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THE UNIVERSAL MESSAGE OF ISLAM AND ITS CONTRIBUTION
TO THE EUROPEAN CIVILIZATION

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General Introduction

Beyond a shadow of doubt, the Arab-Islamic civilization has played a leading role, a major task, a pioneer position in building a global universal scientific and well admirable methodical renaissance. Arab and Muslim scientists, scholars and learned men transmitted the Greco-Roman and Medo-Persian scientific heritage and all what preceded them in history, from every colour, from every race, from every corner in the world digging up the earth and uncovering the human heritage. Brushing it with the Islamic paint, giving it an overall clothing made up in the Arabic language, the language which was the communication medium of science, culture, trade and commerce. It was a global lingua franca in all the aspects of the word. The Arab and Muslim scholars not only had had a manifest, palpable, evident impact, but they were greatly magnificent in reshaping the European Renaissance as well. The nature of Arab and Islamic culture, was imbedded and very often influential in many of the scientific, realistic, intellectual and cultural fields, such as the innovation brought in the numerical co-ordinations, the zero numbering system, the decimal system, chemistry, agronomy and irrigation, medicine and astrology.

It was hundreds of years Before " Darwin "; hundreds of years Before micro-circulation discovered by " Harvey " ; hundreds of years Before the discovery of gravity and the relationship between weight, speed and distance by Newton. Centuries elongated, measuring the speed of light and estimate angles of reflection and refraction, the approximate circumference of the earth, determining the celestial bodies dimensions , and innovation of astronomical and medical instruments used in surgery. Muslims discovered the high seas, and lay the foundations of chemistry.

Generally speaking, the Arab-Islamic civilization was at the center connecting science, ancient cultures, linking the European Renaissance to the Arab-Islamic thought, the cultures of the neighbouring nations and ancient empires to the Arabo-Islamic dominion as a continuum of the long saga initiated by the human adventure on the slide of the earth. Extending from early peoples, the Egyptians for instance , the Assyrians , Babylonians and the Chinese were a linking ring on the road of the silk to the civilization of the Greeks from the Alexandrian epoch, to the Islamic era that was influenced by scientists including the progress and the well methodical and systematic developed

advancement that was made in theology, scholasticism and philosophy. Those who, in turn, were influenced in their right and after their respective fashions and fields of activity during the early mornings of the European Renaissance were scholars who read the works of Arab scientists from the first waves of translation and in many cases in their books translated into Latin and Western European Languages .

We purposely undertook the task of doing this work because Many of our youth and young people, who are neither Americans nor Europeans, but folks that are our fellow citizens speaking our language, and sharing our principle national foundations are ignorant about their Islamic civilization landmarks, and they think that the West had always been and still it is the leader of every evolution and every progress, and they mistakenly consider that the West is the creator of every culture and every civilization, whether to be in the present or in the past, and they blindly believe that the west is the teacher and pioneer of any human achievement throughout times gone by, and throughout the flow of ages . But this reasoning is neither based on objectivity and understanding, nor it is founded on historical fact and rational awareness.

In this research, that we deliberately prepared and intentionally wrote, you will find the evidence in detecting the traces of civilization in Islam and identifying the keys, aspects, the impact and the crossing roads to the West and to clarify the human tendency to deal with the different populations from different non-Muslim races. This research will be showing a large belief, a complete conviction, that this Islam, is the key to development, progress and an innovative scheme to legislation and an immortal experiment exceeding all legislation and all terrestrial laws.

This research work tends to answer a cluster of questions:

1. What is the secret behind the Arabs' resurgence after they embraced Islam?
2. What are the pillars that kept the Arab civilization in a standing position even after their humiliating defeat against the Mongols?
3. What are the components of the Arab civilization as far as its relation with Islam is regarded?
4. In which way did the Islamic civilization contributed and affected the universal heritage mainly in Europe and non-Muslim regions all over the globe?

To answer these questions we provided a work plan that was carried out in three chapters, each chapter was divided to a number of subtitles. We shall try to shed light chiefly and for the most part on the main aspects of the Islamic Civilization and its humanistic tendency and its global and universal overwhelming propensity. The study will also shed light on the impact of the Islamic civilization and its role in the evolution of the European Civilization and modern day thoughts as well. In the course of the sections dealing with the relationship of the Islamic civilization concerning previous civilizations, explaining how the Islamic civilization did not ignore the previous cultures and the earlier preceding societies, their wonderful magnificent contribution and their due gift to the human heritage. The Islamic spirit which was at the leading position of all this movement did not ignore what went before it of this human treasure, but on the contrary, Islam benefited and adopted all what deemed to be beneficial, advantageous and valuable in the field of science, culture and philosophy, in a global term in human knowledge as a holistic common grazing field open for those who have the want to graze.

