of Civilizations, Cultural and Scientific Development*" discusses theory and practice of the most ancient people of Africa.

Encyclopedia of Archeology of Ancient Egypt is a manuscript splendid book on the history of ancient Egypt. *Encyclopedia of Anthropology*, is another book in the field of humanistic knowledge belonging to history and discusses in depth about the human being and evolutionary theories of European scholars and try to prove human belonging with mostly found human body

³ Nadvi, (1981).

parts (fossils) and many more habitant evidences from all over the world which helps us to calculate human's past age round about correctly.

Human history timeline is discoursed in different ways through ancient civilizations and studies by Western scholars as well as agencies and group research. Chronological history of explorations and many more articles and essays are helpful in studying and investigating timeline of history. There is a large variety of literature in ancient historical chronology helping this study and make clear the calculation of periods of human history especially human age on earth.

Scope and Significance of the Research/Study

There are more than fifty calendars in the world presenting different calculations about world history but no calendar represents the whole history timeline. These calendars take start with a specific event of the calendar holder civilization. After any famous event in their history, people calculate the years going onwards. Because of this limited concept all these civilizational calendars failed in representing history as a whole. This study can solve the problems of historiography as well as social sciences.

Most of the researches in social science are applied. This study is also applied in nature. Through this practice one can solve all learning problems of history. A complete, simple graph of history is necessary. So, this is a normal effort towards history. All database and information can be settled down by this calendar tool and further planning of upcoming and studies could be complete fulfilled.

Human history timeline is described in different ways through ancient civilizations, medieval and modern studies. These all sources attempt to discover out a real concept of wholeness in human

past. Real wholeness of human history is possible, but timeline measurement is basic need of historic calculations and way to clear the concepts.

Many more confusions in human history were due to improper timeline and using the confused calculations and theories which cannot provide the satisfaction about total age human life and civilization on earth. Saint Augustine in his book *The City of God* and Muhammad Ibn-i-Saad in his book *Tabqat-i-Saad 'The Classified History'* vol-1 titled with *Akhbaar-iln-Nabbi* (The Histories of Prophet Muhammad) represents the total age of humanity. This is a simple affiliation of two writers.

Research Methodology

This research is applied in nature. It is a descriptive and co-relational and by enquiry mode is qualitative kind of research. Most of the research in the social science is applied. The goal of this effort is only identifying gaps in knowledge. It depends on secondary type of historical data. This is a simple, testable, provable and easy to explain and understand methodology. This study is perspective study of two scholars of East and West of different ages with APA research style.

Objectives of the Research/Study

- To understand Saint Augustine's approach of aging humanity.
- To understand Muhammad Ibn-i-Saad's aging human history representation.
- Studying, Augustine and Ibn-i-Saad side by side to find the difference in history.
- To find a suitable form of aging humanity near to reality.

Research Questions

1. How Augustine and Ibn-i-Saad through their historical approach trace humanity on earth?
2. How far is it possible to get information about the ages of human beings by following these two writers?
3. Up to what extent the available data on ancient history is valid or believable from the perspectives of both of these writers?
4. Whose calculation or periodization can scientifically and statistically prove the total and accurate age of humanity on earth? Saint Augustine or Muhammad Ibn-i-Saad?

Scheme of the Research/Study

This study has four chapters with conclusion.

- Chapter 1 Aging humanity in General.
- Chapter 2 Saint Augustine of Hippo.
- Chapter 3 Muhammad Ibn-i-Saad.
- Chapter 4 Perspective Study.

Ethical Limitations of the Study

The researcher used only those sources and information which are authentic. The researcher discussed the Historiographical problems and suggests a suitable solution. It is chronological type of a study in which researcher is duly bound to be careful about all historical and precious documentations among all religions and specific interest. In case of any mistake, the researcher must be ignored by relevant and concerned people. ALLAH Almighty keeps proper knowledge about everything.

Chapter 1. Aging Humanity in General

1.1 History's Application on Present

Everyone wants to know the correct version of history and the starting age of human history. About the general age of humanity in the literature of history, two types of approaches are found. The First one is available in the religious literature of three most popular monotheistic Abrahamic religions i.e. Judaism, Christianity and Islam. The issue with the religious approach is that, these religions did not give a uniform interpretation about the human age and about earliest historical events.

The second approach is that of the claims of modern, rational, and scientific knowledge about the aging humanity. This approach has the short history of about 315 years from French revolution. Where there were the disciplines of ancient history, archaeology, anthropology and sociology developed their specific claims about the aging humanity. However, under these two approaches and their literatures, the human history as a whole has given the impression of being a puzzled one.

In this scenario, the actual position of historians about the stories of human beings in the academic and non-academic texts seems quiet confusing. That's why, it is often referred in general terms such as once upon a time, many years ago, hundreds of years ago, thousands of years ago and millions of years ago etc.

Many historians write history without even referring the exact age in terms of dates in real and fictional stories. Likewise, the statements mentioning toward million and billions of years ago, something has happened, indicate that something has happened very wrong with the history of mankind. Moreover, the situation also shows the unclear chronology in the literature of history

about the past. Thus, the modern scholars are not agreed upon any single calculation which can be taken as solitary correct about the past. Hereafter, the confusion about the timeline becomes a major gap in the knowledge of history.

Many writers declared human history into specific ages. Periodization of human history remains common in religious and rational historical philosophies. But, trouble arises when rational scholars declare the ages with overestimated timeline and historians did not tells the actual calculation. Through these calculations, total age of humanity became additionally misunderstand able. Is that possible to divide human history in dissimilar calculation of human history periods? Many doctrines were directing in the literature of history. Such like: Ice Ages, Stone Ages (Paleolithic 700 k BC, Mesolithic 10 k BC, Neolithic 4.5 k BC), Copper Age, Bronze Age 2.3 k BC and Iron Age 700 BC or BCE etc. (Schools Prehistory, 2016) is most popular form in telling age of humanity is unsatisfactory.

Actually, this type of interpretation stood an effort to explain the unknown history on the basis of evolution theory. Is that history of the human beings necessarily characterizing a progress story of evolution under the natural order of creatures? Which is known as the philosophy of "*The survival of the fittest*" (Lemon, 2003). Can everything be learnt from the flow of human history as a progressive evolution or not?

Usually students of almost all academic fields or disciplines are strangely inquiring the answer that how is it possible to study history from present to past by calculating the opposite in natural numbers without fixing the beginning point of human history? Why not history takes start through natural numbers? This is the cause by which, coming scholars need to research this problem within the historiography. Because most writers of modern age look like confused and rather avoid to hold discussion on the starting point of human age (Ilyas, 1997).

According to Jewish religious literature which represents the genealogical human history guided by the *Old Testament* in volumes *Genesis I, II* till periods of captivity (Fall of Jewish kingdom). The Gregorian calendar based on Julian calendar is well thought-out as one of the most popular calendars of the modern age. The Gregorian calendar was first introduced by Pope Gregory XIII (born in Ugo Boncompagni) 'Italy' was pope of the Catholic Church from 1572 to his death 1585) which is how the calendar got its name. This calendar has been implemented by several countries because the Julian calendar assumes a full year which is 365.25 days whereas it is actually 11 minutes less (Moyer, 1983). While studying history before the Christ, the situation becomes problematic, especially decided into BC or BCE, AD or CE forms. Moreover, the Islamic history later calculated its time into lunar form known as *Hijri* calendar.

As a result, ancient human history timeline becomes untraced to understand in term of total age. Questions remain unanswered despite the fact that explaining the human age in expressions of calculation in total years to till-date.

Claiming, no one knows and saying that there is no way to calculate past correctly is another misunderstanding about the human history timeline. However, the correct calculation needs serious efforts and investigation of historical records of religions, civilizations, and writings of ancient times. It may make clear the confusions regarding the overall and accurate age of human beings.

There is no confusion in the near past well-known history timeline about 2000 years ago. But very little details before these years till 4000 years backward are available. With much difficult and roughly histories of ancient human which were estimated approximately 5,500 years past (Reisman, 1988). This calculation has been presents calculation of known history as ancient human history all over the world. It was considered in the past years as a landmark between unknown and

known ancient history and total age of human beings.

This is a major area of investigation in which numerous studies are being conducted for addressing the fundamental question of time line concerning the age of humanity. However, before 5,500 years, history is considered as unknown. The following time table shows the computation of past civilizations approximately the time mentioned is available in the historical literature which is easily accessible. This table shows two different types of time keeping about one ancient age.

1.1 Ancient Civilization's Timetable: Stage of Development till Current Age

Num	Ancient Civilizations Suggestions	Time	In BC or BCE Form	Till Current Age
1	Africa (Ancient Egypt)		c. 3500	c. 5516
2	Mesopotamia (Sumerian)		c. 3500	c. 5516
3	Indus Ancient (Mehr-Garh)		c. 3500	c. 5516
4	European (Cretan Minoan)		c. 3000	c. 5016
5	China (Hwang-ho)		c. 2500	c. 4516
6	America (Peruvian, Mexican)		c. 2400	c. 4416
7	Asia Minor (Hittite)		c. 2000	c. 4016

Source: Developed by the researcher according to ancient history.

However, trouble in this type of numeric calculation is the dates go backwards. This trouble is because of missing concept about the human life on earth. But examination of historical material is needed to form a smooth table based on natural numbers order. Different historians have made their efforts to address this issue. Amongst them the writings of Saint Augustine and Muhammad

Ibn-i-Saad can give us a clue to settle the issue of calculating the age of humanity. Writings of these scholars are assessed in this thesis to calculate the age of humanity by the present researcher.

Era before civilizations which were mentioned in previous table 1.1 is commonly available in the literature of history, but this calculation cannot help to resolve the whole history of humans. After identifying and calculating this area, the nations and civilizations written in the table cannot be easily studied and identified by its original position by their age in whole human history. Then and there, how anyone can explain the age of humanity as a whole right simply?

Confusion arises in the historiography and philosophy of history especially while calculating almost the total age of ancient human history. Thus many questions remain unanswered. Does the history demonstrate a single giant unfolding story? If so, does the story have an ending? Or does history repeat itself or go cyclical or linear?

Careful investigations of historical records provide the exemplary phenomena that known history records consume sufficient picture in representing the human past. Early Asians which were the Arabs, A'ad, Yemenites, Nebtians, Syrians, Mesopotamians, Chaldeans, Turks, Akkad, Hittites, Assyrian, Phoenicians, Arians, Huns, Persians, Indians, Mayanmars, and Chinese, early Africans that were Egyptians, Libyans, Ethiopians, Carthagians, and Berbers, early Europeans which were Cretans, Romans, Greeks, Vikings, Gauls and ancient Americans that were Mesoamericans, Aztecs, Incas, Mayans, and Red Indians be contemporary by the study. It is need to find means in the ancient past of human beings from their remains and literature (Frank, 2008).

The remains of ancient civilization and their proceedings in the history are little and still under investigations so, they did not help to solve the problem of the aging humanity. Annals, Pictorials, Cave arts, Early-graphics, Ancient stone and brick calligraphy, Carvings, Stone tools and Stone

art are under the observation of archaeologists and in the study of the social scientists. Along with the ancient studies in present modern world must need to estimate and link the total aging humanity. Otherwise there are chances of troubles which could disturb the human possessions and knowledge (Sigfried, 1994).

Other than academic problems, humanity also faces wrong implementation of dates in practical life. During December, 1999 the modern world has been faced by means of the crises of a virus, which was later named as 'Bug' as well as happening the software language called such as Y2K (Feiler, 1998). The virus has made almost all of the electronic data storage at risk. However, the problem was later solved after a concentrated team work. Actually this problem was caused due to miscalculation of time.

Most of the modern age software scientists are not conscious of the total time, total age, and its total calculation in humanistic studies. They are not attentive of the fact that within forty years of computer technology, there will be need to update all of them. Software technologies need to refine, otherwise, there would be chances that they will face a major loss of data.

Another global mistake of time calculation was noticed in the same month — on the last day of December and 1st night of January, 2000 when a huge firework went on for twenty-four hours televised around the world in the name of new millennium year night (Keogh, 1997). It was considered as a global mistake and almost everyone understood later. At the end of that year, world media announced and requested for forgiveness to global mass. It was declared reasonably that the new millennium starts from 1st January, 2001 (Feiler, 1998).

On the last day of December, 2000 and 1st night of January, 2001 again all over the world the same huge firework was celebrated (BBC News, 30:01:2016). It was a serious problem that to miscalculate the correct timeline. Similarly, calculation of the age of human beings on earth needs

to get updated. If it was only a 'New Year' celebration, there was nothing wrong in it, but if it was claimed that a new millennium is starting, then the objective does not remain the same.

The question is whether it was a start of third millennium of humanity? Answer is No! Is this the start of third millennium of Christ's birth? Then it was right. This is a real question to the scholars of history. Still it is not clear but just an effort is this made for understanding the matter. The year celebrated again as 'New Year' of third millennium was correct or not?

1.2 Rational and Religious Historiography

Rationalist approach about age calculation in the modern age adopts a powerful anti-religious movement around 315 years ago. This approach emerged all over the world guided by rational modern Western philosophers and historians as well as social scientists. Among those scholars' religious prophetic records and faith becomes unbelievable (Lemon, 2003). Calculations related to early records of human history in religious knowledge have thus become useless.

Rational scholars make calculations while carrying out different types of hypotheses about the origin of human beings and stages of human evolution and miscalculations of human early life on earth under anthropology, archaeology, sociology, and ancient history. Such calculations show that biologically human kind is derived by progress on or after the primary creature towards a bipaddler and came into this shape from improper form to a proper form of other species (Palmer, 2007).

Anthropopogenesis, research studies of primates, Hominoid, Catarrhini, Australopithecines, Homo-habilis, Homo erectus, Homo-sapiens, Neanderthalensis, are still under discussion of the natural scientists. But study of human history did not match with ancient human religious and non-religious literatures (Sigfried, 1994). Rational scholars think that human beings underwent through

evolutionary process and developed with the passage of time.

