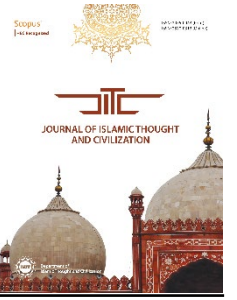
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Title: **Islamic Historiography and Modernity: A Systematic Literature Review on the Evolution of Muslim Societies in the Postcolonial Era**

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Islamic Historiography and Modernity: A Systematic Literature Review on the Evolution of Muslim Societies in the Postcolonial Era

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Abstract

This study examines the evolution of Islamic historiography in response to modernity, analyzing the impact of colonial legacies, socio-political shifts, and epistemological debates. By systematically reviewing 33 peer-reviewed studies, this paper explores historiographical transformations that incorporate indigenous methodologies, decolonial paradigms, and interdisciplinary approaches. The findings emphasize how Islamic historiography engages with contemporary intellectual debates, particularly in the context of inter-imperiality, decolonial theory, and global historiographical discourse. Furthermore, this study highlights the interaction between Islamic historiography and historiographical traditions from other religious and postcolonial perspectives, offering comparative insights into its uniqueness and universality. This research also integrates modern historiographical theories, particularly Hayden White's narrativism and Reinhart Koselleck's concept of historical time, to provide a meta-historiographical perspective. Moreover, it underscores the need to expand the scope of Islamic historiography by incorporating quantitative statistical representations, such as frequency analysis of key themes and co-citation networks, thus bridging qualitative and quantitative methodologies. Addressing these dimensions contributes to the academic construction of Islamic historiography, offering practical implications for education, policy-making, and cultural discourse. Additionally, this study emphasizes the role of historiographical synthesis in understanding the evolution of Islamic thought, illustrating how methodological pluralism enhances the field's analytical depth. By engaging with diverse historiographical frameworks, this systematic review highlights the necessity of integrating historical narratives with contemporary scholarly advancements, ensuring a comprehensive approach to the study of Islamic historiography in modern academia.

***Keywords*:** Islamic Historiography, Postcolonial Studies, Decolonial Frameworks, Modernity, Muslim Societies

Introduction

Islamic historiography has undergone a formidable evolution, particularly during the colonial period. Dewière presents the intersection between migration and firearms technology in early modern Islamic societies, challenging earlier narratives that depicted Islamic societies as inherently conservative or resistant to technological progress. Instead, during the colonial era, Islamic historiography increasingly emphasized the agency of Muslim civilizations in the adaptation and

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spread of firearms technology. This shift aligns with broader trends in historiography, wherein scholars actively reconsider Islamic societies interactions with external influences, rejecting monolithic depictions of Islamic conservatism.[1]

The discourse on modernity within Muslim societies remains highly intricate. Abdelkader discusses how traditional Islamic legal concepts, such as *maṣlaḥa* (public welfare) and *maqāṣid al-sharīʿah* (objectives of Islamic law), have been reinterpreted in modern contexts. He further argues that modernity is not a monolithic construct but a set of diverse meanings shaped by specific historical and cultural experiences. Such perspectives are essential for understanding how postcolonial Muslim societies negotiate their relationship with modernity.[2]

The debate surrounding Islamic origins also illuminates the complexities of modern Islamic historiography. Sivers argues that Islamic origins should be analyzed through the lens of secularization and de-theologization, emphasizing how contemporary fundamentalist movements have sometimes obscured this historical process. This perspective underscores the need for nuanced analysis in both historical and contemporary studies of Islamic historiography.[3]

The other essential research object is Westernization in education, which took place in the Ottoman Caliphate among Islamic societies. Yuniarto et al. examine how Islamic education transformed from traditionalist to modernist frames under socio-political and socio-religious factors.[4] This transformation follows wider trends in postcolonial Muslim societies, where, indeed, educational reforms have aimed at a balance between accommodation to modernity and keeping the Islamic spirit intact.

Migration, trade, and cultural exchange have shaped Islamic history in South Asia and Southeast Asia. Nuraisah highlighted the development of historical processes that allowed Islam to penetrate these parts and locate the positions of different agents.[5] It provides insight into regional perspectives on varied trajectories of Islamic societies during the post-colonial period.

Intellectual engagements with modernity during the colonial period, especially in British India, brought a series of interactions between Islamic philosophical traditions and the epistemologies of modernity. According to Rizvi, colonialisms many transformative effects have created a singular context in which to develop systems of knowledge that seek to reconcile Islamic thought with the

[1]Roman Dewière, "Migration and Innovation in Early Modern Islamic Societies: The Case for Firearms," *History Compass* 21, no. 5 (2023). https://doi.org/10.1111/hic3.12762.

[2]Daoud Abdelkade, "Modernity, the Principles of Public Welfare (Maṣlaḥa), and the End Goals of Sharīʿa (Maqāṣid) in Muslim Legal Thought," *Islam and Christian–Muslim Relations* 14, no. 2 (2003): 163–174, https://doi.org/10.1080/0959641032000057298.

[3]Peter Sivers, "The Islamic Origins Debate Goes Public," *History Compass* 1, no. 1 (2003): 1–7, https://doi.org/10.1111/1478-0542.058.

[4]Budi Yuniarto, Hadi Setiawan, and Amir Fauzi, "Westernization of Medieval Education: Socio-Historical Studies on the Islamic Education of the Ottoman Turkish," *Journal Research of Social Science Economics and Management* 1, no. 11 (2022): 102–113, https://doi.org/10.36418/jrssem.v1i11.213.

[5]Nadya Nuraisah, "Modern Islamic Civilization in South and Southeast Asia," *International Journal of Educational Narratives* 1, no. 5 (2023): 211–230, https://doi.org/10.55849/ijen.v1i5.338.

legacies of modern challenge.[6] This interplay between tradition and modernity[7] remains a central theme in the historiography of post-colonial Muslim societies.

In Lange 2010, there is a discussion about the entwining of legal definitions with sacred notions, complicating the understanding of legal frameworks throughout Islamic history. This perspective forms an important background to modern-day legal reforms and continued debates about the position of Islamic law in post-colonial societies [8].