1.1 . Introduction:

Seeking knowledge in Islam and looking for enlightenment, schooling and intelligence is an obligation on every Muslim, incontestably the two main sources of Islam, the Qur'an and the Sunnah (Prophet Muhammad's traditions), explicitly encourage Muslims to seek knowledge and science from the cradle to the grave, being in quest of knowledge and teaching it to others is the best way for people, to know Allah (God), to be closer to Him, to appreciate His wonderful creation and his multiple bounties and to be thankful for them.

Muslims have always been eager to seek knowledge, both religious and secular, and within a few years of Muhammad's mission, a great civilization gushed out and flourished. The outcome is shown in the spread of Islamic universities; Al-Zaytunah in Tunis, and Al-Azhar in Cairo, both going back more than 1,000 years and are the oldest existing universities in the world. Indeed, they were the models for the first European universities, such as Bologna, Heidelberg, and the Sorbonne. Even the familiar academic flat cap and gown, the symbol of the alumni, originated at Al-Azhar University.

Muslims made great advance in many different fields, such as geography, physics, chemistry, mathematics, medicine, pharmacology, architecture, linguistics and astronomy. Algebra and the Arabic numerals were introduced to the world by Muslim scholars. The astrolabe, the quadrant, and other navigational devices and maps were developed by Muslim scholars and played an important role in world progress, most notably in Europe's age of exploration. Muslim scholars studied the ancient civilizations from Greece and Rome to China and India. The works of Aristotle, Ptolemy, Euclid and others were translated into Arabic. Muslim scholars and scientists then added their own creative ideas, discoveries and inventions, and finally transmitted this new knowledge to Europe, leading directly to the Renaissance. Many scientific and medical treatises, having been translated into Latin, were standard text and reference books as late as the 17th and 18th centuries.

1.2. Knowledge is global and universal:

It is a matter of fact that any theologian, any religion student or any reader of the holy Qur'an will be struck at the first glance with the manifest reality and the patent veracity that God Almighty exalted science, praised knowledge, elevated its people and gave reading a lofty position, high value, an important esteem, and an eminent admiration

and respect, and considered the pen as the means of learning and scholarship, and the path towards acquiring erudition, knowledge and intellect, at a point that it is not odd nor strange that we find the very first verses given to the prophet peace be upon him, are the first five verses that were revealed forming the beginning of the book of Allah the Almighty as an instruction and a beautiful teaching to the heart of the Messenger of Allah prophet Muhammad, peace be upon him saying in the Holy Qur'an: In the Name of Allah most Gracious most Merciful: "Recite in the name of your Lord who created (1) Created man from a clinging substance (2) Recite, and your Lord is the most Generous (3) Who taught by the pen (4) Taught man that which he knew not (5)."¹

God almighty tightly linked the matter of faith with science as an indication and as an allusion to the higher prestigious and preponderant position scientists have to occupy, and how superior to others they are. Allah says: "Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is acquainted with what you do"²

But the most beautiful praise and the most striking honour God has given the people of knowledge is when he linked them and associated their witness and tightly bound it to his own glorious name and to his most evident testimony. Allah says in the holy Qur'an: "Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge - [that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise."³

Again and in the same passage the Prophet -peace be upon him- highly esteemed and gorgeously enshrined science students and put them in the row of those "Mujahedeen" who are fighting for the cause of Allah and giving their blood and life to support the word of God in terms of status and remuneration. It is reported in the books of traditions and hadeeth that the messenger of Allah has said "He who goes forth in search of knowledge is considered as struggling in the cause of Allah until he returns."⁴

¹ -Qur'an, SuraAlaq, 96:1-5.

² -Qur'an, suraMujadila, 58 :11.

³ -Qur'an, Sura Ale Imran, 3:18.

⁴ -Reported by Tirmizi.

Once more The Prophet Muhammad, peace be upon him, considered the path the seeker of knowledge and science takes as a road leading straight to Paradise, the Prophet peace be upon him said: "Allah makes the way to Jannah easy for him who treads the path in search of knowledge." ⁵

In the light of this scientific spirit and in the glow of this cultural emotion and learning frenzy that Islam came to kindle, uplift and arouse, a whole generation of Muslims were marked by the features and the signs and clearly branded by the hot iron of that torrential course, so much so, that we find "al.Bayruni" upon his death some of his visitors talked about some questions and discussed some issues regarding various Islamic Jurisprudence questions and disputed among themselves, so "al.Bayruni" asked a man besides him about what was going on and why is this noisy talk, the man answered "why do you bother about it? You are really sick and it would be better for you to rest and relax" al.Bayruni said, "yes I know I am dying but it'll be better for me to meet my Lord while knowing this issue than to meet him while ignoring it."⁶

Moreover, science in Islam includes all beneficial knowledge, whether religious or worldly science, theoretically or empirically, duty or imposing adequacy, as long as it is in the benefit of religion and for the world service, and as long as it is to raise civil and civilization features, and as long as it is clearly in favour of life and humanity. Islam came to confirm the universality of science and urging the concept of knowledge that is not constrained by religious matters alone, but cosmic science, theoretical science, experimental science and human sciences and sociology and philosophical issues, but a universal science encompassing all beneficial knowledge that benefits the nation in religious terms and worldly matters.