These type of studies proclaims that, primates make progress and after millions of year's evolution process became in this shape. According to this approach, in the beginning humans were less civilized and later they organized themselves progressively (Darwin, 1859). This type of imagination is due to ignorance towards ancient history presented by monotheistic religions and also calculated by non-religious ancient philosophers and social writers of Egypt, Persia, Greece and Rome. Thus the calculations of human age in modern rational works seems incomputable as compare to religious studies. Absence of credible and well explained timeline of ancient history impacts upon social sciences.

Incorrect and confused calculations regarding this type of studies failed in convincing history students. Anyone can easily find gaps and loopholes in the calculation and related unsatisfactory theories of ancient knowledge of the human history. Causes of discontinuity in the course of human history are still under discussion. But religious humanistic interpretation among religious writers determine the foundations of human race and causes of disconnection in genealogical sequence studies in the literature of human history (Reisman, 1988).

Archaeological explorations can also provide help in understanding the missing part of human history. Different modern scientific disciplines (Anthropology, Archaeology and Sociology) may represent ancient history timeline in different ways which may or may not be acceptable to each other strictly. Therefore, they show quite wider differences, still available into various contexts, but they cannot be described on academic grounds realistically.

Thus, the clash of calculations in academic literature of ancient humanistic history becomes straight complex for scholars, teachers as well as students. The writers who were engaged in

collection of historical timeline seem to ignore the crucial conformity with respectivity to others as a whole. Where, there is no mention of important event of missing history. This is why it can be said that many of them seem to have missed out through a summary of the history. It can be said may next something discover to the subject under study.

Writers of early times are aware of the importance of timeline. Some of the experts tried their best to solve the age calculation problems but they become fail to complete the task. Plato writes about the past incomprehensibly that,

“[h]istory stretched back hundreds of thousands of years” (Lemon, 2003).

Happening the history of human beings there are many civilizations. In the stories of human history written about many societies, which were repeatedly devastated by natural disasters and had to begin life once again from the developed relationship groups to the eventual formation of city-states. These all stories still need to connect numerically, with the whole ancient human history.

Rational approach becomes one of the leading influences responsible for the misinterpretation among modern scholars. This problem must need to find out the old writers' calculations to solve the problems in the historiography and telling the total age of humanity. Modern sources of research were also helpful. Furthermore, Genetics research reasoning methods interpret the basis of the estimate that the most recent common ancestor of all human Y chromosomes existed 50,000-15,000 years ago into African humans' examination (Daniel & Elizabeth, 2010).

Anthropology is a study discipline which study human beings through unknown ancient past and suggests life beginning millions of years ago (Lemon, 2003). This is more difficult to

understand the relations with reference to modern man and historically unknown creatures like Primates, Hominoid, Catarrhini, Australopithecines, Homo Habilis, Homo Erectus, Homo Sapiens, Neanderthalensis, Homo Sapiens Sapiens etc. (Barnes, 2008)

Archaeologists are still in search of the start and unknown age of humanity. But efforts are being made to clarify the confusion about the unknown and incorrect historical records. Explorations of ancient remains are denying the modern philosophies about unknown age of humanity. Carbon dating method is one of the most modern sources of investigation in archaeology. However, it cannot designate the answer about the question about the total age of humanity from the archaeological materials (Bowman, 2010).

Religious approach is originating in revealed and reserved books. Nonfiction books of religion followers are another source of knowledge. Unfortunately, useful in ancient histories are the ancient Egyptian, Mesopotamian and Persian books have been misplaced. However, individual ancient Greco-Roman and Judeo-Christian manuscript records are available for useful information in the knowledge of history (Dharan, 2004). Most of these books were translated by Muslim Arabs and later in European languages in the modern age.

Latest version in the knowledge of human history is available in the form of Islamic intellectual interpretations following the prophetic historical guidance according to the divine verses in the *Qura'n-il-Karim*. This intellectual stream was moderate in its ideas and provides a better calculation on the human race of the ancient times till date. Additionally, these Islamic scholars represented a framework which is clear and easy to understand the human history timeline (Dharan, 2004).

According to religious books in Judaism, Christianity and Islam along with, ancient scholar's books of histories' told that human beings started their life from ordinary one couple. Founder of that couple is commonly known as Adam (Abdulqadir, 2011) (father of all human beings). The Creator of the earth and heavens 'Allah' has prepared him by His own will. After this ALLAH Almighty regenerated his female companion mostly known as Eve (mother of all human beings) to carry on their generation on earth (Abdulqadir & Sigfried, 1994).

The generations of human being grew in number. They started their life in an organized way on earth. Every generation taught well and got Information about earth with the names and functions of earthly sources and advised to be respectable in divine sources of knowledge. Knowledge about everything which was provided on earth about the universe was circulated from generation to generation. Communication skills were more proficient than that of today by having one language and without involving in controversy.

According to religious literature, Creator of the universe and humanity has conveyed the message to the prophets or apostles. They have characterized the commandments to their followers and children. There is no space for wandering, cave life or rough wild behavior and unlawful behavior. Human kind properly awarded with dresses, home places, food for life and friendly environment as well as working skills, abilities and development more and more they allowed in range. Dignity of work ensures the food for life and facilitates for community, expression of thought equally awarded. Worship of "The Creator" remains necessary in every creed and generation on earth as well as for angels in heavens constitutionally directed.

Spread of human race on earth has no proper records or evidence in the human history in written and disconnection of the human race process seems also impossible. Humanity brings chain relationship among various civilizations, races, ethnic process, performance, branch to

branch relationship in human beings. Ancient trade was the strong evidence in continental relations. Every human race found its seed in the previous human race and every age was replaced by another age (Qadir, 1994).

No doubt, expansion of human race in the unknown history has not been recorded in the literature of history. Because most of religious and social historical records became waste or devastate later, either due to rivalry aggressions or by natural disasters. It is clear that all humans on earth at present were the children of their ancestors through ancient past (Henry, 2005).

According to religions, most of the human generations had lost their ties with other tribes especially when they travelled far away from their motherland (Arabian Peninsula). After a long time, humans which were spread away became unknown for one another (Abdulqadir, 2011). Travel of human generations remains carry on through c.8916 years to till-date. Human population at running times of this century reached approximately more than 7,000,000,000 persons living all over the world (Pranay, 1984) covering the main continents, Asia, Africa, Europe, Australia, North America, South America and at last most isolated continents of the North is Green land and the South Pole Antarctica, also became in studies and their usage and study records take place one and half centuries ago by European explorers (Roberts, 2004).

Numerous ancient Greek history scholar Herodotus writes in his book *The Histories* that, “[t]here are three generations among humans in a century” (Blakeney, 1997).

This observation was acclaimed in his times by most of the contemporary nations. This calculation still exists. Every generation is two and half fold of previous generation. Every generation replaces its forefathers and becomes ancestors of future. It can be said that today’s population is reflection, replication and the reproduction of the ancient most past of human beings (Pranay, 1984).

According to religious approach, before dispersing away from previous habitants' human beings were united in a single habitant having one culture and language. Later their culture and languages also became multiply and differentiate and dispersed. Because after scattering to new farmlands they used different languages (Abdulqadir, 2011). Mother language was the basic form to create new languages. Later on, different languages became identify and tied with tribes and clans or tropics on different areas of the earth commonly (Nicholas, 2006).

According to religious approach human race is considered as a super creature on this planet. So, all types of genetic qualities in humans were found within them since the beginning of life. Even these qualities found common all over the human world in current era. Man is the best product *Khalifat-ul-Arz* of his Creator "Allah". By his authority knowledge and life on earth till the close end of the whole hominid's life is installed in the mind and nature of humans (Abdulqadir, 2011).

Expressions these like, 'It is first time in the history of humans' or 'this event is a record in the history of human beings' or 'world has never seen 'this kind' of an act before in humanity' are all misinterpretations according to religious point of views. These are wrong concepts and confused ideologies stayed misfit in the actual position of human history. The human activities and achievements from humanistic point of view are neither new nor happened for the first times (Khalidun & Rosenthal, 1958). Problem is that; human activities did not record through start age till-date at all.

The human race has many weaknesses as well as keeps many more qualities. In the beginning of history, human quality levels remained high and weakness level was low. Early humans have had more abilities than later generations. Step by step, as human generations divided and populated much they throw down their qualities and every generation's population was increased and had

witnessed their loss in qualities and conditions. With the passage of time, human beings promised over by mystical, physical, spiritual, rational, social, moral, geographical, intellectual and economic troubles (Hussain, 2006).

Human approach about the aging humanity was not a strict matter of need as such in the early stages. Generations which were came later, had lost their unity, language, locality and knowledge about human duties on earth (Hussain, 2006). Additional notable loss was the knowledge of actual timeline of the whole human history. Human beings lost the actual calculations and forget the correct calculations of human history.

The loss of historical records in pre-Islam nations was actual misfortune in the knowledge of unknown and known ages of history. How did early than recorded civilizations deal with this problem have not been recorded? But creating calendars by different civilizations is an effort to clear human age for coming generations (Mark & Silen, 2010). Practically total ancient civilizations calendars found their history c. 4000 years ago.

According to Islamic divine knowledge of ancient history, ALLAH Almighty appointed messengers in every age, time, place, and in every nation of human race (Abdulqadir, 2011). Human beings were got sustainable information about time which they had passed on earth and early human blunder behaviors. Unluckily, disobedience and rough response and ignorance towards real knowledge and about the past age calculation revealed by the messengers is abrupt or misplaced. It was a major loss in the knowledge of human ages (Sideeqi & Abdulwakeel, 2009).

Messengers of ALLAH Almighty kept inform all living human beings about good and bad ways of life and notified them about the punishment on the bad behavior and promise them with reward on good deeds. All messengers came to fulfill the goal of human concern just as the founder

of humanity acted upon it. Every messenger from ALLAH Almighty was placed for the humanity from the humanity and stood clear and spoke clearly about the status and position of human beings on earth (Nadvi, 1975).

While in the result of misbehavior with messengers, disobedience of ALLAH Almighty and abrogation in the divine scriptures human beings have lost the correct information about the past. Several former nations were demolished in result of disobedience even their signs were removed and replaced by other groups or by the punishment of "The Creator" (Abdulqadir, 2011). It was the judgment of the Creator. If further nations disobey and did so, they be immediate similarly punished and their remains were also located in recent explorations (Abdulqadir, 2011).

Many more remains of punished societies are still situated in different areas of the world. They all may be have different living time periods or may be same age zones. Others, who stay obedient stayed alive and were offspring of early humanity on the earth (Abdulqadir, 2011). They migrated in remote areas to settle far away from dishonored and punished people's habitants.

So, in the light of this approach population and civilization expansion was again made on the new lands. Those nations who survived had long lived on earth. Historical process of generation's knowledge broke down when knowledgeable persons passed away and their knowledge about the age of humanity stayed frozen and was either ignored or may be losted (Abdulqadir, 2011). The remaining part of humanity was responsible for recording previous stories of human beings.

The great flood in the age of the Prophet Noah was a major punishment to his disloyal nation (Henry, 2005). Early nations then Noah's age were not known by any way of knowledge among human beings. Because their civilization assets which may beholds early human links, was strictly

removed and found nothing about them by archaeological explorations. After that great flood, many civilizations were established and their records are available in the data of history.

Early Asians in the histories who were the Arabs, A'ad, Yemenites, Nebtians, Syrians, Mesopotamians, Turks, Chaldeans, Akkad, Hittites, Assyrian, Phoenicians, Arians, Huns, Persians, Indians, Myanmar and Chinese history's records through annals and archives are available (Plantagenet, 1983).

Early African who were Egyptians, Libyans, Ethiopians, Carthagians, Berbers, and early European which were Cretans' Romans' Greeks' Vikings' and Gauls' civilizations assets were also under approach and ancient American who were Mesoamericans' Aztecs' Incas' Mayans' Red Indians' histories were helpful in the human age calculations. A large number of documented history books about these contemporary civilizations are available to understand the histories of these nations (Langet & Gatzke, 1952).

All these nominated nations in humanity are the post flood nations according to known recorded histories and ancient ages. These early nations were replaced by their own generations or sub-nations. In this way all of these groups one by one and side by side could be studied according to the table 1.1 given above. Most of these civilizations were replaced by their descendants' and spread away in Asia, Africa, Europe and America's. Sequence in spread of human kind remains carry on during the later ages till recent age of the human history after all became into modern social international community (Toynbee, 1972).

1.3 Focus on Sources Available

About known history, a flourishing record of antiquity existed about Greco-Roman and Judo-Christian books which were translated c.1200 years ago by Muslim Arabs and other hidden books.

from Christian world (Dharan, 2004). These books and transcripts describe in detail little about past and the mostly represents records of relevant ages of humanity but strangely these records seems quiet in telling the whole time period of human age. About this problem the Philosophers of that age did not converse at full dimensions. So the problem remains unsolved is the aging humanity as a whole (Tapsell, 1984).

Unfortunately, available Greek literature did not guide the humanity about overall aging humanity. The literature is rich in terms of histories of their age but the situation likewise fails in fulfilling the demand of history as a whole. It is difficult to estimate that Greeks were aware or not about the ancient ages of humanity. Even, there is no record which could describe to us about other nations histories who were keeping the knowledge about early ages of humanity.

It is noticed by popular available history with less detail that, much of the historical records were destroyed due to rivalry of nations until the age of Christ move toward happening 2016 years ago (Dharan, 2004). Many books of histories of different nations were available in that before Christ age but shattered till his arrival and little some destroyed after his departure to heavens in the mid of his life. This age, was the age of Roman superiority among other nations ruling around Mediterranean Sea and lands adjoining the three neighboring continents.

Important calculations about the aging humanity were misplaced in the pre-Christ age. In order to misguide the masses, histories were damaged, stolen, hidden, censored or destroyed and miscalculated. Old Testaments and the New Testaments formed to replace the original literature of the history (Chadwick, 1986). This wrong practice remains carried on till date.

Regarding to this loss, Ibn-i-Khaldun writes in his *Kitab-ul-Ibr* known as *Muqaddimah* that,

“[t]here are many more science scholars in the human history. But I don't know the reason we have lost much of them”.