Essentially, the legal reform process in Islamic family law, particularly in Indonesia, can be seen as a point of interaction between modernization and legal secularization processes. Zayyadi demonstrates how contemporary legal frameworks have developed in correspondence with traditional Islamic principles of jurisprudence and modern legal standards. This dynamic reflects the broader challenges faced by Muslim societies in navigating modernity.[9]

The contributions of local Muslim scholars to educational development in Indonesia are pivotal. Bosra calls for the importance of Islamic education to the shaping of modern educational systems, emphasizing the agency of local scholars in adapting Islamic teachings to modern times. This already fosters a unique blend of tradition and modernity.[10]

The movement of Islamization of knowledge is another intellectual response of the Muslim scholarly thought to modernity. According to Madani, there was an effort to reconcile Islamic teachings with contemporary scientific and philosophic paradigms. It represents the larger trends of reinterpretation of Islamic thought in order to address modern challenges.[11]

Yet, this is the case of liberal movements in post-Suharto Indonesia-a big complication in itself regarding Muslim identity. As Kato spells out in 2021, the challenges of diverse communities within the umat, inclusive of narratives representative of the varied experiences of contemporary Muslims, must be established.[12]

Commodified Islam in the Indonesian public sphere also aligns with the meeting of religion and modernity. In this respect, Hasan discusses how Islamic identity has been fabricated from socio-

[6]Syed Rizvi, "Between Hegel and Rumi: Iqbal's Contrapuntal Encounters with the Islamic Philosophical Traditions," in *Between Modernity and Tradition: Rethinking Iqbal's Philosophy*, ed. Muhammad Suheyl Umar (Lahore: Iqbal Academy, 2015), 112–141, https://doi.org/10.1515/9780748695423-007

[7]Humaira Ahmad, "Mapping Neo-Modern and Postmodern Qur'ānic Reformist Discourse in the Intellectual Legacy of Fazlur Rahman and Mohammed Arkoun," *Religions* 14, no. 5 (2023): 595, https://doi.org/10.3390/rel14050595.

[8]Christian Lange, "Crime and Punishment in Islamic History (Early to Middle Period): A Framework for Analysis," *Religion Compass* 4, no. 11 (2010): 694–706, https://doi.org/10.1111/j.1749-8171.2010.00246.x

[9]Ahmad Zayyadi, "Understanding of Legal Reform on the Sociology of Islamic Law: Its Relevance to Islamic Family Law in Indonesia," *Al-Manahij Jurnal Kajian Hukum Islam* 17, no. 2 (2023): 249–262, https://doi.org/10.24090/mnh.v17i2.7584.

[10]Muhammad Bosra, "The Contribution of Local Muslim Scholars to the Development of Indonesia's Education," *Society* 10, no. 2 (2022): 452–465, https://doi.org/10.33019/society.v10i2.481

[11]Rachid Madani, "Islamization of Science," *International Journal of Islamic Thought* 9, no. 1 (2016): 51–63, 63, https://doi.org/10.24035/ijit.09.2016.006

[12]Hitoshi Kato, "Exploring the Reality and Aspirations of Muslims," *Islam Nusantara Journal for Study of Islamic History and Culture* 2, no. 1 (2021): 1–20, https://doi.org/10.47776/islamnusantara.v2i1.102

political dynamics and the wishes of an emerging middle class.[13] This can be demonstrated merely as negotiations over social and political identities in a rapidly changing society. This historiographical review underlines how involvement with historical and modern challenges in Islamic societies has been dynamic and multifarious, hence Islamic studies need to be conducted from a variety of perspectives.

A systematic literature review is an effective approach for pinning the gaps in research, solidifying the existing knowledge, and comprehensively providing insight into the subject matter while guiding further research and application. The reason this research has chosen Islamic historiography is that it reveals a critical juncture between historical narratives, modernity, and the changing deposits of Muslim societies in the postcolonial era. The purpose of this review is to assess the development of Islamic historiography, its relationship with modernity, and how it has contributed to the perception of Muslim societies.

To achieve this, the study aims to address the following research questions:

RQ1: How has Islamic historiography evolved in the postcolonial era, particularly in its engagement with themes of modernity?

RQ2: How have/To what extent have the key factors, such as colonialism, technological advancements, and socio-political contexts, shaped this evolution?

RQ3: How do contemporary interpretations of Islamic historiography influence the understanding of Muslim societies' responses to modernity?

Therefore, the research shall seek to provide an integrated and current understanding of the interlink between Islamic historiography and modernity by answering these questions. Most importantly, it should contribute to the development of a recommended theoretical framework that can become the guiding force for future research and practice in this area. The structure of the paper is as follows: the following sections are devoted to the theoretical and conceptual framework, methodology of this systematic review, and theoretical and conceptually guided analysis and synthesis of study findings. Further consideration is given to areas requiring more research, summed up by providing an overview of the study's implications and the contributions it makes to Islamic historiography.

2. Review Methodology

The review protocol is a standard systematic review process that guarantees methodological rigor; consequently, this reduces the possibility of researcher bias. The current study tries to reduce analyses that could be affected by the researcher because of the use of a preset methodology during the study, therefore reducing expectations from the researcher, as noted by Kitchenham et al.[14] The review guidelines consist of salient features, such as the background of the research and questions involved, selection criteria for the studies, search strategies, quality assessment and data extraction, and synthesis of the primary studies.

Building on these, the previous sections of this review have determined the context in which the research is conducted and have identified the general research questions that be addressed. The final

[13]Noorhaidi Hasan, "The Making of Public Islam: Piety, Agency, and Commodification on the Landscape of the Indonesian Public Sphere," *Contemporary Islam* 3, no. 3 (2009): 229–250, https://doi.org/10.1007/s11562-009-0096-9

[14]Barbara Kitchenham et al., "Preliminary Guidelines for Empirical Research in Software Engineering," *IEEE Transactions on Software Engineering* 28, no. 8 (2002): 721–734, https://doi.org/10.1109/tse.2002.1027796

sections outline the remaining key components of the methodology for the review, that is, the detailed, systematic process through which the literature dealing with Islamic historiography and its relationship with modernity in the postcolonial period was assessed and synthesized. It is based on a structured approach that formally helps to make the review as comprehensive and objective as possible.

2.1. Search Strategy and Databases Used

This study employed both automation-based and manual search techniques to systematically investigate the evolution of Islamic historiography about modernity within the postcolonial context. Following established systematic literature review (SLR) guidelines, the search process began with an automated retrieval of primary studies, supplemented by manual searches to ensure a comprehensive and exhaustive review.

The study relied exclusively on Scopus and ISI Web of Science, two of the most prestigious and widely recognized databases for peer-reviewed research. These databases ensured access to high-quality, authoritative sources directly relevant to Islamic historiography and its engagement with modernity. The search strategy utilized a carefully selected set of keywords, including "Islamic historiography," "postcolonial era," "modernity," "Muslim societies," "colonialism," and "intellectual responses." Boolean operators ("AND" and "OR") were applied to optimize search precision and expand coverage.

To ensure thematic depth, the primary search terms were strategically combined with related concepts such as "historical narratives," "socio-political contexts," "legal reforms," "education systems," and "technological advancement." This approach facilitated a robust methodological framework for capturing the breadth of scholarly discourse.

A structured search and selection framework (Table 1) guided the process, ensuring methodological rigor and reducing selection bias. This framework identified key input factors, including historiographical methodologies, socio-political influences (e.g., colonialism, nationalism, reform movements), and the intellectual traditions shaping the historiographical discourse. It further mapped out mediating mechanisms, particularly the interaction of Islamic historiography with modernity, secularism, and rationality, as well as the cultural and intellectual exchanges that have influenced historiographical developments.