God Almighty says "and say, "My Lord, increase me in knowledge." God almighty did not restrict the knowledge to religion, or the knowledge to the material world, but the word was to include and incorporate both of the two together, or better explained to include all beneficial knowledge in life, exactly as the bird needs his two wings to fly in that same way humans need both earthly science to tame the elements and till the land on one hand, and they need the religious knowledge to walk safely

⁵ -Reported by Muslim.

⁶ -Nabil Ma'yuf, Comtemporary Islamic jurisprudence, <http://www.taddart.org/?paged=13>.

towards their Lord and creator and not to use what they have been given of earthly science in the wrong way, for it is said that science without religion is blind, and religion without science is lame.

It is well established and confirmed and conventionally recognized that Islam came to institute the universality of science and knowledge under all its forms those of theology as well as those of the cosmos and universe under all its manifestations, at a point that when God almighty said in the Holy book that is al Qur'an, the book of primary reference for Muslims all over the world, so when God says "And prepare against them whatever you are able of power"⁷

This includes the numbers, the odd and the even, all are encompassed and comprised here, the physical material setting, and the setting of psychological and mental preparation, every science, every discipline, every skill, every talent, every art and dexterity, every road preparing for this setting is to be learned and seriously taken in consideration, from such imposing enough to the nation of Islam to promote its status among the nations of the world, and consequently to be able to defend itself from being aggressed, and to endorse the truth and demolish falsehood. The very mission for which Allah brought forth this Ummah into existence. Allah says in the Qur'an : "You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient."⁸

Based on this, and supported by what we have seen, was to learn engineering, physics, chemistry, electricity, medicine, such as a body of the imposition of sufficiently in the Muslim community if some people do it, the rest is free from the sin of not doing it, but if not everyone does it, it is a sinful and a dangerous move in the eyes of Islam for neglecting such an important responsibility, an obligation and leading the whole community under severe accountability, and even towards a collective punishment for ignoring doing it properly or achieving it correctly.

⁷ - Qur'an, Sura Al-'Anfal, 8:60.

⁸ - Qur'an, Sura Ale Imrân, 3:110.

Along with the instruction to seek knowledge in its wide scope of globality. The Qur'an all over again corroborate the universality of science, incite reflection, meditation in the creation of the heavens and the earth. In fact, all the way exhorting the experimental scientific method in all its forms and types, so that a Muslim when contemplating the mysteries of nature, and delving deeper into the secrets of the universe, is in reality looking for laws of life and increasing his belief in the greatness of the Creator. The wonderful ability and the excellent supernatural, metaphysical power and mostly great intelligent design hiding behind this grandiose universe, hence realizing the Almighty saying "Only those fear Allah , from among His servants, who have knowledge. Indeed, Allah is Exalted in Might and Forgiving."⁹

It is because the more the men of science and knowledge contemplate the universe and the laws that are prevailing on it and governing its activity and motion, and the more they unravel the secrets of life, biology and nature. The more great the position of the Creator in their hearts will grow, the closer and nearer to Him they will go, consequently to their faith they will feel better, and to their belief in God they are continuously to be in persistent increase.

Once more, what confirms the universality of science in Islam, is that there is a fundamental rule that says: "whatever means leading to fulfil a duty, taking it is a duty." No matter what duty it is or what responsibility one may be talking about, military, for example, requires people in the past that they have horses , shields , swords , spears and other fighting equipments fitting the spirit of the age and time requirements so the duty on them in our days is to prepare rockets, missiles , planes, guns, congruent and commensurate with the wars of the time, and the requirements for access to legal fighting to face force with force, iron with iron and setup preparation fitting with the scientific age we live. Otherwise, the whole community components ought to be called sinners because they did not meet this obligation, and did not stand up to this duty. From here it is known that the principle of science in Islam is the big key, the key of all keys widely opening doors to culture, society, humanity and civilization under all its aspects,

⁹ - Qur'an, Sura Fâtir, 35 :28.

under all its facets under all its features through the ages, through time and throughout history.