Treasure we lost was much more than we found. The ancient Persian written assets were lost majorly when Alexander Macedonian conquered the Persia. As like Egypt loss its written knowledge treasury when Roman king Julius Scissor conquer the Nile valley and burn away the collection of more than three books which Ptolemy had collected in Alexandria library. Just like this some other incidents recorded in other areas of the world (Khaldun, 1981).

The intellectual heritage of Chaldeans, Assyrians, Babylonians, and Persians be there destroyed. Only Greece writings have approached because of the translations arranged by the much affectionate of books Caliph al-Mammon who was collector of contemporary knowledge books, along with a volumes stock of other prevailing languages. Which were from all around the Arabic and neighboring intellectual civilizations like Hind, Egypt, Persia, Greece, Turk, Latin and China in *Bait-ul-Hikmah* (Khaldun & Rosenthal, 1958).

Most of Greeco-Roman books be present in that era and willingly handed over to al-Mammon by the Eastern Roman Branch established in Anatolia. This state was established to resist those awful activities in the religion and knowledge after the Christ. However, it was a minute success and could not save the correct text of human beings needed for real knowledge of total history. After 354 years of Christ's birth, Saint Augustine, the Bishop King of Byzantium produced his book *The City of God* which considered as the candle of hope in solving the problems in the aging humanity (Augustine, 1987).

The essence has been found about the wholeness of human history in his book, no doubt, is the charm of history. He tried to resubmit the chapter of *Genesis* and tells about the ages of

humanity from the first family till his age and the doomsday. So the time frame he has given is very much clear and helpful in understanding past.

Aurelius Augustine in his book represents human history design according to real historic passage, a total chronology of human age from one to seven millenniums. Augustine's own times, he calls sixth age or sixth millennium and eventually actualized in a forthcoming 'Seventh Age' bearing all abilities of an earthly final millennium after which, the world would be destroyed, and became leading in the next heavenly, eternal, eighth age. He calculates his past with six millenniums was his final approach on the history (Lemon, 2003).

Aurelius Augustine in his books and debates did not mentioned last prophet Muhammad ﷺ as next and last Prophet despite the fact that his coming was predicted by Christ and warned that his contribution has been so huge, because of Pawl's misinterpreted prophesy the last prophet coming remain ignored. That's why later age prophet hood for humanity remains unbelievable for Christians. When in 571 years after the Christ, (Saad, 1944) the age of last prophet started human beings on earth were sunk in the darkness at that time, lack of real guidance, misconceptions in the human history need to be correct.

When the last divine book of ALLAH Almighty i.e. *Al-Qura'n-ul-Kareem* comes into hands of humanity, through this book the last Prophet of ALLAH Almighty teaches Muslims and convey original human history in the sense of all human beings are the race of a man 'the Adam'. In this way, confusion of human history and historiography answered (Khaldun, 1981).

It is stated that the central most topic of *Qura'n-ul-Kareem* is human being as a whole as well as human history (Mududi, 2006). By practice of Islam, holy Qura'n and teachings of Muhammad ﷺ simply have to be followed in understanding the real human age or history through prophetic

ages. Because, mostly previous sacred books were either tampered, misinterpreted, replaced and their scope is limited. Meanwhile other sources of the knowledge are cosmic or cosmetic as compare to holy *Qura'n* and sayings of Muhammad ﷺ (Sehmi, 1979).

Muhammad Ibn-i-Saad is the writer who was born in 784 AD after 213 years of the birth of holy Prophet *Hazrat* Muhammad ﷺ (Hassan, 1975). He wrote a book in the name of *Akhbar-il-Nabi* ﷺ (*The News of the Prophet* ﷺ). In this book, he narrates the whole time period from the Prophet Adam to the holy prophet Muhammad ﷺ (Saad, 1944). He narrates in his book the time line as mentioned by early Islamic scholars of *Qura'n* and *Hadith*.

Because this study is an effort to find the passage to total age of human history through Saint Augustine and Muhammad Ibn-i-Saad. In this study, hold the calculation of these two writers which is needed to be focused. The difference of calculation in total years of humanity between them was found easily countable.

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Chapter 2. Saint Augustine of Hippo

2.1 Early Life and Activities

Saint Augustine was born on 13th November 354 AD and died on 28th August 430 AD in the age of seventy-six years. His birth place was Tagaste (Souk Ahras, Algeria) and his death place was Hippo Reguis (modern Algeria). Hippo Reguis was a small town in the ancient Roman province of Numidia, situated in Algeria's coastal province 'Annaba'.

Parents of Aurelius Augustine were set aside of Roman Christian beliefs. His father was not a wealthy but was an official in the Roman administration of the village Tagaste. His mother's name was Monica who was already known as a keen Christian (Julian, 2004). Even though they may possibly have had Numidian origin, Augustine shows a relationship of the Punic verbal communication called Carthagian (old-fashioned African and Phoenician form of the language) (Benton, 1987).

Aurelius Augustine was still a child when registered by his mother as a catechumen (one who gets instructions in the basic doctrine of Christianity before incoming to communicate membership in the Church). Saint Augustine at that time was quiet a pagan (who did not accept religions). He was in the Catholic Church and although not baptized but he learned more about Christianity from his mother, at the age of eleven or twelve. He was sent to Madaura (Municipality of Tagaste) some twenty miles South of Tagaste. He goes there to study grammars and literature.

He achieved his studies very well. In result his father wanted to make a lawyer of him (Lemon, 1980). However, his father having a shortage of funds, which he managed through the kindness of a citizen of "Tagaste". Despite the wish of his father, Augustine had a preference towards Roman language and in 370 AD he went for lessons in the language to the neighboring city of Carthage

(Capital of Phoenician City States in Modern Tunisia, The Kingdom in Mediterranean Sea, during 814 BC to 146 BC).

Learning at that place he had the character of being a silent and studious young man. His readings of Cicero's book, *Hortensius* translated in English in the name of *On Philosophy* made him in love with philosophy. He also fell under the influence of the Manicheans (followers of Persian Saint Mani who take birth in Persian ruled Mesopotamia 216 AD) and became an auditor, or beginner for new sect which claimed to bring together philosophy and religion (Henry, 1986).

After completing his studies in 373 AD Aurelius Augustine chose to follow writings rather than law as a career. Later, after one year of teaching grammar at Tagaste, he established himself as a Rhetorician (artist of speech) at Carthage. Meanwhile after his arrival at Carthage, he began living with a woman with whom he remained for the next ten years as a couple and who bore him a son named Adeodatus (Roberts, 1976).

In 377 AD he entered poetry competition and won the prize with a dramatic poem. Afterwards, he wrote first book, *On the Beautiful and the Fit* the ideas of which he later disowned. In 383 AD, he motivated in fragment by his desire as a Rhetorician, Augustine went to mainland of the Rome (the capital city of Roman Kingdom) (Augustine & Bouverie, 1987).

His potentials were not appreciated at Rome, and a year later he accepted the Municipal Chair of Rhetoric at Milan (Northern capital city of Rome). While at Rome, Augustine had abandoned Manichaeism. At Milan, he came under the influence of St. Ambrose (the Archbishop of Milan, c. 340-397 AD) and began reading the New-Platonists (a tradition of philosophy that arose in the 3rd century AD) (Lacey, 1976).

His following development, recorded in his book *The Confessions* concluded in the result in 386 AD to become a Christian. That autumn he retires to the property of his friend at Rus

Cassiciacum (a village house, owned by his friend Verecondo, a grammarian from Milan) to prepare for entering the Catholic Church. Accompanying him were his mother, his son, and several friends and pupils numbering at least 8 in total.

After the following spring he returned to Milan and on the 'Holy Saturday'. Holy Saturday known as the day when Jesus Christ lay in the tomb after his death, according to the Christian Bible. It is also called the day after 'Good Friday' and the day before the Easter Sunday. It is also known as 'Easter Eve' 'Easter Even' 'Black Saturday' or the 'Saturday before Easter'. Augustine was baptized by St. Ambrose (Paul, ND). Holy Saturday known as the day when Jesus Christ lay in the tomb after his death, according to the Christian Bible. It is also called the day after 'Good Friday' and the day before the Easter Sunday. It is also known as 'Easter Eve', 'Easter Even', 'Black Saturday', or the 'Saturday before Easter'.

Later becoming a Christian, this group spent some time in the philosophy discussion. The results were taken down, edited by Augustine and published as the philosophical dialogues *Against the Academics*, *on the Happy Life* and *On Order*. In the course of his leadership, this group became popular at Rome. Afterwards, Augustine decided to return to Africa to lead monastic simple life with a few of his friends and pupils. He also calculated and functioned on several books including a series on the liberal arts of which only one, *On Music* has survived.

In the meanwhile, the death of his mother which occurred after they had reached Rome. This incident happened when they just had arrived at the embarkation port of Ostia (Harbor city of ancient Rome 30 km North East of main city of Rome). Augustine delayed his return for more than a year; he remained in Rome and continued to work on his philosophical dialogues, and further his knowledge of Christian doctrine or practice. His controversial work, *On the Morals of the Catholic Church and of the Manicheans* was written this time (Augustine, 1987).

Near about 387 AD Augustine with his son and two friends reached Tagaste. He had sold his property and given the earnings to the poor, and with his few followers set up a kind of monastery dedicated to a life of prayer and study. His son, Adeodatus who was one in his group, he had organized at Milan and whose education had been a particular concern of Augustine but, he was died in 389 AD (William, 1977).

In 391 AD Augustine's fairly monastic life was brought suddenly to an end. He happened to be on a visit to Hippo and was attending Church when the aged Bishop was giving advice to his people for attending worship to find a candidate for the priesthood. Augustine despite his declaration was immediately chosen, and the Bishop designed him as a Priest (Augustine, 1987).

Later in that year, he moved his monastery to Hippo and began his holy duties. Although it was then usual for preaching to be reserved for the Bishop, Augustine even as a priest was assigned that task. He began his sermons on the Scripture, which transcribed as they were delivered, organize his many books of commentary on the Bible. He also began the public disputes with the African heretic which was to engage him for the rest of his life (James, & John, & Selbie, 1981).

In 395 to 396 AD Aurelius Augustine was called upon to assume what he called the "burden of the episcopate". Throughout thirty-five years as the Bishop of Hippo nearly all of his energies were given to the defense and promotion of the Catholic Church in Northern Africa. He took an influential part in many types of Council and conferences called to deal with various unorthodoxies and wrote many works against them (Augustine, 1987).

In particular, against Manichaeism and Pelagianism (was the belief that original sin did not have an effect on human nature that moral will is still capable of choosing good or evil without special divine aid) his Bishopric district marked area was large by African standards and in governing it, he also had to control over the Episcopal court, which as was customary of that time,

heard civil as well as religious cases. The administrative and financial duties of his office made regular demands. Wherever, he was called upon to preach, at times for periods of five consecutive days (Paul, ND).

His fame and position brought requests for advice from Christians and non-Christians, which involved him in large communication. Augustine also never lost worriedness for his monastic community. Besides proving a role for a common life he made his monastery into something of a theological academy, and many of its members later became Bishops and Saints, spreading wherever they went the influence of Augustine's teachings and passion.

However, among his various tiring duties, Augustine always manage carefully, his time to write. In 397 AD he wrote his famous first book which was *On Christian Doctrine* final chapter of this book was completed until thirty years later. At the same time, he also began his second book. *The Confessions* which work was completed and have been published in 400 AD one of his greatest doctrinal treatises, in this book was *On the Trinity* following the fall of Rome in 410 AD (Paul, ND).

Main contribution of Saint Augustine was his memorable work into the debate regarding the responsibility of Christianity for the fall of the "Eternal City" (included the philosophy of "Two Cities" he had explained in his book *The City of God*) was correspondence with two Roman officials on the relation of the Church and the Empire.

After this discussion in the book he discussed the whole passage of human history through prophetic genesis interpretation which was considered as religious interpretation in the modern age studies. Such reproductions he seems to have comprehended in the book *The City of God* which was begun in 413 AD and appeared serially for thirteen years till 426 AD. This book was

recommended for guidance about human history ages, which his successor as Bishop of Hippo needs to know (Paul, ND).

He had commented for this production in the start of his book

“[t]o compile and point out all those things which displease me in my works”

He read through all his writings and in his *Negations* noted down what reviews he would make in the *Doctrine*. In the work as he left it, he comments on 232 separate directions, not including his letters and addresses, which were to have been considered in a separate account (Augustine, 1987).

While Augustine was engaged in this task, North Africa was occupied by Vandals in to civil war between Roman Church and the Roman King. Vandals from Spain (an East Germanic tribe, or group of tribes, who were believed to have migrated from Southern Scandinavia, first heard of in Southern Poland, but later moved all around European mainland establishing kingdoms in Spain, Rome and Northern Africa in the fifth century) had been invited to Africa (Figgis, 1921).

They were invited by the Church to help in the fight against the imperial forces, but it was soon clear that they came not to aid Church and its forces, but came for their specific Purposes. In 430 AD the Imperial forces at Rome were defeated by them and try to find refuge in Hippo, where they were besieged by the Vandal Army from Spain (Figgis, 1921).

In appearance, when the fall of Rome was in its third month, Augustine has been died. It was the 28 August, 430 AD (Augustine, 1987). Through these lines the short story of Saint Augustine's life and his contributions concentrated in this chapter. His life information is faithful in order of the reason that derived from his autobiography *The Confessions* from which truthfulness became in the understanding about his life.

2.2 Philosophical Status of Saint Augustine

Sixteen Hundred and forty years ago in Northern Africa, a legend was on his work. Who had become a Master of middle age Latin Literature and public speaking, later he was converted to Christianity. Ten years later, he became a bishop. As well as Augustine in his philosophical and religious perspective could be proven that his philosophical ideas left a permanent mark on Western thought within the Christian tradition and non-Christian mind. Although his works and thoughts about human history were became a hallmark in historiography.

His view point, was at the sort of philosophy to which he was involved, and which he considered as important, for Augustine the knowledge which were true and having permanent happiness be need to found and require of the means to reach it (Paul, ND). In this way, Man's desire for happiness is the cause of opinion for philosophy.