The outcome variables examined in this study encompassed two primary aspects: historiographical transformations and conceptualizations of modernity. The former focuses on developing innovative historiographical frameworks, while the latter explores how Muslim societies historically and intellectually negotiate modernity.

Furthermore, the study considered moderating factors, such as scholarly contributions and educational reforms, which are pivotal in shaping historiographical methodologies and narratives. In addition, regional variations—notably within the Middle East, South Asia, and Southeast Asia—were analyzed to illustrate the diversity of historiographical practices and their distinct engagement with modernity.

This methodological framework offers a structured, objective, and methodologically sound foundation for the systematic literature review, ensuring academic rigor and thematic coherence in assessing the evolution of Islamic historiography in the postcolonial era.

Table 1. Framework for Attaining an Efficient Search Strategy in Islamic Historiography and Modernity

Number	Phase Title	Phase Description
1	Input Factors	- Historiographical Themes: Core historical narratives, methodologies, and approaches used in studying Islamic societies in the postcolonial era. - Socio-Political Contexts: The influence of colonialism, nationalism, and socio-political dynamics on Islamic historiography and modernity. - Interaction with Modernity: The extent to which Islamic historiography engages with modern concepts such as progress, rationality, and secularism, shaping the understanding of Muslim societies in the postcolonial era.
2	Mediating Mechanisms	- Cultural and Intellectual Exchange: The role of migration, trade, and cross-cultural interactions in shaping historiographical narratives. - Knowledge Production and Dissemination: How Islamic historiography reflects and influences knowledge systems within Muslim societies. - Evolving Historiography: The development of new frameworks, themes, and perspectives in Islamic historiography that reflect modern influences.
3	Outcome Variables	- Understanding of Modernity: Insights into how Muslim societies interpret and integrate modernity within their cultural and historical contexts. - Scholarly Contributions: The role of historians and intellectuals in reshaping Islamic historiography to align with or critique modernity.
4	Moderating Factors	- Institutional and Educational Reform: The impact of changes in educational systems and institutions on the production and evolution of Islamic historiographical studies.
5	Contextual Factors	- Regional Variations: The unique characteristics and experiences of Islamic societies in different regions (e.g., Middle East, South Asia, Southeast Asia) that influence historiographical narratives and their engagement with modernity.

The systematic literature review followed a structured process of identifying high-quality and relevant studies on the evolution of Islamic historiography and its interaction with modernity. Extracted records (n = 1,310) through Scopus and ISI Web of Science were included at the identification stage. Thus, after removing duplicate records (n = 1,073) and entries maintained as ineligible by automation tools (n = 1,068), only 1,057 records were available for screening.

The abstracts of these 1,057 records had to be checked against the predefined inclusion criteria with great care in an attempt to estimate their relevance to the study at the screening stage. Because of this evaluation, 812 records had less relevance and thus were excluded, and 245 articles were kept for further assessment. At the eligibility stage, 89 reports were assessed in much greater detail. This involved the critical reading of each article through its introduction, methodology, and discussion sections for relevance to fit the study objectives. Following this stage, 65 articles were excluded because they failed to meet either of the relevance or quality criteria.

At the final inclusion stage, 33 studies were still considered to meet all the inclusion criteria for synthesis, providing thereby a foundation to address the research questions and contribute to a

systematic analysis related to Islamic historiography in a postcolonial setting. This is justifiable because it ensures the review has been methodical to ensure rigor and reliability, reduces bias, and comprehensively explores the topic. Figure 1 depicts the entire selection process: the steps taken from the initial identification of records to the final inclusion of studies.

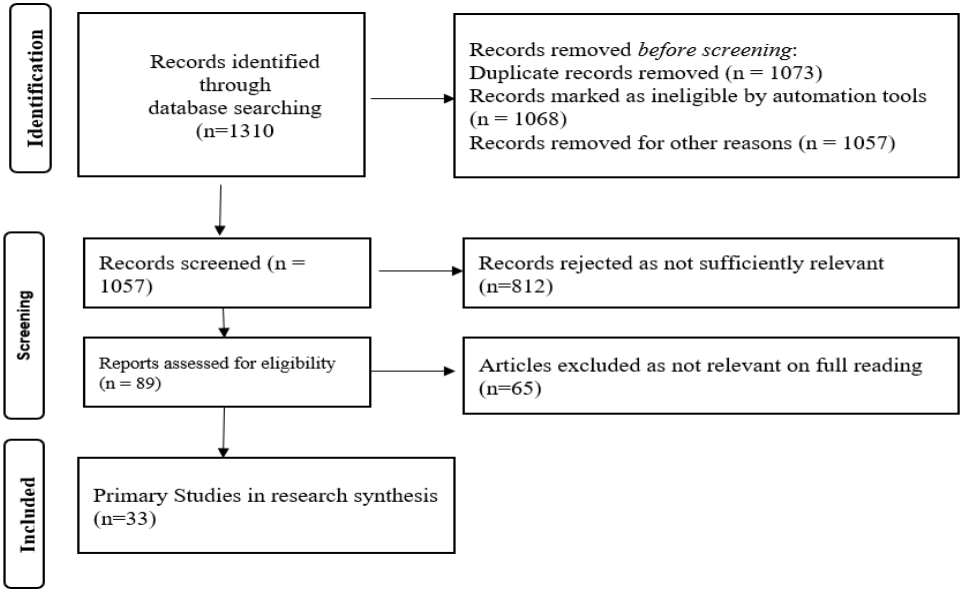


Figure 1 .PRISMA Flow Chart for SLR Included Searches of Databases and Registers

2.2. Inclusion and Exclusion Criteria

To ensure the relevance and rigor of this systematic literature review, specific inclusion and exclusion criteria were established, as outlined in Table 2. The review examines the evolution of Islamic historiography in the postcolonial era and its relationship with modernity. Eligible studies had to be empirical or theoretical, published in peer-reviewed journals indexed in Scopus or ISI Web of Science between 2000 and 2023, and had to employ valid methodologies for analyzing historiographical developments in Muslim societies. Only English-language studies were included to ensure standardization and accessibility.

Studies that do not directly contribute to understanding Islamic historiography and modernity were excluded. This includes research with unauthenticated methodologies, irrelevant topics, or those focusing on non-postcolonial contexts. Additionally, unpublished works and publications in languages other than English were omitted to maintain methodological coherence and consistency in the review process.

Table 2. Inclusion and Exclusion Criteria

Inclusion Criteria	Exclusion Criteria
Studies published in peer-reviewed journals indexed in Scopus or ISI Web of Science between 2000–2023. Empirical or theoretical studies exploring Islamic historiography in the postcolonial era.	Studies do not focus on the evolution of Islamic historiography or its relationship with modernity. Studies that do not use valid and reliable methods to analyze historiographical developments.