1.3. The role of meditation in opening the human mind:

How great and how sublime and inspiring are the verses that incite reflection and meditation and pondering on the creation of the heavens and the earth, and how mostly spectacular they are when they call upon the human mind to understand, to manage, to reach, to correct, to seek knowledge and the beneficial side of discretion has rightly been discerned and clearly outlined.

Allah blessed his name says: “Indeed, in the creation of the heavens and earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between the heaven and the earth are signs for a people who use reason.”¹⁰

In another place of the holy book the almighty says “Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding. Who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire.”¹¹

Again in another place HE the almighty says: Say, "Observe what is in the heavens and earth." But of no avail will be signs or warners to a people who do not believe”¹²

In another place of Sura Rum Allah says: “Do they not contemplate within themselves? Allah has not created the heavens, the earth and what is between them except in truth and for a specified term. And indeed, many of the people, in [the matter of] the meeting with their Lord, are disbelievers.”¹³

¹⁰ - Qur'an, Sura al.Baqara, 2:164.

¹¹ - Qur'an, Sura ÂliImrân, 3:190-191.

¹² - Quran, Sura Yunus, 10:101.

¹³ - Qur'an, Sura Rum, 30:8.

Once more in the same Sura Allah says: “And of His signs is [that] He shows you the lightening [causing] fear and aspiration, and He sends down rain from the sky by which He brings to life the earth after its lifelessness. Indeed in that are signs for a people who use reason.”¹⁴

Then furthermore in Sura Ghachiya Allah says:” Then do they not look at the camels - how they are created? And at the sky - how it is raised? And at the mountains - how they are erected? And at the earth - how it is spread out? So remind, [O Muhammad]; you are only a reminder. You are not over them a controller.”¹⁵

These verses and many others not only illustrate in a very obvious manner the magnificence, omnipotence and the supremacy of God, but draw the human view, the human mind and intellect to the presence of one God as well, and moves his heart and feelings and the feelings of faith to react and answer the call of this insistent duty, and an obvious loud call to take use of the brain, the most precious gift Allah bestowed on man by which He differentiated him from animal kind. Nowhere in any other religious book, may we find such a praiseworthy position given to the mind, except in the Qur’an.

The divine calls for a more open life to spiritualities and meditation are more than to be numbered but here again the almighty is drawing human intention to reflect and take heed of the signs of the grandiose universe, its wonderful manifestations and to all its miraculous demonstrations when written in the Holy Qur’an :

“We will show them our signs in the horizons and within themselves until it becomes clear to them that it is the truth. But is it not sufficient concerning your Lord that He is, over all things, a Witness?¹⁶

From here for certainly we know that the principle of contemplating the kingdom of God is the key of keys and a big step straight forward to reconcile heaven with earth and to create a purely human civilization, strong in energy and to expound the knowledge under its plain truth and to make it in the outreach of every human being regardless of his where about or his what about, until the day of the final hour.

¹⁴ - Qur’an, Sura Rum, 30:24.

¹⁵ - Qur’an, Sura Ghachiya, 88: 17-22.

¹⁶ - Qur’an, Sura Fussilett, 41:54.

1.4. The status of man in the universe distinction and dignity:

Allah the almighty refers to man as the most honored, the most distinguished and the most privileged creature on earth. The Qur'an testifies to this truth when it says: "And we have certainly honoured the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference."¹⁷

And He almighty says again: "And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know."¹⁸

So what is the scope of this honor and preference? Allah honored man with mind and privileged him by the senses. Allah clearly affirms and visibly states more than one time in the holy Qur'an saying that "And Allah has extracted you from the wombs of your mothers not knowing a thing, and He made for you hearing and vision and intellect that perhaps you would be grateful."¹⁹

Again, Allah honored man with mind and privileged him by the senses because they are the road to knowledge, the tool for digging up the truth, and the ultimate way to discover the greatness of God in the universe. And of the requirements of this state of honour and position of nobility that God made man responsible before the mind and senses he is blessed with. If a person is using those blessings and bounties not in obedience, against his duty and in non conformity with what God decreed in a neglected way to his worship service he is putting himself in utter disobedience and a defiant rebellion against the natural law of matter. Allah says in the Qur'an: "And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those [one] will be questioned."²⁰

¹⁷ - Qur'an, Sura Al-'Isra', 17:70.

¹⁸ - Qur'an, Sura, al.Baqarah, 2:30.

¹⁹ - Qur'an, Sura, An-Nahl, 16:78.

²⁰ - Qur'an, Sura Isra, 17:36.