According to Saint Augustine's Philosophizing is the search for human history's knowledge. Correct wisdom is to be found only in the knowledge and control of God. From the time of his renovation Augustine naturally believed that the search for knowledge which could be seen at work, in Greek philosophy or in certain currents of thought, achieved its goal in Christianity (Copleston, 1980). But he clearly did not believe that self-commitment to the Christian religion immediately need to discuss wisdom and happiness in the full sense of the terminologies.

The Christianity could grow in wisdom and in likeness to God through grace. And the goal of permanent happiness could be fully achieved only at the heaven, by the vision and teachings of God. If, therefore, the word 'philosophy' is understood in terms of the search of happiness and knowledge of God, it is clear that Augustine never neglected contemporary philosophy as a whole (Copleston, 1980). Investigation of philosophy could be left behind only when the object of the search was fully achieved.

In point of fact, Augustine did not make clear that, what is the difference between philosophy and theology which was later make clear in the middle ages. It has been seen that he used the term 'philosophy' in a very broad sense. At the same time, he was quite capable of individual between the acceptance of a scheme as true simply on authority, as when a child believes something to be true on the word of its parents, (Joseph, 2006) and seeing that a scheme is true as the result in process of reasoning.

In regard to Christian faith, he maintained that faith should be beneficial to believer, but that it should be followed, wherever it will be possible, by understanding. The intellectual penetration of the faith and its implications is the fact in our terms and a theological activity. But Augustine reconcile use of philosophical concepts uniform, if we have remarked, the influence of Neo-Platonism weakened (Copleston, 1980).

Aurelius Augustine wrote the most famous and influential autobiography of all ancient autobiographies. In this book Psychology and Personality of the gentleman have naturally attracted strong attention. The formation of Augustine's mind kept a rich experience of paradigm shift in Cicero's philosophy, Mani's ideas, Greek philosophy, Neo-Plutonian ideas, and Catholic Christian ideology to a durable activist in social science (Henry, 1986).

Perhaps, Augustine's finest and famed work is *The Confession*. This was written in the year 397 AD completed within thirteen years of effort, after his conversion to Christianity. In this autobiography he tells, in the form of a long prayer to God, his personal and perhaps humanity's desire and tension for knowledge and experience of God (Julian, & Jermy, 2004).

It contains his famous saying, that "You [O God] have created us for yourself and our heart is restless till it finds its rest in you". In another saying, perhaps not so well known but fundamental

to Christian theology, is his declaration that in the writings of the Platonists he read many good-natured things but that the world was made flesh and inhabited among us. (Julian & Jermy, 2004).

In his book 11 of *The Confessions* Augustine breaks off the history of the mode where God led him to divine orders, in order to “admit” God’s mercies in opening to him the Scripture. Moses (The Prophet in Jews by Allah) is not to be understood but in Christ.

“[i]n the beginning God created the Heaven and the Earth.” Answer to Cavilers who asked, “What did God before, He created the Heaven and the Earth, and whence will Him at length to make them, while He did not make them before?” (Augustine & Edward, 1987)

“[a]ctually it was the inquiry into the nature of time.” (Augustine & Edward, 1987).

In book 12 chapter 12, Augustine continues to comment on *Genesis 1* in the first book of the *Old Testament* (which discussed the stages of human generation approximately the time of human beings spent on Earth) and explains that,

“Heaven to mean that, spiritual and incorporeal creation, which cleaves to God intermittingly, always be holding his expression, “Earth” the formless matter where the corporeal creation was afterwards formed. He does not reject, however other interpretations, which he adduces, but rather confesses that such is the depth of Holy Scripture, that manifold senses may and ought to be extracted from it, and that whatever truth can be obtained from its words does, in fact, lie concealed in them.” (Augustine & Edward, 1987)

In the last book 13, Augustine kept continue the discussion of explanation about chapter *Genesis 1*; in this part discussion contains the mystery of the Trinity (the Christian doctrine defines God as three sub consubstantial persons, the father, the son, the holy spirit), (Augustine & Edward, 1987) and a type of formation, extension, and support of the Church.

Aurelius Augustine stresses on the infinite power of God’s will is a significant question about our own ability to ‘Will’ and to act freely. Augustine’s answer to this ‘corner lies’ in his analysis of time. A ‘God’ who is timeless must stand wholly outside the land of time as we know it, and since God is much more real than we are, it follows that time (Joseph, 2006) itself does not exist at the level of the considerably real.

The passage of time, the directionality of knowledge, and all progressive relations are therefore nothing more than structures of our limited minds. It is within these boundaries, Augustine supposed, that we feel free, act on our choice, and are responsible for anything we do. God's foreknowledge, high outside the historical order, has no bearing on the temporal nature of our moral responsibility (Joseph, 2006). Once again, a true understanding of the divine plan of time and life behind creation of humanity decides every visible change according to *The City of God*.

In this way, we understand that Aurelius Augustine was a great thinker and as a thinker he contributed law not only to the Church but to the world. The great contribution which he has made to the human's age and believed material form, in the religious studies of grace, which he has presented with remarkable clearness and potency (James & John & Louis, 1981).

Total time or the aging humanity is the main field of humanistic studies as well as histories. Without careful approximate knowledge in the aging humanity, no one can explore the origin of life and history of Man. Studies which can help and improve the aging humanity is our need. Saint Augustine provides us a frame in calculation of time through his writings. The book *The City of God* is our area of discussion in search of actual age of humanity. By this work Augustine became famous as millennialism like person in the philosophy of history (Lacey, 1976).

This book was based on the compilation of the Marcus Terentius Varro's (116 BC or BCE-27 BC or BCE) chronology which was an attempt to determine an exact yearly timeline of Roman history up to his time. Marcus Varro wrote 41 books (chapters) of ancient times. He divided these chapters in to human and divine things (Augustine, 1987).

It was the Roman tradition which Augustine had followed as Chronicle style of writing history year to year through which Augustine got the key to solve the course of history. He supposes the

philosophy of two cities one Earthly and second Heavenly both have parallel course and time frame and heavenly city is guided by the prophets and earthly city guided by the rulers. This study is given next added with the citations and tables to explain the aging humanity according to this book.

2.3 *The City of God*

His famous work *The City of God* tells us about his knowledge method and human history doctrine. This work has 22 Books (Chapters). Augustine's 'Two Cities' philosophy was spread by this work. The Augustine begins to write this work in Roman Latin language called *De Civitate Dei* in about 412 AD and finished his work in 426 AD (Gilson, 1967) these fifteen years are the most qualified period in his life history. His work translated five times into English as *The City of God* by different writers.

The concept of this work is derived from Tyconius (370-390) a North African writer, who write a book on the same topic and same title before Saint Augustine (Figgis, 1921). He supposed these terms to highlight the difference between a life centered on involvement in our actual circumstances as distinct from being centered on the spirituality of the individual's experience whatever those conditions.

The first life is lived entirely within (the Earthly City) where aspirations for the 'good life' (wealth, pleasure, health) are defined by the managing of one's affairs in the busy surrounding world. The later life, on the other hand, aspires to be lived in (the City of God) where the value of one's being is measured not in terms of actual earthly circumstances but in terms of the spiritual qualities of perfect love, justice, mercy, and faith (Fortin, 1979).

This concept of two cities is almost definitely having two societies or communities arise from two origins "Cain and Abel". The whole humanity and its history was symbolized in two single

persons. This scenario, in the two cities enlightened together, mix and not divisible until the end (Fortin, 1979).

Augustine be present, at that point was planning a kind of a tale. The City of Earth is a place which despite many attractions and possibilities for not only pleasure but also good worth of kind, is predictably a trap for those seeking the truly good life “God’s Kingdom” after all is not of this Earth. The ‘Earthly City’ is polluted by sin, the greed, brutality, and self-interestedness of fallen man. The ‘City of God’ on the other hand, is a place of like-minded Saints in spiritual close association with each other and God (Lemon, 2003).

There are selected parts of his memorable work which are helpful in calculating timeline of human history according to divine transcripts. This is easy to understand and confirm and capable timetable in the history of human being and literature.

In book 19, chapter 1, he tells us about the clash of earthly and the heavenly cities marked by the divine authority. This is about happiness and unhappiness in the life of human beings.

“[i] have still to discuss the fit destinies of the two cities, the earthly and the heavenly...as the limits of this work allow me, the reasoning’s which man by have attempted to make for themselves a happiness in this unhappy life, in order that it may be evident, not only from divine authority.” (Augustine, 1987)

Further he tells us about tripartite distribution of the 288 possible sects of philosophy according to the Roman philosopher Marcus Varro’s book about philosophy.

“[a]nd although they erred in a variety of ways, yet natural insight has prevented them from wandering from the truth so far that they have placed the supreme good and evil, some in the soul, some in the body, and some in both...Marcus Varro, in his book, *De Philosophia* has drawn so large a variety of opinions, that, by a subtle and minute analysis of distinctions, he numbers without difficulty as many as 288 sects...sects which are possible.” (Augustine, 1987)

In Book 18, Chapter 40, he writes about the most inaccurate pride of the Egyptians, in which they attribute to their science and the distant past of a hundred thousand (100,000) years.

“[i]n vain, then, do some babble with most empty presumption, saying that Egypt has understood the reckoning of the stars for more than a hundred thousand years...who learned letters from Isis their mistress, not much more than two thousand years ago? Varro, who has declared this, is no small authority in history, and it does not disagree with the truth of the divine books. For as it is not yet six thousand years since the first man, who is called Adam...citizens of the impious city, scattered everywhere through the earth, when they read the most learned writers none of whom seems to be of contemptible...by divine authority in the history of our religion, have no doubt that whatever is opposed to it is falsest, whatever may be the case regarding other things in secular books, which, whether true or false, yield nothing of moment to our living rightly and happily.” (Augustine, 1987)

In book 15, chapter 20, he tells us that generations of Prophet Adam spread through his sons step by step till Jesus the Christ and ‘City of God’ and the ‘Earthly city’ traced by one another as human life.

“[s]omeone will say that if the writer of this history intended, in enumerating the generations from Adam through his son Seth, to descend through them to Noah in whose time the deluge occurred, and from him again to trace the connected generations down to Abraham, with whom Mathew begins the pedigree of Christ the eternal king of the City of God, what did he intend by enumerating the generations from Cain, and to what terminus did he mean to trace them? We reply, “[t]o the deluge, by which the whole stock of the Earthly City was destroyed, but repaired by the sons of Noah”. For the Earthly City and community of men who live after the flesh will never failed until the end of this world. In this world generation is common to both cities.” (Augustine, 1987)

In the same Book 15, Chapter 20 he writes that, how the human generation multiple and major events in the Adam’s generations by numerical calculation of the years. This calculation was a count of years till the great flood of Noah.

“[f]or supposing they were on an average thirty years old when they begot their children, then, as there are eight generations including Adam and Lamech’s children, 8 times 30 gives 240 years, did they then produce no more children in all the rest of the time before the flood? For from Adam to the flood there are reckoned, according to our copies of scripture, 2262 years, and according to Hebrew text, 1656 years. Supposing, then, the smaller number to be the true one and subtracting from 1656 years 240 is it credible that during the remaining 1400 and odd years until the deluge the posterity of Cain begot no children?” (Augustine, 1987)

In book 15, chapter 14, he tells us the flood era was similar to his age in terms of length in day, week, month and the year. He also mentioned the total age of Noah and the ages of later prophets in the humanity. Great flood records in yearly chronologies became clearer by this story.

“[t]he years in those ancient times were of the same length as in our own time. It is plain that the day then was what it now is, a space of four-and-twenty hours, determined by the lapse of day and night, the month then equal to the year now, which is completed by twelve lunar months, with the addition of five days and a fourth to adjust it with the course of the sun. it was a year of this length which was reckoned the six hundredth of Noah’s life, and in the second month, the twenty-seventh day of the month, the flood began, a flood which, as is recorded was caused by heavy rains continuing for forty days, which days had not only two hours and a little more, but four-and-twenty hours completing a night and a day...lived more than 900 years, which were years as long as those which afterwards Abraham lived 175 of, and after him his son Isaac 180, and his son Jacob nearly 150, and sometime after, Moses 120, and men now seventy or eighty, or not much longer of which years it is said, “their strength is labor and sorrow.”(Augustine, 1987)

In Book 15 Chapter 24, tells us that what the age of Prophet Noah? After the flood, he lived on the planet earth between his grandchildren. The calculations of the years still submitted by Saint Augustine’s research.

“[b]ut that which God said, “Their days shall be a hundred and twenty years” is not to be understood as a prediction that henceforth men should not live longer than 120 years for even after the flood we find that Noah lived more than 500 years, but we are to understand that God said this when Noah had Nearly Completed his Fifth century, that is had lived 480 years, which Scripture, as it frequently uses the name of the whole of the largest part, calls 500 years. Now the flood came in the 600th year and the second month of Noah’s life, and thus 120 years were predicted as being the remaining duration of those who were doomed, which years being spent, they should be destroyed by the flood...Nevertheless, there died in the flood that of those mentioned in the sacred scripture as descended from Seth. But here is the divine account of the cause of the flood.” (Augustine, 1987)

In book 16 chapter 3, he tells that, generations after the flood spread by Prophet Noah’s sons on the earth.

“[t]he generations of the three sons of Noah and counting of his Grandsons on earth.” (Augustine, 1987)

Further he explains in same book, next Chapter 10 that the genealogical race of the sons of Noah and later prophets with their ages. This time table completed the race process from post flood to the birth of Prophet Abraham.

“[o]f the genealogy of Shem...till the time of Abraham...Shem was a hundred years old when was the flood happened, and after two years of flood he got his son Arphaxed, and he lived 500 years after he be got his son, Arphaxed was 135 years old beget Cainan, Cainan was 130 years old when he begot Saleh. The Saleh was 130 years old when he begot Heber. Héber lived 134 years when he begot Pleg, in those days the earth was divided. Pleg himself lived 130 years, and begot Reu and Reu lived 132 years, and begot Serug, Serug was 130 years when begot Nahor, Nahor was 79 when he begot Terah, and Terah was 70 when he begot Abram, whose name God afterwards changed into Abraham, there are thus from the flood to Abraham 1072 years, according to the Vulgate or Septuagint version.” (Augustine, 1987)

In Book 15, Chapter 12, we learn that, of the opinion of those who do not believe that in these simple times men lived so long as is stated. Augustine explains the difference of time span in the universe and the human ages. Its calculations may be different and need to understand.

