This proposal has in view research leading to five related publications/presentations/panels and (at least) one university-level course:

Conference Panels & Presentations, Journal & Bulletin Contributions:
1- "Select Bibliography on Islam in World/Global History and World History of Religions" (Published in the World History Bulletin, Spring 2008)
2- WHA 2008 Annual Conference Presentation (June 26-29, London): "Comparative Jewish, Christian and Muslim Historiography of World History"
3- WHA 2009 Annual Conference Panel (June 25-28, Salem, MA): World Religions and World History: Rethinking Paradigms and Their Impact. (See attachment for details.)

Forthcoming Volumes:
4- Comparative Jewish, Christian and Muslim Approaches to History: A Comprehensive Resource Guide
5- Comparative Jewish, Christian and Muslim Approaches to World History: Retrospect and Prospect

Designed University-level Course:
*Comparative Jewish, Christian and Muslim Approaches to World History (upper-level undergrad, graduate-level or doctoral seminar and offered in on-campus lecture, independent directed studies or 'virtual classroom' format)

The objective of the research project is critical evaluation of Jewish, Christian and Muslim historiography of world history, particularly though not exclusively in relation to their conceptions of 'the Kingdom of God' and 'Dar al-Islam', with a special view to understanding how the underlying assumptions of these respective monotheistic world religions and their resulting major frameworks, schemes and paradigms interact with and work to determine their overall interpretations of world history. The study will be undertaken from three interrelated and comparative angles:

1- A comparative diachronic angle treating each respective faith tradition and its internal historical developments independently;
2- A comparative 'cross-faiths' angle examining the shared versus distinctive features between these three respective faith traditions and the (potential) implications of such features for mutual understanding and/or misunderstanding and, relatedly, interreligious peace and cooperation or clash and conflict among these three groups within contemporary world-global history. This angle of the study is grounded in recognition of the fact that each group's world historical paradigm determines its response to and, thus, course of action within the world and its history, including its relation to and relations with all 'others' within that history (cf. quotes from Butterfield and Costello above).
3- A comparative 'cross-world histories' angle examining the views of and approaches to world history among the monotheistic world religions with those emerging from the latest critical scholarship within the broader field of world historical studies as reflected in groups such as the World History Association (WHA), World History Connected, the World History Network, the Research Institute for World History (RIWH), etc, and their respective publications, as well as in the work of prominent world historical scholars. The latter would include, particularly within the field of historiography of world history: P. Costello (1994), J.H. Bentley (1995, 1996), R.E. Dunn (2000), M. Warrington-Hughes (2002) and P. Manning (2003, 2008); and, within the field of actual world historical interpretation: A.H. Andrea & J.H. Overfield (1990/2008); W.J. Duicker and J.J. Spielvogel (2001), W.H. McNeill and J.R. McNeill (2003), P.N. Stearns (2006), J.H. Bentley and H. Ziegler (2007), F. Fernando-Armento (2007), R. Strayer (2008). Inquiry will be made here as to how and where an inductive study of world history along more broadly established lines of world historical scholarship might serve to better inform and even modify or challenge such models, while at the same time investigating when, where and how such models have contributed and might still potentially contribute to the broader field of world historical study.