Inclusion Criteria	Exclusion Criteria
Studies focusing on the interaction between Islamic historiography and modernity.	Studies unrelated to postcolonial Muslim societies or addressing historiographical contexts elsewhere.
Studies conducted using rigorous qualitative, quantitative, or mixed-method approaches.	Studies published in languages other than English.
Studies written in English.	Studies not published in peer-reviewed journals.

2.3. Screening Process and Study Quality Assessment (QA)

The screening and quality assessment process was conducted systematically to ensure the selected studies' relevance, transparency, and reliability, following the inclusion criteria outlined in Table 2. A standardized quality assessment (QA) framework was applied to evaluate each study's methodological rigor, validity, and contribution. This process minimized bias and ensured that only high-quality, methodologically sound research was included in the review. Collaborative evaluation among research team members further strengthened the selection process.

As detailed in Table 3, five Quality Assessment Criteria (QAC) were used to assess the studies' accuracy, methodological soundness, and relevance. These criteria ensured that the included literature directly contributes to analyzing the evolution of Islamic historiography and its engagement with modernity while maintaining scholarly rigor.

Table 3. Quality Assessment Criteria (QAC) List

Criteria No.	Quality Criteria
QAC1	Does the research explore key characteristics of Islamic historiography?
QAC2	Does the research address the interaction of Islamic historiography with modernity?
QAC3	Is the relationship between Islamic historiography and modernity clearly and accurately defined?
QAC4	Is the research context (postcolonial Muslim societies) correctly specified?
QAC5	Are the research methodology and results described precisely and reliably?

The quality assessment process, outlined in Table 4, ensured that only high-quality and relevant studies were included in the review. Each study was evaluated using a hierarchical ranking system with scores ranging from 0 to 5, based on predefined criteria. Studies scoring 4–5 were classified as high quality, 3.0–3.5 as medium quality, and 2.5 or below as low quality. Out of 33 selected studies, 46% were high quality, 42% medium quality, and 12% low quality, ensuring a robust and transparent analysis of Islamic historiography and modernity.[15]

Table 4. The Outcomes of The Process of Selecting Papers

Results of the Process for Study Selection	Initial Results	Relevant Studies
Scopus	992	25
ISI Web of Knowledge	318	8
Summary	1310	33

[15]Sanjay Nidhra et al., Knowledge Transfer Challenges and Mitigation Strategies in Global Software Development—A Systematic Literature Review and Industrial Validation," *International Journal of Information Management* 33, no. 2 (2013): 333–355, https://doi.org/10.1016/j.ijinfomgt.2012.11.004

2.4. Description of The Sample Analysis

As seen from Appendix A, the data extraction form effectively captures all the relevant data that the researchers obtained from the 33 primary studies. A data extraction form to reduce the risk of bias has been developed and uniquely designed with multiple columns: study ID, title and authors, year of publication, primary findings, methodology used, type of paper, data provider, and journal title. Of these, 33 primary studies were selected through systematic review that best fit the analysis. These studies had been chosen because of their appropriateness to the research field under investigation and had also been previously published.

Table 5. Description of the sample analysis.

Study ID	Unique identifier of the study
Full Reference	The study's bibliographic information includes the title, year of publication, and author's names. The publication year falls within the range of 2000 to 2022.
Key Findings	The principal findings and results of the article.
Methodology	The employed methodology in the study, encompasses quantitative, qualitative, or mixed methods.
Type	The classification of the document (scholarly article, conference paper, book section).
Data Provider	The source's name the research was obtained from
Journal Name	Name of the publication in which the paper was published.

3. Results and Analysis

Figure 1 shows the chronological distribution of the significant contributions identified within the systematic literature review. Data illustrates the trend of publication output of research on Islamic historiography and modernity, mapping the shift in the scholarly output through time. The publication frequency has decreased several times from 2002 until 2023. The first recorded publications in 2002 and 2003 had one publication each. It indicates the preliminary interest in the topic at the beginning of the 2000s, probably related to emergent academic discussions on Islamic historiography in the postcolonial context.

From the three published studies that appeared in 2007, research gradually grew from 2006 to 2007. There would be a gradual expansion of interest in those years. It goes upwards sporadically, with notable spikes in 2012 for four studies and in 2014 with five, illustrating that academic concentration on the subject would be at its maximum in those years. It started with five studies in the year 2014, gradually declining to one each in the years of 2017 and 2018, before it leaped a tremendous height in 2020, with seven studies published in the said year. This would correspond roughly to renewed interest in the interplay between Islamic historiography and contemporary themes of modernity, perhaps due to global socio-political events or the advancement of new academic methodologies. From 2020, this trend decreases to one in 2021 and one in 2022. In 2023, there is a slight resurgence, with two studies published, showing that scholarly engagement with the topic is ongoing, albeit reduced.

Overall, the distribution indicates some significant moments of frenetic research, such as in 2012, 2014, and 2020, interspersed with relative lulls. Such a trend may reflect shifting academic emphases, changes in funding or research directions, or perhaps even new theoretical perspectives that reshape the landscape of Islamic historiography research. The surge in 2020 could suggest a higher academic interest in face-to-face with modern challenges and thus at least some integration of Islamic historiography into larger, more contemporary discourses. These findings thus give valuable indications of the temporal development of scholarly interest in Islamic historiography and modernity

and, as such, might be of consequence for possible lacunas and future research opportunities in this field.