“[f]or they are by no means to be listeried to who suppose that in those times years were differently reckoned...that some man lived 900 years, we should understand ninety, ten of those years making but one of ours, and ten of ours equaling 100 of theirs. Consequently, as they suppose, Adam was twenty-three years of age when he begat Seth, and Seth himself was twenty years and six months when he begot Enos was born...it was customary to divide one such year as we have into ten parts, and to call each part a year. And each of these parts was composed of six days squared; because God finished His work in six days that He might rest the seventh. Of this I disputed according to my ability in the eleventh book. Now six squared, or six times six, gives thirty-six days; and this multiplied by ten amounts to 360 days, or twelve lunar months. As for the five remaining days which are needed to complete the solar year, and forth part of a day, which requires that into every fourth or leap-year a day be added, the ancient added such days as the Romans used to call ‘intercalary’ in order to complete the number of the years...recorded by several writers of history, that the Egyptians had a year of four months, the Acarnanians (State in west Greece) of six and the Lavinians (State in Rome) of thirteen months. The younger Pliny (61 AD-113 AD in Northern Rome nephew of the Pliny the Elder), after mentioning that some writers reported that one man had lived 152 years, another ten more, others 200, others 300, that some had even reached 500 and 600, and few 800 years of age, gave it as his opinion that all this must be ascribed to mistaken computation. For some he says, make summer and winter each a year, others make each season a year, like the Arcadians (Sparta of Greece), whose years he says, were of three months. He added too, that the Egyptians, of

whose little years of four months we have spoken already, sometimes terminated their year at the wane of each moon, so that with them, there are produced lifetimes of 1000 years.” (Augustine, 1987)

In Book 16, Chapter 11, we learn about original language in ancient ages of human beings was single and common and later different languages became in practice. In Book 11, and Chapter 4, tells us about the division of language and foundation of Babylon in Mesopotamia.

“[o]riginal language in use among men was that which was afterwards called Hebrew, from Heber, in whose family it was preserved when the confusion of tongues occurred.” (Augustine, 1987)

“[t]he diversity of languages and of the founding of Babylon.” (Augustine, 1987)

In same Book 18, Chapter 7, he tells us that how ancient states of Greece, Egypt and Syria paralyses to one another and what was their age in the same time with the names of their kings.

And further in Chapter 8, he tells us other princely creed among these contemporary states with the names of their kings in the same time.

“[i]n the reign of Mamitus the twelfth king of Assyria, and Plemnaus the eleventh of Sicyon while Argus still reigned over the Argives, Joseph (the Prophet the son of Jacob Prophet) died in Egypt 110 years old after his death the people of God increasing wonderfully remained in Egypt a hundred and forty-five years in tranquility at first until those who knew Joseph were dead.” (Augustine, 1987)

“[w]hen Saphrus reigned as the fourteenth king of Assyria and Orthopolis as the twelfth king of Sicyon and Criasus as the Fifth of Argos, Moses was born in Egypt.” (Augustine, 1987)

In Book 4, Chapter 6, he writes that how the Syrian kingdom emerged and who were the founder kings and how much frontiers he circled and defeated the other nations of Asia, Africa, and Europe.

“Justinus, who wrote Greek or rather foreign history in Latin, and briefly, like Torgus Pompeius whom he followed, begins his work thus: “in the beginning of the affairs of peoples and nations...Ninus king of the Assyrians first of all changed the old and, as it were, ancestral custom of nations. He first made war on his neighbors, and wholly subdued as far as to the frontiers of Libya the nations as yet untrained to resist.” And a little after he says! Ninus established by constant possession the greatness of the authority he had gained. Having mastered his nearest neighbors, he went on to others, strengthened by the accession of forces...Torgus may in general have written...they sometimes told lies is shown by other more trustworthy writers...yet it is agreed

among other authors that the kingdom of the Assyrians was extended far and wide by King Ninus. Then it lasted so long that the Roman Empire has not yet attained the same age; for, as those write who have treated of chronological history, this kingdom endured for twelve hundred and forty years from the first year in which Ninus began to reign, until it was transferred to the Medes. But to make war on your neighbors, and thence to proceed to others, and through mere lust of dominion to crush and subdue people who do you no harm, what else is this to be called than great robbery?" (Augustine, 1987)

In book 18, chapter 34, he writes that, Daniel and Ezekiel Prophets and their prophesied about the captivity of Babylonia and the emergence of the Jesus the Christ in the Syrian Province Philistine.

"Daniel and Ezekiel, two great prophets also first prophesied in the very captivity of Babylon. Daniel even defined the time when Christ was to come... But of his power and glory he has thus spoken: "I saw in a night vision and behold one like the son of man was coming with the clouds of heaven and he was brought into his presence and toward him there was given dominion and honor and a kingdom and all people, tribes and tongues shall serve him. His power is an everlasting power which shall not pass away and his kingdom shall not be destroyed." (Augustine, 1987)

In the Next book 18, Chapter 54, he tells us about the actual counting of the Eastern and Western Roman Empires and the real numeric position of its king Honorius and Eutychians in Christ era.

"[i] might collect these and many similar" arguments if that year had not already passed... deceived vanity has believed but as a few years ago three hundred and sixty-five years were completed... the worship of the name of Christ was established by his presence in the flesh and by the apostles. What other proof need we seek to refute that falsehood? Thus we gather the very day with which that year began, namely that on the ides of May and on counting the consuls the three hundred and sixty-five years are found completed on the same ides in the consulate of King Honorius (384-423 AD) Western Roman Emperor and Politician of Western Roman Empire, Eutychianus (388-405 AD)". (Augustine, 1987)

In the Book 22, Chapter 30, which is the last book and the last chapter and the last page of his work, he writes about the total time span through human history. Sabbath is the term by which he explains the time span in the making of the Universe. Following this age of humanity, he discusses by age to age identification till the age of Christ.

"[t]here shall be the great Sabbath which has no evening, which god celebrated among his first works, as it is written, "And God rested on the seventh day, and sanctified it; because that in it He had rested from all His work which God began to make." For we shall our-selves be the seventh

day, when we shall be filled and replenished with God's blessing and sanctification. There shall we be still, and know that He is God; that He is that which we ourselves aspired to be when we fell away from him, and listen to the voice of seducer, "ye shall be as gods," and so abandoned God, who would have made us as gods, not by deserting Him...imputed to us that we may enjoy this Sabbath rest. For, if we attribute them to ourselves, they shall be servile; for it is said of the Sabbath, "ye shall do no servile work in it." Wherefore also it is said by Ezekiel the prophet, "And I gave them my Sabbaths to be a sign between and them, that they might know that I am the Lord who sanctify them." This knowledge shall be perfected when we shall be perfectly at rest, and shall perfectly know that He is God. This Sabbath shall appear still more clearly if we count the ages as days, in accordance with the period of time defined in scripture, for that period will be found to be the seventh. The first age as the first day, extends from Adam to the deluge; the second from the deluge to Abraham, equaling the first, not in length of time but in the number of generations, there being ten in each. From Abraham to advent of Christ there are, as the evangelist Mathew calculates, three periods in each of which are fourteen generations. First period from Abraham to David, a second from David to captivity, a third from the captivity to the birth of the Christ in the flesh. There are thus five ages in all. The sixth the captivity to the birth of the Christ in the flesh, as it has been said, "it is not for you to know the times, which the father hath put in his own power." After this period, God shall rest as on the seventh day, when he shall give us (who shall be the seventh day) rest in Himself. But there is not now space to treat of these ages; suffice it to say that the seventh will be Sabbath, which shall be brought to a close, not by an evening, but by the Lord's day, as an eighth and eternal day, consecrated by the resurrection of Christ and prefiguring the eternal repose not only of the spirit, but also of the body. There we shall rest and see, see and love, love and praise. This is what shall be in the end without end. For what other end do we propose to ourselves than to attain to the kingdom of which there is no end? I think I have now, by God's help, discharged my obligation writing this large work. Let those who think I have said too little, or those who think I have said too much forgive me; and let those who think I have said just enough join me in giving thanks to God. Amen." (Augustine, 1987)

It is interesting that Saint Augustine chose a frame work for the passage of history in the human life cycle divided into seven stages. This was a common doctrine which remains popular in the literature of East and West. The number seven became standard for Saint Augustine's time calculation, so he draws a sketch of seven ages for the human history and chronology. This frame work is not equal in year calculation, but important in understanding ancient history of humans.

Aurelius Augustine already has a framework which he follows to prove his time calculation. In book, 11, chapter, 7 he puts up the discussion for the knowledge of creature is, in comparison of the knowledge of the Creator. The seven days course to build up the whole world by God.

“[n]ight and the day, and the evening and the morning created, that is the first day. When in the knowledge of the firmament, which is the name given to the sky between the waters above and those beneath that, is the second day. When in the knowledge of the earth, and the sea, and all things, that grow out of the earth, that is the third day. When, in the knowledge of the greater and less luminaries, and all the stars that, is the fourth day. When in the knowledge of all animals that swim in the waters and that fly in the air that is the fifth day. When in the knowledge of all animals that live on the earth and of man himself that is the sixth day. When, it is said that, God rested from all his works, on the seventh day.” (Augustine, 1987)

This table communicates timeframe about the creation of universe, which Saint Augustine had drawn for authenticity of his timeline presentation in the human past. It is observed that this calculation was derived from divine books of prophets. Especially found in the Jews and Christian historiographies. This table is a guide to understand the Saint Augustine’s plan to calculate the age of humanity and its seven age philosophy he had applied in his book *The City of God*.

1.2 Divine Chronological Frame work according to the Book

The City of God by Saint Augustine

1	Creation of day and night and evening and the morning	First day
2	Firmament of the skies between the waters and beneath	Second day
3	Establishment of the Earth and Sea and growth of livelihood	Third day
4	Greater and less luminaries, and all the stars on the skies	Fourth day
5	All animals that swim in the waters and that fly in the air	Fifth day
6	All animals that live on the earth, and of man himself	Sixth day
7	After all His creation works, God rested and hallowed it	Seventh day

Source: Developed by the researcher according to references.

1.3 Aging Humanity Chronology according to *The City of God* by Saint Augustine

1	Extends from Adam to the deluge, ten generations	First Age	2262 years
2	Deluge to Abraham, ten generations	Second Age	1072 years
3	Abraham to David, fourteen generations	Third Age	1000 years
4	From David to captivity	Fourth Age	454 years
5	The captivity to the birth of the Christ in the flesh.	Fifth Age	585 years
6	The sixth it is not for you to know the times, which the Father hath put in his own power.	Sixth Age	426 years and carry on
7	This period, God shall rest as on the seventh day that Seventh will be Sabbath (weekend), which shall be brought to a close.	Seventh Age	No calculation suggestion
8	Eighth and eternal day by the renaissance of Christ prefiguring the eternal repose not only of the spirit, also of the body. There we shall rest and see, see and love, love and praise, the end without end. For what other end do we propose to ourselves than to attain to the kingdom of which there is no End?	Eighth Age	Unlimited Endless Heavenly life time

Source: Developed by the researcher according to references.

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Chapter 3. Muhammad Ibn-i-Saad

3.1 His Life Account

Abu Abd-Allah Muhammad Ibn-i-Saad was born in Basrah 168 hijri 784 AD and died in 230 hijri 845 AD (Hassan, 1975). He has belonged to the family of Bani Yarbou'a. He was titled and famous with bin Manee'a, and Ma'an al-Zuhri, al-Basri and al-Yarbu'ai. He spent his early life in Basrah, later shifted to Baghdad so titled also as al-Baghdadi. In academic and documented references, he had been called Muhammad Ibn-i-Saad writer of the famous book known as *Tabqat Ibn-i-Saad*. Available in three parts, within eight volumes in total.

Another personality known as Ibn-i-Saad who was also a scholar in Hadith and History and His book on history is also famous among Arab writers. His proper name was Abu Baker Muhammad bin Saad Bin Zikrea Bin Abdullah Bin Saad Andalusi. He was also a physician at the City of Daneah in Andalusia in Fifth Hijri. His birth year is unknown but his death recorded in late 516 Hijri. Writer Ibn-i-Abbar writes in his book *Al-Takmilah* about Ibn-i-Saad Andalusi's book *Al-Tazkirah* which was famous in the name of *Al-Tazkirah-tus-Saadeah*. Do not mix these two persons have a similar noun to one another.

In the second hijri, was the early times of Islam and Basrah were the most important city in Southern Mesopotamia. It was a coastal capital in South and a popular city earlier to Baghdad. This city was a business hub as well as military headquarter for Sub-continent, Middle East and Central Asia. So it was a very developed and rich city. This was the reason that Basrah became temperament for scholars, researchers as well as students. Its status changed after the Abbasid Caliph focused on Baghdad where *Bait-ul-Hikmah* was established and scholars were awarded for research and translation from other languages (Sehmi, 1979).

Muhammad Ibn-i-Saad had learned his early Islamic education at parental city of Basrah (the Capital of Southern Iraq in the early Islamic era). His famous teachers in *Hadith* were Hushaim, Suffian bin U'yenah, Ibn-i-U'lyyah, Abu-Fadeek, Ma'an bin Isa, al-Waleed bin Muslim and especially Muhammad bin Ummar al-Waqidi (Danishgah, 1964). Ibn-i-Saad also narrates and put the citations of Yahya bin Ma'een 158-233 hijri 773-848 CE or AD. Who has a close friend to Imam Ahmed Bin Hanmbal 780-855 CE.

Muhammad Ibn-i-Saad was an eternal "The Servant (*Mawali*) of Bani Hashim" (because he remain in his early life as a servant of Saddaat-i-Bani Hashim of Basrah), also known as Katib-ul-Waqidi, (Writing Assistant or Co-Writer of Imam al-Waqidi 748-822 AD who was known as Abu Abdullah Muhammad Ibn-i-U'mmar Ibn-Waqid al-Aslami) (Danishgah, 1964).