Furthermore, Islam considers anyone who cripples his mind and binds it not to function and jamming the senses not to move is just like cattle, but worse he is more astray and with no way at all. Allah says: “And we have certainly created for Hell many of the jinn and mankind. They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear. Those are like livestock; rather, they are more astray. It is they who are the heedless.”²¹

Now since it is known from what has gone before, that man is the centre of all honour and as long as the human being is the only “Khalifa” deputy of God on earth and is the undisputed master, then, and based upon the rule that says with honour comes responsibility, appear the fact that man alone is in position to exploit and utilize the hidden treasures of the earth and he, man will never be able to extract any benefit, any profit from the depths of earth or the width of the sky and he will never be able to domesticate the seas or tame the winds and the blizzards for the service of humanity only if he embarks on the vessels of knowledge and science. For the purpose of good usage and of innate nature God almighty made it subservient and humbly malleable and resilient in his hands. Allah says in the holy Qur’an: “It is Allah who subjected to you the sea so that ships may sail upon it by His command and that you may seek of His bounty; and perhaps you will be grateful. And He has subjected to you whatever is in the heavens and whatever is on the earth - all from Him. Indeed in that are signs for a people who give thought”.²²

So as long as the whole universe is made subservient to man he must be using it for the benefit of civilization, humanity and the common good service, and the dignity of the human race. Hence it is known that the principle of honouring God to man is the key on the way to civilization, and a strong energy to elucidate the scientific facts throughout observation, contemplation and experiment.

1.5. Humanity on equal terms:

“O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah,

²¹ - Qur’an, Sura al.A’raaf, 7:179.

²² - Qur’an, Sura Ibraheem, 14:12-13.

through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer.”²³

During his last sermon upon closing the pilgrimage of the final farewell the Messenger of Allah Muhammad -peace be upon him- said: “All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over a black, nor a black has any superiority over a white- except by piety and good action.”²⁴

All these texts confirm, substantiate and prove that all nations or peoples that fell under the banner of Islam had contributed to the building of the human civilization, regardless of their races, regardless of their various ethnicities, regardless of their disparate psychological upbringing, regardless of their languages and colours, or multiple social and cultural backgrounds. History tells us that it is mainly the non Arab and in many instances it is even non Muslims who in fact occupied the most prominent posts and responsibilities within the Islamic state, within the Arab Islamic state they managed thanks to the tolerant spirit of Islam to climb up highest social and economic echelons and scales, and obtain the peak of political arrangements.

Not only their illustrious reputation was in politics but they were of the most famous men in the scientific excellence and superiority of civilization, like for example in Islamic jurisprudence Abu Hanifa, in linguistics and language studies Sibawayh, in physics and maths al.Bayruni and al.Khawarezmi, in medicine and medical research al-Razi , IbnSinaal. al.ZaHrawy and hundreds of others who carried out the work in the brigades jurisprudence, medicine, mathematics, philosophy, history, astronomy, geography, and other sciences, but also contributed in the building whatever the contribution of human civilization and still the human heritage record is bearing vividly the signs of greatness and the marks of magnitude high above the forehead in human history in a monumental fashion.

Omar bin al-Khattab may Allah be pleased with him met a district governor by name Nafi'i. He met him performing Hajj, while he was the governor of the region of

²³ - Qur'an, Sura An-Nisa', 4 :1.

²⁴ - The last sermon of the prophet.

Mekka, he said: who have you let in office when you are performing Hajj? And Nafi'i said: I left in office " Abdul Rahman bin Ibzy " he is a Qur'an memorizer, asking him about the same, he said: again he is a reader of the book of God, and very skilful in the world of jurisprudence, but he is from the Mawalee, knowing that the Mawalee were mainly from the non Arab ethnicity and within the social context they may be considered inferior status to the first Arab Muslims who migrated and were supporters of the message from day one, yet and the fact upon which Omar may Allah be pleased with him , said : The Prophet said, "Verily, Allah elevates some people with this Qur'an and abases others."

Another example we have about Ata' ibn Abi Rabah, a Mawla to the sons of Fehr, took the dangerous position of Fatwa in Mekka which was the spiritual capital of all the Islamic world, and the folks of that period were so used to a diction that went popular during the Umayyad caliphate throughout the pilgrimage season: "that none has the right to give fatwa as long as Atta is alive".

In addition, it is well known from books of history and biography that Atta Ibn Aby Rabah was from a remote region in Khorassan. He was a non Arab, a mawla and had a very ugly face yet Allah the almighty beautified his figure and put his love in the hearts of Muslims under the wonderful Islamic dominion.