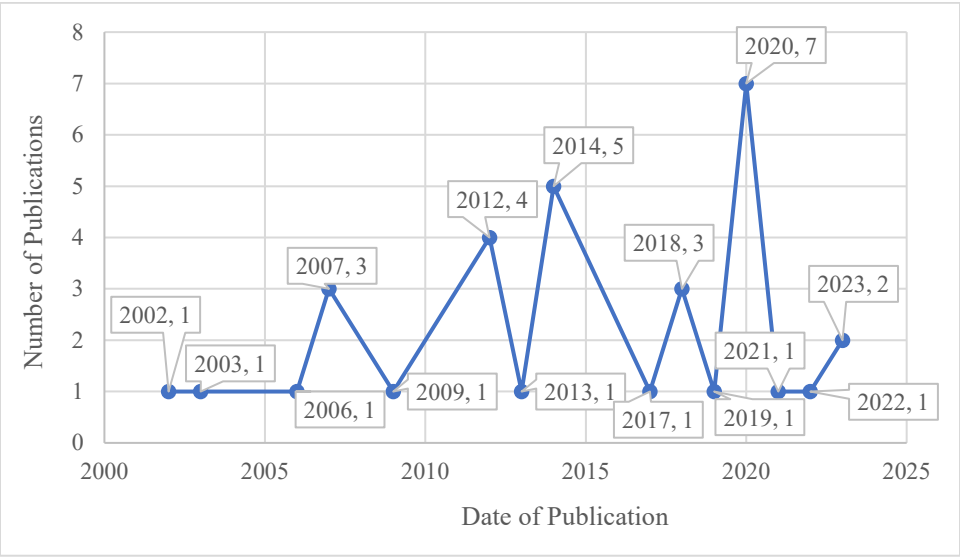


Figure 1. Distribution of the Key Studies Chronologically

The application of the study model indeed indicates how different factors have shaped the evolution of Islamic historiography and its engagement with modernity during the post-colonial era. Based on the different phases that the study has focused on, as presented in Table 1, the following table summarizes the analysis of the results. The various major dimensions of influence on Islamic historiography and modernity have been highlighted rather effectively in the study model. The useful insights unveil how the legacies of colonialism and socio-political factors shape the historiographical themes and, secondly, how mediating mechanisms such as interaction with modernity and cultural exchanges reveal Islamic historiography's adaptability to diverse contexts. Performative outcome indicators point at the alternative emerging frameworks and the place of modernity within Islamic historiographical narratives, while from the moderating factors comes the role of scholarly contributions and institutional reforms. Finally, regional variations enrich the discourse by offering pluralistic angles on the postcolonial experience of Muslim societies. Table 6 has been finally developed in a format that provides a structured yet concise analysis while retaining comprehensive findings of the systematic literature review.

Table 6. Results of the Study Model

Phase	Key Findings
Input Factors	The reviewed studies highlight the significant influence of colonialism, nationalism, and socio-political contexts on Islamic historiography. For instance, Meer and Abbasi discuss how colonial legacies shaped Islamophobia and racialized Muslim identities[16]. Historiographical

[16]Nasar Meer, "Islamophobia and Postcolonialism: Continuity, Orientalism, and Muslim Consciousness," *Patterns of Prejudice* 48, no. 5 (2014): 500–515, https://doi.org/10.1080/0031322X.2014.953863; Iftikhar Abbasi, "Islam, Muslims, and the

Phase	Key Findings
Mediating Mechanisms	themes critique Orientalist perspectives,[17] as seen in Heehs and OBrien, which advocate for reconstructing narratives to include diverse perspectives. - Interaction with Modernity: Many studies, including Sinanović and Doyle, examine the response of Islamic historiography to modernity, emphasizing engagement with concepts like democracy and inter-imperiality[18.] - Cultural and Intellectual Exchange: Works like Mills and Gökarıksel discuss the role of migration and trade in shaping historiographical narratives[19.] - Knowledge Production and Dissemination: Ahmed and Sahin critique Western frameworks and propose interdisciplinary approaches integrating indigenous knowledge.[20]
Outcome Variables	- Evolving Historiography: New frameworks, such as Bashirs alternative temporalities and Di-Capuas Arab existentialism, redefine Islamic historiography by challenging Eurocentric models.[21] - Understanding of Modernity: Studies like Sayyid and Hammer link Islamic historiography to broader modern discourses, analyzing crises in European identity and sociological theories of inclusion and difference.[22]
Moderating Factors	- Scholarly Contributions: Intellectual contributions play a critical role in reshaping Islamic historiography, as seen in Tayob and Samier, which critique and adapt Western frameworks.[23] - Institutional and Educational Reform: The influence of educational

Coloniality of Being: Reframing the Debate on Race and Religion in Modernity," *Journal for the Study of Religion* 33, no. 2 (2020).

[17]Peter Heehs, "Shades of Orientalism: Paradoxes and Problems in Indian Historiography," *History and Theory* 42, no. 2 (2003): 169–195; Patrick OBrien , "Historiographical Traditions and Modern Imperatives for the Restoration of Global History," *Journal of Global History* 1, no. 1 (2006): 3–39.

[18]Edin Sinanović, "Islamic Revival as Development: Discourses on Islam, Modernity, and Democracy Since the 1950s," *Politics, Religion & Ideology* 13, no. 1 (2012): 3–24; Laura Doyle, "Inter-Imperiality: Dialectics in a Postcolonial World History," *Interventions* 16, no. 2 (2014): 159–196.

[19]Anna Mills, and Banu Gökarıksel, "Provincializing Geographies of Religion: Muslim Identities Beyond the 'West', *Geography Compass* 8, no. 12 (2014): 902–914.

[20]Farid Ahmed, "Exploring Halaqah as a Research Method: A Tentative Approach to Developing Islamic Research Principles within a Critical 'Indigenous' Framework," *International Journal of Qualitative Studies in Education* 27, no. 5 (2014): 561–583; Abdullahi Sahin, "Critical Issues in Islamic Education Studies: Rethinking Islamic and Western Liberal Secular Values of Education," *Religions* 9, no. 11 (2018): 335.

[21]Shahab Ahmed, "On Islamic Time: Rethinking Chronology in the Historiography of Muslim Societies," *History and Theory* 53, no. 4 (2014): 519–544.

[22]S. Sayyid, "Islamophobia and the Europeanness of the Other Europe," *Patterns of Prejudice* 52, no. 5 (2018): 420–435.

[23]Armando Tayob, "Decolonizing the Study of Religions: Muslim Intellectuals and the Enlightenment Project of Religious Studies," *Journal for the Study of Religion* 31, no. 2 (2018): 7–35; E. Samier, "Towards a Postcolonial and Decolonizing Educational Administration History," *Journal of Educational Administration and History* 49, no. 4 (2017): 264–282.

Phase	Key Findings
Contextual Factors	reforms is evident in Sahin and Ahmed, advocating for an integrated approach to Islamic and Western educational values.[24] Regional variations provide nuanced perspectives on Islamic historiography. For example, Hajjaj examines identity in Bangladesh through the lens of language and religion[25], while Caron critiques modernization theories in Afghan historiography[26], showcasing the diversity of Muslim societies experiences.

3.1. Evolution of Islamic Historiography in the Postcolonial Era

The broad themes through which Islamic historiography in the post-colonial era can be viewed include engagement with modernity, revisiting of historiographical traditions, plurality in narratives, and de-colonizing of historiography. These themes show how Islamic historiography has adapted itself to the thrusts of modern intellectual and socio-political challenges.

Islamic historiography now increasingly grapples with modern ideas of inter-imperiality and alternative temporalities. Such approaches consisted of counter-Eurocentric timelines by providing multidimensional perspectives on historical processes. For example, Doyle discusses how inter-imperiality brings out the complex, multi-directional interactions of the colonial and postcolonial system, while Bashir insists on the relevance of alternative temporalities as a critique against the linear, western-centric progress of history.[27] Similarly, Di-Capua discusses a decolonial intellectual movement called Arab existentialism. Di-Capua traces how European existentialist thought was applied to various Arab contexts and shows that Islamic historiography actively enriches modernity within its frameworks.[28]

These have critiqued Eurocentric models and Orientalist paradigms, with increasing calls for a global and inclusive historiography. According to O'Brien, one needs to go beyond traditional European-centered narratives and envisage the possibility of a global historical perspective that truly confers weight to diversified voices and experiences.[29] Heehs also criticizes the Orientalist tradition's reductive view of Islamic societies and calls for historiographical frameworks that acknowledge the shared and interdependent nature of historical experience rather than creating and perpetuating binary oppositions such as East versus West.[30]

Varied national and socio-historical contexts have thus gradually defined Islamic historiography in all its diversity of Muslim identities. Dunne et al. discuss how different identities change

[24]Sahin, *Critical Issues in Islamic Education Studies*, 335; Ahmed, *Exploring Halaqah as a Research Method*, 561–583.