Muhammad Ibn-i-Saad was an authentic *Muhaddith*, and historian among all Muslim scholars of *Hadith*, *Ilm-ur-Rijal* and History. He was considered an authority on *Hadith-i-Rasool* (Sayings of Prophet Muhammad ﷺ). Writers of *Sunnah* copied a number of *Hadith* from his memories', like Abu-Bakker bin Abi al-Dunea, Abu-Muhammad Harith bin Abi-Usamah and others who did specialization in *Hadith*.

With the exception of Yahya bin M'aeen every Scholar in *Hadith* recognized his command and authority in *Hadith-i-Rasool* ﷺ or his collection in history Genealogy and *Hadith*. Abu-Hatim Muhammad Ibn-i-Idrees al-Raazi 811-890 AD or CE who was a famous analyzer in *Ilm-ur-Rijal* (Knowledge of Personals') also appreciates the works of Muhammad Ibn-i-Saad (Hassan, 1975).

Muhammad Ibn-i-Saad wrote an encyclopedia of eight volumes with the name of *Tabqat-ul-Kabeer* or *Tabqat-ul-Kubra'* (*Classification in Personals'*). Part one of this book comprises of two volumes which is famous as *Akhbar-al-Nabbi* ﷺ (History of Human race till Prophet Adam to

Prophet Muhammad ﷺ) and explaining family tree with the Ancient history of the world and detail of Islamic revolutionary movement of Prophet's Age in Arabian Peninsula).

Next four books were known as *Tabqat-ul-Kabeer* (a brief history of famous companions of last Prophet ﷺ both male and female and early Muslims of the Arab Islamic State). Last two books were known as *Tabqat-ul-Sagheer* or *Tabqat-i-Sughra* written about the introduction of second generation of the Arabic and non-Arabic Islamic societies in the Central most territory (Middle East) of the Islamic Confederation (Hassan, 1975).

When Muhammad Ibn-i-Saad became young, he shifted to Baghdad, the Capital of Islamic Arab Kingdom, where he met many scholars and intellectuals of that age. He read many books that were available at the Academic centers of Baghdad. There he joined his great teacher and historian al-Waqidi and involved himself with full religious observance to him till his death.

Muhammad Ibn-i-Saad was much interested in *Hadith*, *Seerah* and Histories, so with his extra concentrations he became experienced in these kinds of knowledge and other associated fields of humanistic knowledge (Hassan, 1975). Muhammad Ibn-i-Saad was a great Muslim writer. He established himself as a co-writer and writer of many books. He also edited and summarized many versions of his teacher al-Waqidi. Therefore, the writer Ibn-i-Nadeem in his book *Al-Fehrist* (the Index or the Bibliography) writes that, all of Ibn-i-Saad's writings are based on al-Waqidi's more than 30 books, so many more in them were written by Ibn-i-Saad's hands (Ibn-i-Nadeem, & Ishaq, 1969).

Accordingly, Muhammad Ibn-i-Saad had assisted the famous 2nd century scholar al-Waqidi and records his memories. It was his effort through those precious books remain safe to us till-date. Ibn-i-Khalqan responses about Ibn-i-Saad that, he is a most enormous and specialist in the knowledge of history Genealogy and *Hadith*. He had been died and buried in Baghdad in the age

of 62 years. (Ibn-i-Nadeem & Ishaq, 1969) He was buried in the graveyard of Syrian gate of early Baghdad.

Muhammad Ibn-i-Saad remained in touch with al-Waqidi and assists him in writings. As al-Waqidi writes a book in the name of *Kitab-ul-Tabqat* in which he submits the bio-data of the Prophets' ethnicity till the detail of the last prophet Muhammad ﷺ and the Companions of the last Prophet ﷺ along with Tabe'en (Step companions of Prophet ﷺ). This book was a hallmark for Ibn-i-Saad that's why he follows the pattern and references of that book and all of his information is based on Waqidi's books. (Ibn-i-Nadeem & Ishaq, 1969).

Tabqat-ul-Kabeer or *Tabqat-ul-Kubra* (*Classification in Personals*) is an outstanding and primary source book in the knowledge of personalities of the early ages of Islam. In this book, the events with authenticity can be found in detail with in-depth analysis and historical point of view. This book was written in the age of *Khalifah* Haroon-ur-Rasheed and his son *Khalifah* Mamoon-ur-Rasheed. Information facts given in the book are based on the direct relations of the witness, the story tellers and as per standards of early Islamic writings (Saad, 1983).

In his times, as it was the tradition of Islamic scholars of his Age. Story-telling and narrating was becoming a serious art of knowledge among Arab and non-Arab Muslim scholars. He also standardized his writings with academic investigation and clarifications. That's why later scholars preferred his references to prove the continuity of historical events.

Muhammad Ibn-i-Saad did not write about his biography. So later scholars were failed in introducing his personal life and did not know much about his whole life, his philosophy and ideas on history. May be some books having basic information about him were available in third hijri, but incidentally damaged by invasions of Mongols of Central Asia, who destroyed Bagdad and

especially, the huge collection of books placed in *Bait-ul-Hikmah*. So they put the huge collection of those books into the channel of River *Farah* (Nadvi, 1975).

3.2 Encyclopedia *Tabqat Ibn-i-Saad*

The book *Tabqat Ibn-i-Saad* was written in Baghdad in year 207-227 hijri or 813-833 AD It took 20 years and is a kind of an encyclopedia of *Ilm-ur-Rijal*. In those times, hand written copies of the book were prepared to religious and history scholars. Later, in the age of printing, its first Arabic addition was printed in Egypt when printing press was established there under European Especially French in 1797 AD and later by Britain's (Hawkes & Leonard, 1967).

In India, some parts of this book were published in 1891. Later, this book was translated and printed by two German scholars Eduard Sachau and Brochelman by parts in 1904-1921 from Lieden (Germany) (Saad, 1983).

Later a beautiful copy of its Arabic addition was published from Beirut (Lebanon) in 1968. Jameah Usmaneah Haider Abad Daccan published its five parts in 1944 AD, translated by Maulana Abdullah al-I'mmadi and part six translated by Mulana Nazeer-ul-Haque Merathi and parts seven and eight by Raghieb Rehmani were published by Nafees Academy Karachi in 1983 (Saad, 1983).

Tabqat Ibn-i-Saad is the book which became a standard and a source of knowledge so that even Imam Ahmed bin Hanmbal 780-855 AD has consulted the books of Muhammad Ibn-i-Saad to enquire about the *Hadith* and put the references from these books. Imam Zuhabi 1274-1348 AD also follows these books and put the references of Ibn-i-Saad's books (Saad, 1983).

It is clear in this book that; it keeps information in the form of classes of the people. First two books tell us about the whole life of the last Prophet Muhammad ﷺ and detail about his personal life. Every point of the life in Makkah and Madinah, along with works, struggle and achievements is included in this book.

This book is a big source of information among contemporary works; even later written books of this kind are less authentic and informative than this book. Writer of this book became authority among historians of that age and even as compared to his teacher Al-Waqidi who is considered as a story teller and not an authentic writer of *Hadith* and *Seerah* or the history.

In the first part of his book which has three volumes, he tells us about the genealogical information and the race of Prophets. Especially he collects the narrations about Prophet Muhammad ﷺ and historical information during the times of Prophet ﷺ. He pointed out every mark and direction which was necessary. He put the information step by step according to their time order and place order.

In the second part of his book which also has three volumes he tells us about *Badri* personalities (Participants of the battle of *Badr*, the first war between Muslim and their enemies between Makkah and Madinah) then about others became Muslim after them, then in other volumes he tells us about Peoples of *Madinah* then *Basrians*' and *Kofians*' from *Sahabah*, *Tab'e'in*, *Tab'a Tab'e'in* and Muslim scholars time to time as in the order of acceptance of Islam (Saad, 1983).

The last part of his book tells us about the women of Islam. It was written in the same style and order of previous works. It was the trend of that age to submit the work in steps and the age wise about people and knowledge of history. So *Tabqat Ibn-i-Saad* and many other books show the pattern of stages in age's calculation of human history.

Later, this pattern was followed by Islamic scholars of history, *Hadith*, *Ilm-ur-Rijal*, and Chronologies. Imam Jalal-ud-Din Saiuoti, Minhaj-al-Siraj Juzjani, Abu-Rehan Al-Beroni, Ibn-i-Kathir, Imam Tibri, Ibn-i-Khaldun takes guidance from his chronologies. All of them seem agree upon a single historical order about ancient past. It provides suggestion of genuineness in this book

that these all scholars of Islamic history and Islamic knowledge put the references and keep in the evidence of *Tabqat Ibn-i-Saad* in their works. Therefore, one can say that this book is one of the most important books in the history and social studies of Muslims (Saad, 1983).

A number of leading Muslim scholars' of later times used to benefit from his work included with Imam Ahmed Ibn-i-Hanmbal, Ibn-i-Abi Dunea, Allamah Billazari, Ibn-i-A'sakar al-Damashqi, Imam Muhammad Ibn-i-al-Zahabi, Imam Ibn-i-Hajar A'sqallani, Khateeb al-Baghdadi, Imam Ahmed Jazri, Ibn-i-al-E'mmad Askari, Ibn-i-Khalqan, and Khalil Ibn-i-Aebak al-Saghdhi (Saad, 1983). It provides evidence of authenticity in this book that all these scholars of Islamic history and Islamic knowledge put the references and keep in the evidence of *Tabqat Ibn-i-Saad* in their works.

This book is not a book only about the knowledge of *Hadith* but also a description of the age, in which compilation of *Hadith* arose in the Muslim world. He follows in this book four famous early rules of history and investigation of events.

1. Confirmation of rational and eventual status of any event collected to write.
2. Possibilities of state and time remain secure.
3. Keep in mind that in past you may find any similar event of human history.
4. Every event keeps their impact that's why you can find the aftershocks of that event.

Ibn-i-Saad writes three important books reported by his descendants.

- *Tabqat-i-Kabeer* (classes of the peoples who have any importance in Islamic society).
- *Tabqat-i-Saghir* (classes of the peoples who have any importance in the later age).
- *Tareekh-i-Islam* (histories of Islam till his age).

It is well-thought-out that, last two books of Muhammad Ibn-i-Saad were not available. Some writers' say that this is a confusion that Muhammad Ibn-i-Saad writes some other books then

Tabqat Ibn-i-Saad or does not write, until now it is not defensible. His first book is considered as his famous book *Tabqat Ibn-i-Saad* which one also was remain unavailable but Eduard Sachau and Brochelman, Scholars from Leiden (Germany) explore and reproduce, after the investigation they release it for translation in German language and published this book.

Tabqat-ul-Kabeer or *Tabqat-ul-Kubra'* provides a brief knowledge about many important branches of knowledge and plays a leading role for the information of the past ages. Some sorts of his approach are given afterward.

1. *Hadith Bijam 'e-i-Asnaaf* (sayings of Prophet with every type and all about).
2. *Ghareeb-ul-Quraan wa Ghareeb-ul-Hadith* (specially collected and separated by him).
3. *Fiqh* (the knowledge of taking decision in the light of *Qura'n* and *Hadith* for daily life).
4. *Tarikh* (ancient history before Islam and history after Islam).
5. *Adab* (literature of Arabic and Islam).
6. *Seerat-ul-Nabbi wa Akhbaar-i-Sahabah* (life of Prophet and his companions).

Muhammad Ibn-i-Saad put all the important metaphysical specialties of the prophet which were unbelievable among non-Muslims, so only those points remain unsatisfied for Western Scholars (Saad, 1983). This is the cause by which time line and the aging humanity remain ignored and still complicated. Our duty is to enquire this treasure in an unbiased manner to find out the truth and get a time line for human history as a whole.

Arab writers through their golden age and under the guidance of *Qura'n* and *Hadith* took the charge of investigations in the social sciences and history and build a better example among all over the world.

Yes, it is stated that the events of the old nations and Prophets are copied by the books and chronologies of past centuries especially by Jews and Christians but this was not only one source for Muslim scholars thus all ancient Prophets and their nations' information given in historiographies of later ages were narrated as it was written and commented as it is not possible to investigate these stories.

3.3 The Book *Akhbar-iln-Nabi* ﷺ

The book *Akhbar-iln-Nabbi* ﷺ (*Stories of Prophets*) is the part one's first book or first volume from Ibn-i-Saad's *Tabqat al-Kabeer*. This part has two volumes, only part one's beginning part is concerning in this study. It tells about the story of human kind from father and mother of all human beings till the birth of Prophet Muhammad ﷺ.

In this book, Prophet Adam to Prophet Muhammad ﷺ all human generations are discussed. In the start the writer puts the chain of nine narrators with their father and grandfather names for the authenticity in the narration of this book. In a while, it was specified there that, Ibn-i-Saad narrates from Abu Muhammad al-Harith, he from Abul-Hassan, he from Abu-Ummar, he from Abu-Muhammad al-Hassan, he from Qazi Abu-Baker, he from Abu-Muhammad Abd' Allah, he from Shams-ud-Din, he narrates from chief Narrator Sharf-ud-Din. (Saad & Moin-ul-Haq & Ghazanfar, 1967).

Next he informs us about Genealogy of the last Prophet Muhammad ﷺ. In this part he tells 25 narrations with the names of their narrators, telling the superiority within the race of Adam and within the chain of holy Prophets. (Saad & Moin-ul-Haq & Ghazanfar, 1967) Aimed at ethnic order of holy Prophets and their blood relations, Muhammad Ibn-i-Saad puts a long series of 40 narrations carefully.

An additional detail of events and narrations by *Hadhrat* Abdullah Ibn-i-Abbas tells the story of Adam (the father of all human beings on earth) and Eve (the mother of all human kind) and their settlements on earth and their sons Cain, Abel, Shith and Harith, (Saad & Moin-ul-Haq & Ghazanfar, 1967) In fact, it was initiate in this book, the story of step holy prophets' apostles of Adam to monitor humanity about their origin and duties in the world.