Furthermore, here is " Tawuus bin Kissan " - a Persian – who never cared rebuking the caliphs giving them in many cases and on multiple occasions severe and harsh very insensitive reminders drawing for them guiding outlines in the field of governing and leading people, and they grope satisfaction, and their hearts were overflowing with prestige, veneration, reverence and paying homage to him. When he died carrying him on the top, and his funeral goes over the heads of Muslims Arabs lowered by the superiority account and the best credit that this man deserved due to his magnificent status that can never be limited to a certain race or a certain group.

The examples are too numerous to be counted, and much greater than to be explored, and no one can ignore the debt the Islamic civilization owes to the Seljuk era and it is not to deny the revival of Islamic civilization during the Timorese in Central Asia or the Mongol empire of Agra in India and what was called the Sind valley or Hindustan in general.

On the other hand, no impartial unbiased historian can ever refute or overlook the enormous role played by the Ottoman Turks in the remission of the Islamic peoples. Their enormous task was in giving life saving them from the yoke of bondage of the Spaniards and the Portuguese ushering them in the age of dignity and prosperity.

If we keep in mind that all these peoples were not Arabs, it is known and deduced all that believed in Islam as a global doctrine and a true way of worship and legislation, all of them without exception have contributed to the building of human civilization, and universal heritage and undoubtedly participated in the establishment of the Muslims glory through the ages. From here for surely it is known that the principle of the human equality in Islam is the big key of the keys of human civilization and powerful tool in the rebirth and prosperity throughout history.

1.6. Acquaintance and knowing the other:

The most exciting enticement for human kind to live with one another and to be together as brothers and sisters in humanity is found in the Holy Qur'an. In its most illustrious, most shining, most immaculate form calling to people to forget to disregard and overlook any trait of race, any trait of origin, any trait of color, any trait of language; but focus on your relationship with the almighty Allah, no matter what color you are, what language you speak, what food you eat or what spring of water you drink from. All humans are standing on a common ground and are invited to a universal word. Allah says in the Holy Qur'an "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted."²⁵

Again the Sunnah of our beloved Prophet Muhammad -peace be upon him- informs us about one of the most essential pillars supporting the social fabric not to be dissolved that is brotherhood. Anas bin Malik (May Allah be pleased with him) said: The Prophet peace be upon him said "Do not harbour grudge against one another, nor jealousy, nor enmity; and do not show your backs to one another; and become as fellow brothers and

²⁵ - Qur'an, Sura Al-Hujurat, 49:13.

slaves of Allah. It is not lawful for a Muslim to avoid speaking with his brother beyond three days."²⁶

This understanding and openness to charity, kindness and fair treatment for those who do not fight us because of our religion, did not run us out of our homes, our countries or take our belongings. All this is confirmed clearly in the Holy Qur'an. Muslims are taught and given the perceptive attention, the sensitive mind and interest in how to deal with foreign nations who do not stand in enmity to us; it says in the Qur'an: "Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly."²⁷

Any impartial student of the Islamic theology or any unprejudiced, unbiased reader of the holy Qur'an will find a multiple multiplicity of instances upon which Allah the almighty is ordering Muslims and inciting them to do good, to opt for that which is fair, reasonable and just. It is the path of all supporters of this indulgent acceptance and openness to maintain the covenants and conventions, even if the people dealing with are from the heathens and the pagans, yet Muslims are strictly ordered to maintain the covenant which they gave them and to honour the word they guaranteed them. Allah says in the Holy Qur'an: "Excepted are those with whom you made a treaty among the polytheists and then they have not been deficient toward you in anything or supported anyone against you; so complete for them their treaty until their term [has ended]. Indeed, Allah loves the righteous [who fear Him]."²⁸

What supports the notion of brotherhood and the feature of universality in this message as well is giving safe conduct to anyone who wishes getting it leasing, even if he is a non-Muslim, even if he is a heathen; a polytheist maybe he will find a way or another or a chance to hear from Muslims and to know about the truth, not to keep it hidden from him, and to constitute a fine and well open possibility for him to enter in the Muslim Safety thus becoming a member of the Islamic fold and saving himself from being lost on the day of judgement. Allah says in the Holy Qur'an: "And if any one of

²⁶ - Al- Bukhari and Muslim.

²⁷ - Sura, Al-Mumtahanah, 60:8.