[25]Bashir Hajjaj, "Nationalism and National Identity Formation in Bangladesh: A Colonial Legacy Behind the Clash of Language and Religion," *Asian Journal of Comparative Politics* 7, no. 3 (2022): 435–448.

[26]James Caron, "Afghanistan Historiography and Pashtun Islam: Modernization Theory's Afterimage," *History Compass* 5, no. 2 (2007): 314–329.

[27]Laura Doyle, "Inter-Imperiality: Dialectics in a Postcolonial World History," *Interventions* 16, no. 2 (2014): 159–196; Shahab Bashir, "On Islamic Time: Rethinking Chronology in the Historiography of Muslim Societies," *History and Theory* 53, no. 4 (2014): 519–544.

[28]Yoav Di-Capua, "Arab Existentialism: An Invisible Chapter in the Intellectual History of Decolonization," *The American Historical Review* 117, no. 4 (2012): 1061–1091.

[29]Patrick OBrien , "Historiographical Traditions and Modern Imperatives for the Restoration of Global History, *Journal of Global History* 1, no. 1 (2006): 3–39.

[30]Peter Heehs, "Shades of Orientalism: Paradoxes and Problems in Indian Historiography," *History and Theory* 42, no. 2 (2003): 169–195.

historiographical discourses that resist homogenization systems in narrating Islamic history.[31] These authors underline the importance of understanding the unique experiences of other Muslim communities to further enrich historiographical discourses and provide nuanced insight into Muslim societies and their historical development.

Decolonizing Islamic historiography inherently involves deconstructing the monotony of Western academic knowledge by integrating indigenization and interdisciplinary approaches. Tayob, states that critiques of Western epistemologies need to be done at specific junctures in methodology to accentuate the local realities and intellectual traditions.[32] Similarly, Samier says that historiography needs to include voices and perspectives that were historically and culturally marginalized.[33] He goes on to say that such efforts enrich historiographies through the approaches they provide for understanding Islamic societies and their histories.

Islamic historiography of the postcolonial era represents an active interaction with modernity, for example in the presence of categories such as inter-imperiality and existentialism. The continuous critique of Eurocentric traditions and the movement toward global and inclusive frameworks are a pledge of its evolving nature. Furthermore, the recognition of the multiple identities of Muslims and efforts of decoloniality underline the ability of Islamic historiography to respond to an array of modern challenges, both intellectual and socio-political, as asserted by Dunne et al. and Tayob. All in all, these themes underpin the richness and multi-dimensionality of Islamic historiography in the postcolonial context.[34]

Table 7. Thematic Analysis: Evolution of Islamic Historiography in the Postcolonial Era

Theme	Key Findings	In-Text Citations
Engagement with Modernity	Islamic historiography incorporates modern ideas such as inter-imperiality and alternative temporalities. These approaches challenge Eurocentric timelines and offer multi-dimensional perspectives. Inter-imperiality highlights complex interactions within colonial and postcolonial systems, while alternative temporalities critique linear Western-centric history. Arab existentialism demonstrates how Islamic historiography integrates modernity through decolonial adaptations of European intellectual frameworks.	Doyle, Bashir, Di-Capua
Revisiting Historiographical Traditions	Scholars critique Eurocentric models and Orientalist paradigms, advocating for global and inclusive historiographical approaches. These frameworks seek to transcend traditional European-centered narratives, emphasizing interconnected historical experiences over reductive binaries such as East versus West.	O'Brien, Heehs.

[31]Máiréad Dunne, Naureen Durrani, Kathleen Fincham, and Bryony Crossouard, "Pluralising Islam: Doing Muslim Identities Differently," *Social Identities* 26, no. 3 (2020): 345–360.

[32]Armando Tayob, "Decolonizing the Study of Religions: Muslim Intellectuals and the Enlightenment Project of Religious Studies, *Journal for the Study of Religion* 31, no. 2 (2018): 7–35.

[33]E. Samier, "Towards a Postcolonial and Decolonizing Educational Administration History," *Journal of Educational Administration and History* 49, no. 4 (2017): 264–282.

[34]Dunne, *Pluralising Islam*, 345–360; Tayob, *Decolonizing the Study of Religions*, 7–35.

Theme	Key Findings	In-Text Citations
Plurality in Narratives	The diversity of Muslim identities across national and socio-historical contexts enriches Islamic historiography. This plurality challenges homogenized representations of Islamic history and reflects the complexities of Muslim societies, offering a more nuanced understanding of their historical trajectories.	Dunne et al.
Decolonizing Historiography	Efforts to decolonize Islamic historiography focus on dismantling Western academic frameworks and promoting indigenous and interdisciplinary approaches. These approaches aim to integrate marginalized voices and methodologies, reflect local realities, and offer alternative perspectives that enrich the field.	Tayob, Samier.

3.2. Key Factors Shaping the Evolution of Islamic Historiography

As shown in Table 8, colonial legacies, socio-political dynamics, cultural exchanges, educational reforms, and technological advancement are the key drivers of Islamic historiographys evolution in the postcolonial era. These would, therefore, highlight the multifaceted nature of historiographical developments in Muslim societies.

This becomes evident in the fact that the legacies of colonialism have marked Islamic historiography by the promotion of a Eurocentric approach in opposition to the marginalization of indigenes. Examples include how colonial legacies shaped Islamophobia and racialization, reducing Muslim societies to a one-dimensional view, as discussed in Meer.[35] Similarly, Abbasi critiques the coloniality of being, emphasizing the need to reconstruct historiographies and challenge these entrenched paradigms.[36] In the same way, Hassan points to how the Orientalist framework is influencing Arabic literature and historiography in terms of the strengthening effect of the dominance of European models and their marginalization of local intellectual traditions.[37]

Islamic historiography has suffered from time to time with the jolting effect of nationalism and the processes of identity formation. Young discusses how cultural and social dynamic framings from postcolonial and subaltern perspectives within nationalist movements in the Middle East and Central Asia are viewed.[38] Hajjaj discusses dialectical relations between language and religion in the context of identity formation in Bangladesh, underlining tensions between colonial legacies and native contexts.[39] McLoughlin further denotes socio-political relevancy within his work by mentioning how

[35]Nasar Meer, "Islamophobia and Postcolonialism: Continuity, Orientalism, and Muslim Consciousness," *Patterns of Prejudice* 48, no. 5 (2014): 500–515, https://doi.org/10.1080/0031322X.2014.953863.