These famous Prophets were Shith, Idris, Noah, and his sons then Hood, Salih, Ilyas, Ibrahim, Loot, Ishaq, Ismail, Yaqub (Jacob), Yousaf (Josef), Shoaib, Musa (Moses), Haroon (Aaron), Dawood (David), Suleiman (Solomon), Younis (John), Ayub, Zikrea, Yahya (Yuhanna), and Isa (Jesus the Christ), these holy Prophets are either book-holders or law givers' to humanity. They all belong to a single and later divided in to branches. All human generations have linkage with previous generations and have common difficulties opportunities on earth with little differences. (Saad & Moin-ul-Haq & Ghazanfar, 1967).

Major events of their life with experience of habitants are the historical steps of humanity. Ages of all prophets are narrated in this book. All narrations are trustworthy and related with the verses of *Qura'n* and *Hadith*. And all Islamic scholars and historians accept these facts and depend on its continuation and narrators.

Another important mechanism is an account of the Genealogy of the last holy Prophet Muhammad ﷺ and the names of his forefathers to Adam. This list of forefathers' names is mostly narrated by Arab experts in Genealogy and also matches with the lists among Jewish narrators of Genealogy. But when the name of Adnan came the authenticity disconnect commonly.

The holy Prophet Muhammad ﷺ himself narrates the same list and said that

“[g]enealogists' are lie down because there are many other forefathers between Adnan to Ismail who were missed by them.” (Saad & Moin-ul-Haq & Ghazanfar, 1967)

Technically this type of Genealogy cannot tell us the correct number of step fathers and time period passed through generations.

Particularly extraordinary work in the history is, to write fifty foremothers list of the last holy Prophet ﷺ. It is narrated by the prophet itself and narrated correctly that,

“[i] am the step son of pious and precious mothers among all the Arab and human kind”. (Saad & Moin-ul-Haq & Ghazanfar, 1967)

Through this work any one can magistrate the authenticity of Islamic historical narrator’s richness in their works.

3.4 Period between Adam and Muhammad ﷺ

Muhammad Ibn-i-Saad said that,

“Qabisah Ibn-i-Uqbah informed: Sufyan Ibn-i-Sa'id, informed us on the authority of his father, he on the authority of Ikrimah; he said:

- Between Adam and Noah there were ten generations of believers.

He (Ibn-i-Saad) said: Muhammad Ibn-i-Ummar, Ibn-i-Waqid al-Aslami informed us on the authority of more than one scholar; they said:

- There were ten *Qarns* between Adam and Noah and every *Qarn* has a span of one hundred years.
- There were ten *Qarns* between Noah and Ibrahim and a *Qarn* was the span of a century.
- Between Ibrahim and Musa Ibn-i-Imran there was a span of ten *Qarns* and a *Qarn* was equal to one hundred years.

He (Ibn-i-Saad) said: Hisham Ibn-i-Muhammad Ibn-i-al-Saib informed us on the authority of his father, he on the authority of Abu Salih, he on the authority of Ibn-i-Abbas; he said:

- There was a span of one thousand nine hundred years between Musa Ibn-i-Imran and Isa Ibn-i-Maryam (Mare) and there was no *Fatarah* (it signifies an interval of time between two apostles or prophets).
- One thousand Apostles were raised surrounded by the Israelites besides others individuals who rose among other nations.
- There was a span of five hundred and sixty-nine (569) years between Christ's nativity (birth) and the birth of the last holy Prophet Muhammad ﷺ.

In the establishment of the Christ's period, three Apostles were raised and in this regard, ALLAH Almighty says:

“We sent to them ‘Two Prophets’ whom they disbelieved and we honored them with the Third.”

(Al-Qura'n, surah, Yaseen-13)

Now about “*Fatarah*” (Gap between two prophets from ALLAH Almighty without any other appointment) was of four hundred and thirty-four years, when no prophet was raised. Christ's apostles were twelve in number although many people followed him. Among these apostles were a Washer-man and a Hunter; they worked with their own hands and they were chosen persons. (Saad & Moin-ul-Haq & Ghazanfar, 1967) The one by whom they were honored was Simon who was a *Hawari* (Apostle of Christ).

This calculation of human age is considerably compute-able and understand-able and chronologically useful to solve the Historiographical questions. Muhammad Ibn-i-Saad did not discuss it in detail. It appears that he was in more confidence to represent this timeline. No writer from Muslim scholars makes arguments on it. By way of, Western scholars furthermore silent on its calculation and did not discuss its validity nor experiment it.

It is historical fact that Muhammad Ibn-i-Saad takes this calculation by early Islamic scholars who have considered authentic in all scholarly schools of thought among Muslims. Another strange thing in his calculation is fixing millenniums for each age of history timeline. This makes an equal time passage (Saad & Moin-ul-Haq & Ghazanfar, 1967) for the human history stages. His time calculation proves the accuracy in compare with Saint Augustine.

1.4 Timeline Calculation Represented by Muhammad Ibn-i-Saad

1	The age and total life period of Adam	First millennium	1000 years
2	The age between Adam and Noah	Second millennium	1000 years
3	The age and total life period of Noah	Third millennium	1000 years
4	The age between Noah and Ibrahim	Fourth millennium	1000 years
5	The age between Ibrahim and Musa Ibn-i-Imran	Fifth millennium	1000 years
6	Between Musa Ibn-i-Imran and Isa Ibn-i-Maryam	Sixth and seventh millennium	1900 years
7	Christ's nativity (birth) and between the birth of the Prophet Muhammad ﷺ	Eighth millennium	569 years
8	The age of followers of Muhammad ﷺ Going on till date	Ninth millennium	1487 years
9	Total time passed nearly, according to this calculation (Allah knows, much better)	Total age calculation	8956 years

Source: Developed by the researcher according to references.

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Chapter 4. Perspective Study

4.1 Calculations' of St. Augustine

Saint Augustine calculates the time, history, and chronology with the help of those studies which existed in his age. But it is fact that his calculations remain still under investigation. An effort is made by him to make collective study of history from ancient Roman scholars of history and civilizations. While referring to ancient chronologies, the first chapter of this study highlights the misperception regarding the foundation of human age on earth. The knowledge about the aging humanity among modern historiographers tends to create missing links in historical information. No doubt, there happened man made incidents before Saint Augustine and after his age, due to which a lot of information became lost (Robert, 2004).

Moreover, differences among different schools of thought and other trendy approaches in the communal studies resulted in the dropping valuable calculations of information. In order to bring back these treasures of history for new generations, historical data is required to be reviewed. This approach can help in resolving confusion in historical knowledge.

Most of the confusions in the knowledge of human age on earth is due to some misleading historical and self-created information's happening in the human civilizations knowledge. However, Saint Augustine provides round about accommodating study of human history from ancient ages in addition to his time by the Roman age sources of knowledge.

In the second chapter of this research already discussed that Saint Augustine's philosophy was based on almost seven ages. First, he discusses seven stages of human's individual life. Secondly, he puts up the seven stages or the seven days regarding formation of the universe. Thirdly, these

seven steps of the whole human history were explained in the history's chronology as seven periods or millenniums.

In this calculation of time, he takes help from Marcus Terentius Varro's (116 BC or BCE to 27 BC or BCE) chronological minutes and pieces. Who was well thought-out writer and was consulted as authentic scholar among the secular and religious schools of thoughts. Marcus Varro himself takes help (Cardaun, 2001) from both of the Roman and Greek scholars of history and literature.

Saint Augustine also discuss comparable scholars and their chronologies given by Jewish scholars of history along with the famous books of apostles in which open discussion is found about the age of human history. Another valuable discussion he collects is the comparison between ancient kingdoms known as Assyrian, Argosy (Greeks), Egyptian, and Babylonian who have recorded their king's timeline and Saint Augustine tells its comparison with Jewish prophetic history timeline recognized through ages (Langet & Gatzke, 1952).

After his analytical study guidance Saint Augustine seems fair and authentic in the calculation of past, according to the available data of history. His calculation is able to justified and dignified by the modern day tools of social knowledge and by scientific research methodology. His effort draws an impression that his time calculation and discussion in the stages and the total aging humanity is important at all.

So, anyone can monitor the way of Saint Augustine's learning about historical knowledge through his books. Other than this, there had been little confusions and mistakes in his chronologies, especially while the examination is compared with the Muslim calculations of

history. Through this comparison, and combination of the calculation of human history problems in the aging humanity can be settled easily.

However, Saint Augustine's historical works which is mentioned in this research is not commonly used by historians. Even his book *The City of God* also not as much popular among the historians of the Europe and also in non-European world literature of human history. It seems that the treasure of historical knowledge written by him is being ignored by the historiographers.

The exact total age of humanity is needed to be found through scientific research study. Otherwise many studies are available which were incomplete and less informative and give an impact of lacking of incorrect chronology of the whole human history. So, advance historiographical research is able to fill this gap (Hugh, 1979).

This study is an initial step to the recovery of human age calculation's demand through the ancient or past literature which are available in recent age of development. Saint Augustine as keen examiner, has approach on the literature of African, European, Arabian and additional Asian literature of his age. He was also attentive about the dissimilarities, transformations and modifications among different nations and their styles of narrating the human history.

It seems extraordinary that he calculates the timeline history according to the Roman scholar's calculation parallel to the timeline given in the *Old Testament* under the chapter of *Genesis I*, and *Genesis II*, which is almost prophetic ages in detail and remain isolated from dialogue, about modern history, and social studies by modern scholars. Perhaps the history's literature in Roman, French, English, German and Arabic writers has made more or less comparable works to that of Saint Augustine's time calculation.

The aging humanity formula given in his book *The City of God* need to study again for the purpose of total age calculation. To explain this formula, he designed “Two Cities Philosophy” in which both cities have parallel passage, intermixed but opposition to one another. Earthly City, led by kings and Heavenly City, guided by prophets. The first one belongs to Cain (Qabeel) and second one belong to Abel (Habeel). Both ends have left their historical signs. In religious literature. Definitely, this philosophy changed into the debate of material and mystical world. In European literature, it takes the position in discussion of religious or spiritual, material, and Secular or ethical debates. In Islamic literature, it runs in the discussion of “*Deen-o-Dunea*” ‘the inner and the outer world’.

Calculation of human age by Saint Augustine can be reviewed for authenticity. Nevertheless, his work cannot be reduced. He describes the time in millennium like form. His calculation for all ages was not fix nor same, because every age has different total years. First span of the human age is longest in number of years. Last span is the shortest in year calculation. He suggests his own age as last one and near to termination. He suggests mistakenly Christ, as the last Prophet of the heavenly city (Kottak, 2013).

The maximum objective of his philosophy is looking that people have characterized them as whole human being, creation of Almighty ALLAH Almighty and awarded themselves with belief, motivation, rationale, vigor, and aim in life. According to him there is no person without such a faith, religion, or God. One cannot make reasoning to such an objective.

In view of the fact that, who thinks about human beings are basically self-drive and self-interested, but this thought always remained weak and interpreted other gods to be the true God. Human beings will produce god and goddesses as in their own image. Only at what time human beings track the approved manner when touched by heavenly spark and at last God alone

considered the true center of the universe. Creative fashion in studies of modern scholars, for the passage of history has failed to satisfy the professional human's stories, so they create almost fake tales about humanity's history timeline. When original passage of history was not found to fulfill the desire, a man made history had been written. As time passed on, original history became unbelievable (Fortin, 1979).

Such production in the discipline had made the history complicated in the modern world. Humanistic knowledge in a range of various fields needs satisfaction or an original time calculation. Otherwise a lot of studies could become baseless and cannot be fruitful. Thus it becomes a historical dilemma where the original historiography becomes puzzled.

Genesis I and II were the opening parts of the *Old Testaments* which were the extent of discussion among Saint Augustine's *The City of God*. Further chapters of the *Old Testament* have also discussed about the prophetic ages and stages of human history. Saint Augustine has made identical analysis of the stories written in the *Old Testaments* and shed light on its mistakes with acceptable suggestions (Gilson, 1967).

Saint Augustine was one of the authentic writers of ancient Roman chronological histories. He collects former historian's time calculations and on the large scale compares the history among the Egyptian, Jew, Greek, Roman, Phoenician, as well as Carthage. This is the foundation by which his contribution is acceptable about weakness of his chronologies and calculation about the aging humanity.

Incidentally, his books remain hidden in the Roman Catholic authority. By whom many volumes of that age remain under restriction and censorship on the literary assets. It is seeming that restriction on the Roman literature caused a lot of problems especially in ancient knowledge

deliver to the Muslim, Arab and Ottoman investigators of history and social science. Abbasid *caliph* Mamoon-ur-Rashid partially succeeded in shifting the precious books but many books may be remained hidden in sacred forbidden books of Roman established kingdom.

The Catholic and Protestant rivalries in the Western philosophy and literature as well as civilization brought an enormous effort, investigations and evidences from ancient books of Europe for all kinds of humanistic knowledge. Asian and African old knowledge continue more and more in the Islamic observation. Muslim scholars with the help of the Holy *Qura'n* and *Hadith* have carried out a lot of research work about the ancient human history (Peters, 1990).

4.2 Input of Muhammad Ibn-i-Saad

Some mistakes in determining the beginning of human history era were resolved due to clear and fair calculation and studies of Saint Augustine. Moreover, approximately every Muslim researcher follows the same passage in representing history which is according to the *Qura'n* and *Hadith*. Muhammad Ibn-i-Saad is a writer who is considered as prominent figure in human history calculation. The guideline he provides clarifies confusion related to calculation of history.

Muhammad Ibn-i-Saad follows early Muslim scholars like *Hadhrat* Ibn-i-Abbas, *Hadhrat* Ikarmah (Mawali or Slave of Waqidi), Qabisah Ibn-i-Uqbah, Sufyan Ibn-i-Sa'id, Muhammad Ibn-i-Ummar Ibn-i-Waqid al-Aslami, and said that, Hisham Ibn-i-Muhammad Ibn-i-Al-Saib informed that authority of his father was based on the authority of Abu Salih and his authority was based on the authority of Ibn-i-Abbas. Narrating history through this way is considered accurate according to Islamic referencing tradition.

It is demonstrated that these scholars remain authentic and scholastic persons among all the ages of Muslim history. The top two personalities learn about history and humanity underneath

prophetic commands and learn the Islamic transcript without any break from the last Prophet *Hadhrat Muhammad* ﷺ. Both of the first two scholars stay on the top ranking teachers in Madinah and Makkah. They had a large number of students of almost every age and tribal group.