²⁸ - Sura, At-Tawbah, 9:4.

the polytheists seeks your protection, then grant him protection so that he may hear the words of Allah. Then deliver him to his place of safety. That is because they are a people who do not know.”²⁹

Another very important aspect of the openness of the Islamic civilization on the other nations from other religions and other cultural backgrounds is the possibility to live with them in a patrimonial legal relationship; even to eat from what they slaughter of cattle and lawfully consume their food as long as it is prepared with the name of Allah mentioned on it, in a vivid sign and a brilliant notice drawing the minds to the fact that your Lord is but one and the same as being Jew, Christian or Muslim, since you want to serve this God, try and serve your fellowman first. Allah says in the holy Qur’an: “This day [all] good foods have been made lawful, and the food of those who were given the Scripture is lawful for you and your food is lawful for them. And [lawful in marriage are] chaste women from among the believers and chaste women from among those who were given the Scripture before you, when you have given them their due compensation, desiring chastity, not unlawful sexual intercourse or taking [secret] lovers. And whoever denies the faith - his work has become worthless, and he, in the Hereafter, will be among the losers.”³⁰

Based on these texts already mentioned, Muslims opened up to others, and knew each other, got acquainted to many peoples of religions different to their religion and of culture remotely distant to their culture and of a social background totally different to their social conservative one, and never mind how alien those people may be or how unfamiliar they may appear or how strange they may seem, but their goal was to chase knowledge, follow wisdom and lore, as a result of this openness, this honesty and candidness Muslims benefited from multiple civilizations, and drunk from different springs. Muslims took profit and advantage from the Greek civilization, civilization of the Romans, civilization of the Persians, civilization of India under all its different stages and dynasties. Besides other civilizations as well no matter how remote it might be like, or that of peoples who preceded them were contemporary to their era.

²⁹ - Qur’an, Sura, At-Tawbah, 9:6.

³⁰ - Qur’an, Sura, Al-Ma’idah, 5:5.

As a result to this Muslims managed brilliantly and came to cope with the difficult task of blending all these different elements in a single melting pot and formed an extensive experience in various industrial, commercial, agricultural, urban , scientific, and technical fields; all vehemently boiling together in the crucible of Islam, enhanced by its tolerant spirit and liberal lenient aspect. Thus, as an ultimate consequence to this sweeping torrent of multiple nations and tribes, living under the shadow of an overwhelming protective wing of Muslim Caliphs and kings. The Islamic nation and those communities living under its dominion, artfully managed to shape a civilization coloured with its brush and printed by its fingers, and sealed with its final seal.

knowing that Islam involves the principle of universal science, the principle of thinking, contemplating and meditating in the kingdom of God, the principle of human honour, dignity, the principle of human equality and involves the principle of openness honesty and sincerity and inspire the principle of acquaintance, If Islam involves all of these principles then it is more suitable, more proper, more appropriate and more adequate for Muslims who are conscious, sensitive and aware to the principles of their religion, and for those who are actively working on the fitting Islamic law, to carry out and lift up the torch of science and human knowledge to arise in the sky of human civilization as universal soldiers in the brigades and legions of the world civilization; to be truly professors and teachers as guidance to the nations, standing shining bright beacons sparkling with light in the seas of darkness.

The fact that our forefathers and the first generations of Islam got this understanding, took those principles, applied themselves to these techniques and conducted themselves according to those teachings. They were rightly grabbing and holding the reins of all genuinity, standing as great history leaders of thought and professors of the world, and the holders of the keys to knowledge and culture for long periods in history, but both the east and the west were sipping from that source to satisfy their unquenchable thirst and seeking guidance and looking for course and direction in the light of their universal civilization protected by the might of their glorious Islamic religion.

1.7. Conclusion:

Islam, as a complete way of life, and an inclusive mode of living, constitutes an absolute method and a holistic, comprehensive set of manners, behaviours, conduct and etiquette. Islam is a unique religion, a distinctive faith and an only one of its kind, it is a distinguished belief in the sense that it addresses itself to every sphere of human's life.

Regarding the Arabic tongue, which is the language of Islam, it is equally exceptional as far as the position it played in the establishment, the institution and the consolidation of Islamic civilization are considered and regarded.

The melting pot of the Islamic civilization was able to unite, mix and blend numerous groups of different people and multiple multiplicities of diverse nations and ethnicities that ordinarily could not have related, connected or associated with one another under any form of relation, any form of connection, any form of association Islam melted down all their differences all their disparities and all their enmities, and brought out of it a single nation, bearing for the world a beacon light of hope and inviting to its safety the lost vessels in the dark night of ignorance and barbarity.

2.1. Introduction:

In the Middle Ages at a time Europe was deeply asleep, shrouded to the bones in darkness and sinking in the depths of barbarism and savage animality, at a time of ignorance overhanging dominantly on the place, at a time of total heedlessness about philosophy, medicine, mathematics, chemistry, and astronomy, scholars of Islam were speaking, discussing and debating over scientific issues, such as the spherical shape of the Earth, its rotation, and the movements of the celestial bodies, gravity laws, and the motion of the stars and the planets. The European society at that time was still full of superstitions, false notions and legends; it was a perfect breeding ground for all sorts of illiteracy and darkness. The church at that time was condemning to death, burning at the stake, in public squares all who goes out of its teachings, or comes out with scientific views contrary, to the stories claimed by the clergy or written in the Bible.