[36]Iftikhar Abbasi, "Islam, Muslims, and the Coloniality of Being: Reframing the Debate on Race and Religion in Modernity," *Journal for the Study of Religion* 33, no. 2 (2020).

[37]Waïl S. Hassan, "Postcolonial Theory and Modern Arabic Literature: Horizons of Application," *Journal of Arabic Literature* 33, no. 1 (2002): 45–64.

[38]Robert J. C. Young, "Postcolonial Remains," *New Literary History* 43, no. 1 (2012): 19–42.

[39]Bashir Hajjaj, "Nationalism and National Identity Formation in Bangladesh: A Colonial Legacy Behind the Clash of Language and Religion," *Asian Journal of Comparative Politics* 7, no. 3 (2022): 435–448.

Orientalism influenced the anthropological study of Muslim societies and their historiographical narratives.[40]

However, how migration, transnationalism, and cross-cultural exchange influence Islamic historiography illustrates both the global and the local in a complex interlink. Mills and Gökarıksel emphasize Islamic historiographys local and relational dynam ics in contexts other than those in the West.[41] Mirza approaches the negotiation of identity and belonging by transnational Muslim women in Britain as reflecting the intersection of migration and historiography.[42] Caron criticizes the use of modernization theories in Afghan historiography to understand nuanced local perspectives and experiences.[43]

Incorporating the Islamic and Western education frameworks has thus given a different turn to historiographical studies. Sahin examines how secularism has affected Islamic education and calls for a balance between Islamic and Western values.[44] Ahmed frames the significance of indigenous methods within research, based on which he advances *halaqah* as an appropriate methodology from the culture to historiography.[45] All these reforms in education point toward the interdisciplinary sets of methods that immediately reflect epistemologies and realities lived within Muslim societies.

These new technologies indirectly shaped Islamic historiography by connecting the dots between identity and nation-building projects with modern scientific enterprises. Jiwani examines Pakistans national genome project to show how biopolitical control and technological development shape historiographical narratives. It is a junction of technology and historiography that offers a new set of lenses through which Muslims have made sense of the evolution of their identities within postcolonial contexts.

Other factors contributing to this development in Islamic historiography include colonial legacies, socio-political dynamics, cultural exchanges, educational reforms, and technological advancement. These factors represent the fields resilience and continued engagement with modern intellectual and socio-political challenges. The need for inclusivity, interdisciplinarity, and locality can be seen in the various efforts at decolonizing and enriching Islamic historiography in the postcolonial period.

Table 8. Thematic Analysis: Key Factors Shaping the Evolution of Islamic Historiography

Theme	Key Findings	In-Text Citations
Colonial Legacies	Colonialism reinforced Eurocentric models, marginalizing indigenous narratives. Calls for reconstructing inclusive historiographies.	Meer, Abbasi, Hassan

[40]Sean McLoughlin, "Islam(s) in Context: Orientalism and the Anthropology of Muslim Societies and Cultures," *Journal of Beliefs and Values* 28, no. 3 (2007): 273–296.

[41]Anna Mills, and Banu Gökarıksel, "Provincializing Geographies of Religion: Muslim Identities Beyond the 'West'" *Geography Compass* 8, no. 12 (2014): 902–914.

[42]Sean McLoughlin, "Islam(s) in Context: Orientalism and the Anthropology of Muslim Societies and Cultures," *Journal of Beliefs & Values* 28, no. 3 (2007): 273–296.

[43]James Caron, "Afghanistan Historiography and Pashtun Islam: Modernization Theory's Afterimage," *History Compass* 5, no. 2 (2007): 314–329.

[44]Abdullahi Sahin, "Critical Issues in Islamic Education Studies: Rethinking Islamic and Western Liberal Secular Values of Education," *Religions* 9, no. 11 (2018): 335.

[45]Farid Ahmed, "Exploring Halaqah as a Research Method: A Tentative Approach to Developing Islamic Research Principles within a Critical 'Indigenous' Framework," *International Journal of Qualitative Studies in Education* 27, no. 5 (2014): 561–583.

Theme	Key Findings	In-Text Citations
Socio-Political Dynamics	Nationalism and identity formation influenced by language, religion, and regional contexts.	Young, Hajjaj, McLoughlin
Cultural and Intellectual Exchanges	Migration and transnationalism diversified historiography, challenging static views of Muslim identities.	Mills & Gökarıksel, Mirza, Caron
Educational Reforms & Knowledge Dissemination	Integration of Islamic and Western education shaped historiographical methods, with calls for indigenous approaches.	Sahin, Ahmed

3.3. Contemporary Interpretations of Islamic Historiography and Muslim Societies Responses to Modernity

Islamic historiography provides a critical glimpse into how Muslim societies understand and relate to modernity. Cosmopolitan analyses have focused on Islamophobia, intersectionality, decolonial paradigms, spatial practices, and the integration of indigenous knowledge systems, as reflected in Table 9. These analyses dramatize the complexity and resilience of Muslim societies in responding to modern challenges and opportunities.

Contemporary Islamic historiography debates the impact of Islamophobia on the formulation of Muslim identities and the general socio-political environment. Sayyid, for example, discussed the relationship between Islamophobia and the crisis of European identity, demonstrating how Muslims are encoded as the "other" in postcolonial Europe.[46]

Intersectional and decolonial historiographies account for the layered impact of colonialism, race, gender, and power on Muslim societies. Seedat considers Islamic psychology a decolonial paradigm with which to free epistemic frameworks. These interpretations raise questions about how these various modalities approach the question of colonial legacies and epistemic freedom in the engagement of Muslim societies with West.

It also manifests the role that spatial practices and urban decolonization play in formulating responses to modernity within Muslim societies. Luz and Stadler present a discussion on religious urban decolonization through settler-colonial societies, framing how Muslim religious spaces signify resistance to colonial urban planning

Indigenization, thus offers alternative remedies to engage with modernity and historiographical texts. Alatas, for instance, develops Ibn Khalduns theories as a non-Eurocentric framework for understanding Muslim societies.[47] This is also related to Hammers critique of civil sphere theory for its complete lack of consideration of colonial histories; he then advocates for frameworks that would be historically aware and locally rooted.[48] These works thus feature the richness an indigenizing perspective brings to intellectual and socio-political challenges typical of our modern times.

Religion and secularism in Islamic historiography are about tensions and crossings from traditional frameworks towards the modern. El Shakry discusses the issue of orientalist critiques in

[46]S. Sayyid, "Islamophobia and the Europeanness of the Other Europe," *Patterns of Prejudice* 52, no. 5 (2018): 420–435.

[47]Syed Farid Alatas, "The Historical Sociology of Muslim Societies: Khaldunian Applications," *International Sociology* 22, no. 3 (2007): 267–288.