This seems extraordinary that computation submitted by Muhammad Ibn-i-Saad is very apparent, scientific, trouble-free, understandable and strong within prospect. Comparing in cooperation of the writers appears as a good chronological calendar for human history. It is said that these two types of studies had strong religious background. Until now the subject is not dispensed per academic bases.

Struggles of Saint Augustine and Muhammad Ibn-i-Saad stand unconnected among modern scholars of history and social scientists. The research on Saint Augustine doesn't make debate on his philosophy and the Roman theologies have ignored his conclusion of history timeline.

On the other hand, Muhammad Ibn-i-Saad remained limited under discussion and puts in the references for the timeline and the aging humanity. This was the cause that among all historians, it was without a piece of reservation that the last Prophet Muhammad ﷺ came in the 7th millennium of the humanity. Continuity in the Muslim historiography for the world history as a whole is the golden achievement among scholars of different nations (Khaldun, 1958).

Dilemma in the advance social studies and humanistic sciences like anthropology, archaeology, sociology, ethnography, and humanities, are enlightened by the theory of *The Origin of Species*. Mistakenly, as a result of the rise of West, many Eastern scholars has been also followed the footprints of the European researches and blindly incorporated the summaries from such studies in their educational texts which has largely affected the academic research. Efforts on part

of the historiographers are needed to work on the numerical study in the timeline of human history (Barham & Peter, 2008).

Investigation of Islamic experience by Western scholars with reservations and ill-mindedness has made history to larger extent unexplored. In the age of inventions and explorations, a lot of Muslim achievements remain either ignored or concealed. Muhammad Ibn-i-Saad and his book have not been made visible among the historiographers. The calculation of Muhammad Ibn-i-Saad about aging humanity on the earth gives a clear cut computation.

1.5, Comparison of St. Augustine's and Muhammad Ibn-i-Saad's Year Calculation

From Adam to the Advent of Christ

Adam to flood, Ten generations	First Age	2262 years	The age and total life period of Adam	First millennium	1000 years
Flood to Abraham, Ten generations	Second Age	1072 years	Between Adam and Noah	Second millennium	1000 years
Abraham to David, Fourteen generations	Third Age	1000 years	The age and life period of Noah	Third millennium	1000 years
From David to Captivity of Israel	Fourth Age	454 years	Between Noah and Ibrahim	Fourth millennium	1000 years
The captivity to birth of Christ	Fifth Age	585 years	Between Ibrahim and Musa Ibn-i-Imran	Fifth millennium	1000 years
---	---	---	Between Musa Ibn-i-Imran and Isa Ibn-i-Maryam	Sixth and seventh millennium	1900 years
	Total years	5373		Total years	6900

Source: writer of this research create this time table according to references.

4.3 Time Calculation in General

According to religious and prophetic narration of Islamic, Jewish, and Christian literatures, the human past is common. But the bases of all of them are different from each other. However, among them, the Islamic approach seems clear and complete. Other than Islamic literature, the human ancient history seems incomplete till date.

This study provides clear cut calculation of history. The story of human history actually starts from Adam, who was created by ALLAH Almighty in the heavens and awarded the knowledge of everything. He was sent to earth after eating the forbidden fruit. This process was beyond the rational approach. However, it is believable on metaphysical and mystical grounds.

Human history table of years from 1 to 100 centuries or ten millenniums divided into past centuries and present century onward divided into future centuries.

- First Millennium of the human history filled by the life of Prophet Adam and Eve (his wife) and his sons lived in the Arabian Continent. History of that Era is not recorded but the total age of Adam is commonly noticeable in the monotheistic religions Judaism, Christianity along with *Deen-i-Islam*. Worship of ALLAH Almighty started from the *KA'BA*. ALLAH Almighty has provided every kind of knowledge to Adam such as how to live on earth. Earth was all about a wonder for his race. Less population of world has left not even a single sign for the coming generations. Arabian Peninsula was the mother land for all of them.
- Second Millennium in the history about the sons, grandsons and stepsons of the Prophet Adam. Humanity expanded to neighboring lands of the Arabian Peninsula and Prophet Idris was the key figure of this Era. He visited the Arabian lands and

East land while his motherland was the Nile valley which was later known as Egypt, situated in the West of Arabian Peninsula.

- Third Millennium for the Prophet Noah and his nation, who were grown more in the East of Arabian Lands. Their proper habitant was the valley of Tigris and Euphrates. The total Age of *Hadhrat* Noah was recorded as 950 years in the history of ancient ages. Major event and story of that era was the flood and the Arch of Noah. Later the age of punishment was started from ALLAH Almighty and many nations were destroyed till their remains were finished.
- Fourth Millennium is time and age for the nations long-drawn-out from the key lands of Arab, Blue and White Nile valleys and to the Mediterranean Sea Islands, the valleys of Euphrates and Tigris, Gulf of Arab and sub-continent (South Asia). The story of Prophet-hood and his nation was known as A'ad, and brothers of their nation Thamud were facilitated with the guidance of Prophet Saleh. However, history tells very little about other nations of the world. Idol-ship came into practice.
- Fifth Millennium was the popular age of Prophet Abraham and many more nations around the three continents of Asia, Africa and Europe. Some of the modern studies show that humanity step down here after in the Central America. Abraham rebuilds the central worship place for the humanity conduct and passes in the course of a great direction of contemporary kingdoms. This Millennium later guided by Prophet Moses whose Era has had large records of human history.
- Sixth Millennium has furthermore historical records and various supplementary human knowledge sources and remains were found in the world along with written histories. Prophet David and his son Solomon were the key figures in the human

history of ruler-ship along with Prophet-hood. This age is considered as the central age of human history all over the world.

- Seventh Millennium was the age of thinkers, professors and philosophers emerged in most civilizations of the world in the absence of good governance. This Millennium at the end was signed by the Prophet Jesus (the Christ) and by his shifting to heavens human history has seen a strange era of curse and sufferings due to the misleaders and pagans.
- Eighth Millennium was the start age and *Fatrah* (gap era is located once in the absence of any Prophet in the humanistic history of the world) between Prophet Jesus and Prophet Muhammad ﷺ. Who had come in the mid of this Millennium. The Prophet Muhammad ﷺ said about his appointment which exactly declares his last appointment from ALLAH Almighty to human beings on earth. This age is named by him as the Golden age of human history as well as last part of human's life on earth. Prophet Muhammad ﷺ guided the humanity about the past and future correctly. The second but the remaining part of the Jesus (the Christ) life must award him but under the appointment of last prophet ﷺ.
- Ninth Millennium is the age going on and reached to the end now and burdened a lot with the records of human activities and population on earth, seven known continents of the globe along with space activities. The complete code of life given from ALLAH Almighty through the last Prophet is under practice by his followers a lot. Spreading the message of Islam, fall of Islamic powers in Asia, Europe, Western renaissance, and emergence of broad social and financial culture has witnessed in this Era.

- Tenth Millennium is the age which is waiting on and no one knows its limits. But the last Prophet Muhammad ﷺ said to the Muslims about the major signs of the last coming age and the termination day (Day of death and attendance for every living being in the universe) till the 'Day of Judgment'. Prophet Christ (Isa), according to many prophecies and predictions in Christianity and Islam, must visit again in this Era to complete his life course physically. Second arrival of Christ is to contest and kill the biggest evil "*Dajjal*" (a man most devastator and rivalry to Muslims and mentioned in the religious literature of Islam). This age was considered later as the 100% Islamic population on the earth (Naeem, 2009).

The calendar given on next page is draw according to calculation of Muhammad Ibn-i-Saad shows the possible centuries and millenniums regarding to the total age of humanity. It is a brief and to the point progression of natural numbers of human history that one can manage to understand the human history.

Every number holds a century and every row show a millennium. The small font size numbers show the unknown age of human ancient history. And the big font numbers will be shown the known age of human history mostly known as Abrahamic age. Last century is mentioned much bolder and this is our location detected as a recent century.

This time frame is easy to understand. Moreover, it can also guide the historians' and scholars of different disciplines. In order to manage the huge information in the field of history, this is a useful framework to restore data and resolve the issue of total age of humanity calculations' and ancient ages of humanity.

1.6 Natural Numbers of Centuries in Human History Till-date Edition According to

Muhammad Ibn-i-Saad's Chronologies

1.	2.	3.	4.	5.	6.	7.	8.	9.	10.
11.	12.	13.	14.	15.	16.	17.	18.	19.	20.
21.	22.	23.	24.	25.	26.	27.	28.	29.	30.
31.	32.	33.	34.	35.	36.	37.	38.	39.	40.
41.	42.	43.	44.	45.	46.	47.	48.	49.	50.
51.	52.	53.	54.	55.	56.	57.	58.	59.	60.
61.	62.	63.	64.	65.	66.	67.	68.	69.	70.
71.	72.	73.	74.	75.	76.	77.	78.	79.	80.
81.	82.	83.	84.	85.	86.	87.	88.	89.	90

Source: Developed by the researcher from references given in chapter 3.

1.7 Table Showing BC/BCE and AD/CE Form of Calculation in the History of Mankind.

7300 BC or BCE	4400 BC or BCE	1900 BC or BCE	700 AD OR CE
7200 BC or BCE	4300 BC or BCE	1800 BC or BCE	800 AD OR CE
7100 BC or BCE	4200 BC or BCE	1700 BC or BCE	900 AD OR CE
7000 BC or BCE	4100 BC or BCE	1600 BC or BCE	100 AD OR CE
6900 BC or BCE	4000 BC or BCE	1500 BC or BCE	1100 AD OR CE
6800 BC or BCE	3900 BC or BCE	1400 BC or BCE	1200 AD OR CE
6700 BC or BCE	3800 BC or BCE	1300 BC or BCE	1300 AD OR CE
6200 BC or BCE	3700 BC or BCE	1200 BC or BCE	1400 AD OR CE
6100 BC or BCE	3600 BC or BCE	1100 BC or BCE	1500 AD OR CE
6000 BC or BCE	3500 BC or BCE	1000 BC or BCE	1600 AD OR CE
5900 BC or BCE	3400 BC or BCE	900 BC or BCE	1700 AD OR CE
5800 BC or BCE	3300 BC or BCE	800 B C or BCE	1800 AD OR CE
5700 BC or BCE	3200 BC or BCE	700 BC or BCE	1900 AD OR CE
5600 BC or BCE	3100 BC or BCE	600 BC or BCE	2000 AD OR CE
5500 BC or BCE	3000 BC or BCE	500 BC or BCE	2100 AD OR CE
5400 BC or BCE	2900 BC or BCE	400 BC or BCE	.
5300 BC or BCE	2800 BC or BCE	300 BC or BCE	.
5200 BC or BCE	2700 BC or BCE	200 BC or BCE	.
5100 BC or BCE	2600 BC or BCE	100 BC or BCE	.
5000 BC or BCE	2500 BC or BCE	100 AD OR CE	.
4900 BC or BCE	2400 BC or BCE	200 AD OR CE	.
4800 BC or BCE	2300 BC or BCE	300 AD OR CE	.
4700 BC or BCE	2200 BC or BCE	400 AD OR CE	.
4600 BC or BCE	2100 BC or BCE	500 AD OR CE	.
4500 BC or BCE	2000 BC or BCE	600 AD OR CE	.

Source: Developed by the researcher according to references.

1.8 Table Shows the Aging Humanity in the Shape of

Post Adam (PA) Timeline Century Wise

100 PA	2600 PA	5100 PA	7600 PA
200 PA	2700 PA	5200 PA	7700 PA
300 PA	2800 PA	5300 PA	7800 PA
400 PA	2900 PA	5400 PA	7900 PA
500 PA	3000 PA	5500 PA	8000 PA
600 PA	3100 PA	5600 PA	8100 PA
700 PA	3200 PA	5700 PA	8200 PA
800 PA	3300 PA	5800 PA	8300 PA
900 PA	3400 PA	5900 PA	8400 PA
1000 PA	3500 PA	6000 PA	8500 PA
1100 PA	3600 PA	6100 PA	8600 PA
1200 PA	3700 PA	6200 PA	8700 PA
1300 PA	3800 PA	6300 PA	8800 PA
1400 PA	3900 PA	6400 PA	8900 PA
1500 PA	4000 PA	6500 PA	9000 PA
1600 PA	4100 PA	6600 PA	.
1700 PA	4200 PA	6700 PA	.
1800 PA	4300 PA	6800 PA	.
1900 PA	4400 PA	6900 PA	.
2000 PA	4500 PA	7000 PA	.
2100 PA	4600 PA	7100 PA	.
2200 PA	4700 PA	7200 PA	.
2300 PA	4800 PA	7300 PA	.
2400 PA	4900 PA	7400 PA	.
2500 PA	5000 PA	7500 PA	.

Source: Developed by the researcher according to references.

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Conclusion

Regarding the problem in historiography and the literature of history there would be need a better answer to the question of the aging humanity in total. Table 7 and 8 show the difference in interpreting the human past. It appears a suggestion, supposition, minimum effort to calculate past and formed in a simple, short and a valuable table. It is strange that a confusing procedure in the shape of BC or BCE and AD or CE form is used almost internationally. Post Adam calculation considered after the birth of the Father of Humanity. Correct information and calculation is started necessarily from life of first man on earth later begot his female companion and their generation increased.

Ages and the stages of human race on earth needed to calculate past carefully. Unmatched and overestimation in the age calculation de-track the humanistic and social studies. Correct calculation and estimation also need for justifying archaeological explorations. Ethnic and racial relations might remain unclarified with over estimation in the aging humanity. Carrying from a single family of human beings, human generation approached approximately more than 7,000,000,000 heads on earth. Population analysis and fair estimation of human civilizations' remains also help in calculate the aging humanity in general.

This study is a determination to raise attention towards the time keeping concerning to the history of human age and understand the passage of history. No doubt events of unknown history in sequence and detail cannot provided from any source of information. So telling the aging humanity is not a source of detailed unknown history. But, on the basis of available historical records and research studies of known history can be organized in future.

May, ALLAH Almighty help the humanity in fulfilling the desires about the correct knowledge of history. Amen.

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