[48]Richard Hammer, "Decolonizing the Civil Sphere: The Politics of Difference, Imperial Erasures, and Theorizing from History," *Sociological Theory* 38, no. 2 (2020): 101–121.

Arab intellectual history and Islamist arguments for a pluralistic view of Arab and Islamic thought.[49] Sahin examines the integration between Islamic and Western educational values and proposes an interdisciplinary framework to harmonize these systems.[50]

Contemporary reinterpretations of Islamic historiography bear critical witness to how Muslims negotiate modernity. In this paper, I have attempted to uncover how Islamophobia, colonial legacies, spatial practices, and the play of religion and secularity intersect and conflict in complex ways. Incorporating indigenous knowledge systems, intersectional frameworks, and decolonial paradigms, Islamic historiography remains in evolution, offering robust rejoinders to the challenges marked by modernity. This malleability underlines the richness and relevance of Islamic historiography well into the postcolonial era.

Table 9. Thematic Analysis: Contemporary Interpretations of Islamic Historiography and Muslim Societies' Responses to Modernity

Theme	Key Findings	In-Text Citations
Islamophobia and Identity Crisis	Islamophobia shapes Muslim identities and responses to modernity, with security-driven policies intensifying socio-psychological pressures.	Sayyid, Kinnvall & Nesbitt-Larking
Integration of Indigenous Knowledge	Indigenous frameworks challenge colonial narratives, enriching historiography with locally rooted perspectives.	Alatas, Hammer
Religion and Secularism	Islamic historiography navigates tensions between religious traditions and secularism, integrating interdisciplinary approaches.	El Shakry, Sahin

4. Academic and Theoretical Implications

The findings of this study offer significant academic and theoretical contributions to the evolution of Islamic historiography in the postcolonial era. By critically engaging with historiographical frameworks, intellectual traditions, and socio-political dynamics, this research challenges Eurocentric narratives and advocates for including Indigenous and decolonial perspectives. It deconstructs Orientalist paradigms, replacing them with pluralistic approaches that reimagine global historiography beyond the traditional East-West binary.

A key contribution lies in integrating indigenous knowledge systems, such as those rooted in Ibn Khaldun's intellectual traditions, into global historiography. This diversification enriches theoretical frameworks, offering non-Eurocentric models for historical analysis. Additionally, the study highlights the coexistence of religious and secular frameworks, demonstrating the adaptability of Islamic thought in addressing contemporary intellectual challenges.

These findings hold practical relevance for education, research, and policymaking. An interdisciplinary, decolonial approach to educational curricula can promote a more inclusive understanding of history, while research should further explore the indigenization of methodologies. Policymakers may also benefit from these insights to address Islamophobia and foster intercultural

[49]Omnia El Shakry, "Rethinking Arab Intellectual History: Epistemology, Historicism, Secularism," *Modern Intellectual History* 18, no. 2 (2021): 547–572.

[50]Abdullahi Sahin, "Critical Issues in Islamic Education Studies: Rethinking Islamic and Western Liberal Secular Values of Education," *Religions* 9, no. 11 (2018): 335.

dialogue, ensuring a more nuanced engagement with the intellectual and socio-political legacies of Muslim societies.

4.1. Insights and Implications for Future Research

These findings from the present study spotlight a few crucial insights and implications that may be instructive in further work in Islamic historiography: diversity, decolonial frameworks, and engagement with modernity hold keys toward new avenues of research. The review underlines the importance of integrating regional variations and pluralistic perspectives within Islamic historiography. Histories of Muslim societies, embedded in unique cultural and socio-political contexts, are plural; historiography would need to be more inclusive. As Caron explains, recognizing local narratives, represented by Pashtun Muslims of Afghanistan, is essential to providing an advanced multi-spatiality of Islamic societies. On the other hand, Hassan has emphasized for Arabic literature to reflect regional and cultural diversities within Muslim societies. Such regional differences should be duly taken up as a task to attempt to deal with them to construct more appropriate historiographical frameworks.

In this regard, the movement towards decolonial paradigms in Islamic historiography remains significant. Seedat calls for liberation from Eurocentric epistemologies by advancing Islamic psychology as a decolonial framework; Di-Capua elaborates on how Arab intellectuals harnessed European existentialism to question these legacies of colonialism. Ultimately, these works indicate the potential for decolonial scholarship to challenge dominant narratives and foster homegrown methods that better capture Muslim societies' intellectual and cultural traditions. The future research process should continuously cater to the decolonial paradigms, thus pursuing the development of methodologies that place the local voices and histories first.

The progressive involvement with modernist conceptual frameworks discloses the continued adaptability of Islamic historiography regarding the imperatives of the contemporary intellectual and socio-political context. Doyle advances the concept of inter-imperiality, showing how Islamic historiography negotiates colonial and postcolonial systems of multi-directionality. Bashir reinforces this view on alternative temporalities, critically engaging with linearity in Eurocentric historical narratives. These studies represent how new ideas are integrated into Islamic historiography and its connectedness to its cultural and intellectual heritage. Further research will explore the intersections between modernity and Islamic historiography to address emerging global challenges and innovations.

5. Conclusions and Recommendations

This paper underlines the dynamic evolution within Islamic historiography in the postcolonial era, underlining its flexibility of thought to engage with modernity and handle the socio-political challenges. In addition, such issues as inter-imperiality and decolonial frameworks surface as makers of modernity, challenging Eurocentric perception and shifting focus towards regional diversities. The paper brings out in evident relief the pluralistic experiences of Muslim societies in the evolution and rejection of homogenized narratives for indigenous knowledge systems. The interaction between religion and secularism exemplifies a harmonization process between traditional concepts and the intellectual paradigm capable of reconciling it with the modern spirit. It also allows Islamic historiography to respond effectively to contemporary challenges thrown up by globalization.

From the perspective of historiographical studies, scholars should be focused on regional diversities and local narratives to capture the complex dynamics of the experiences of Muslim communities. Decolonial approaches require that propositions of knowledge production be challenged from the vantage point of Eurocentric epistemology and give voice to the subaltern. Interdisciplinary research on the subject shall use a combined insight into history, sociology, anthropology, and political science to comprehensively understand those factors shaping Islamic

historiography. Additionally, the interface of modernity with Islamic historiography in matters such as Islamophobia, migrations, and changing technologies is an area of critical concern yet to be tried.

Other practical implications involve revising educational curricula with de-colonial considerations and interdisciplinarity toward a more inclusive understanding of Islamic historiography. Policymakers should use the knowledge gained in this field to combat Islamophobia and further cultural dialogue. Accordingly, embracing such recommendations by future research and practical applications will provide an enriched avenue to Islamic historiography, with beneficial insights into historical and current experiences of Muslim societies for the benefit of greater societal understanding and engagement.

Conflict of Interest

The manuscript authors have absolutely no financial or non-financial conflict of interest regarding the subject matter or material discussed in this manuscript.

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