The history of the Inquisition in Europe is full of accounts and tales of cruelty, brutality, viciousness and violence, in the heat of the hunt for men of intellect, philosophy, science, and reform hundreds of people perished and hundreds others were banished from the land and driven out of their homes and properties. It was not enough for the church that it sought after the men of thought and knowledge in their physical existence and their source of sustenance and provision, but it went further than that, confiscating their properties and belongings, burning their books and even their dead bones like what it did with Wycliffe burning his dead bones forty years after he passed away. The church spared neither time nor effort for the sake of preventing the masses from being aware of the scientific evolution and the struggle that was boiling up between people of science and people of the church, clergymen who took every endeavour to keep the people under control.

If that was the case in Europe, the persecution of the pioneers of thought, the founders of science, philosophy and reform, the dark ages it was. But in the East the story of the dark ages is quite different so, it is more suitable more appropriate to know about the scientific breakthrough and the brilliant philosophical life that was prevailing in the east and Muslim Spain, represented by the scholars of Islam, endowed thinkers and gifted intellectuals, people of scholastic, science and philosophy who were the cause

of the rise of modern Europe in particular, and formed the base for the European renaissance of the twentieth century in general.

2.2. The influence of Dogma and religion:

It is well known, that Islam covered and encompassed in its fold and its teachings all the true matters and all the right stuff that went before it, stories of the Prophets are all mentioned on the pages of the Holy book, the Qur'an and the prophet never shunned saying what is right in the previous books that is right, and never avoided calling what they brought of good teachings as good, that is because if the prophets are speaking the same language it indicates that they all came from the same school, it says in the Qur'an: "He has ordained for you of religion what He enjoined upon Noah and that which We have revealed to you, [O Muhammad], and what We enjoined upon Abraham and Moses and Jesus - to establish the religion and not be divided therein. Difficult for those who associate others with Allah is that to which you invite them. Allah chooses for Himself whom He wills and guides to Himself whoever turns back [to Him]."¹

It says also in another place "Indeed, We have revealed to you, [O Muhammad], as We revealed to Noah and the prophets after him. And we revealed to Abraham, Ishmael, Isaac, Jacob, the Descendants, Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the book [of Psalms]."²

So why should one be astonished to know a prophet has come after this glorious saga in a succession of prophets, it is no more strange thing that Heaven has talked to earth once more and Allah wanted to draw the attention of the pagans as well as the people of the book to this clear reality that the prophet Muhammad peace be upon him is in no way something odd, weird, unusual or bizarre since you know all a multitude of prophets had gone before him, Allah says in the Qur'an: "Say: "I am no bringer of *new-fangled doctrine among the messengers*, nor do I know what will be done with me or with you. *I follow but that which is revealed to me by inspiration*; I am but a Warner open and clear."³

¹ - Qur'an, Sura Shuura, 42:13.

² - Qur'an, Sura al.Nissa, 4:163.

³ - Qur'an, Sura Ahqaaf, 46:9

But the only parting point between Islam and what other peoples previously had, definitely forms the most vivid and the most obvious distinctive characteristic that characterizes and distinguishes Islam from all the other distorted and corrupt religions. Religions that were altered, finger-touched and retouched throughout history, with its distinctive and unique mark among all what preceded it of religions and thoughts and philosophies. Islam with his call to the purest, clearest form of monotheism stood as an exceptional exception and formed his own way between the two other Abrahamic religions, between all the other trinities and all the other Shivas and all the other Ramas, Islam came to establish the Oneness of God, that God is not like anyone and anyone can be like him, the first says what God is, the latter says what God is not. the Qur'an declares:" Say, "He is Allah, [who is] One, Allah, the Eternal Refuge. He neither begets nor is born, Nor is there to Him any equivalent."¹

With this clear image of God and with this conception about deity, Islam thoroughly destroyed and completely eradicated the notion along with the doctrine of mediation between the Creator and the creature, its motto is what Allah says in the Qur'an : "And when My servants ask you, [O Muhammad], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided."²

With its vibrant call and final decree, Islam brought a final ultimate blow to the authoritarian, totalitarian, oppressive, influential power of the church and the clergymen that enslaved the brains and thoughts of Europeans for centuries, transforming them into a herd of cattle moving, toiling, living and dying for the sake of the Kings falsely ruling over the masses by the so called "The Divine Right". Inflicting the hell of absolutism and puritanical judgements to whomsoever dares to say no, or gets the spirit to have a moment to think for himself, or to see for himself, or even to feel for himself. Islam came to put an end to this entire masquerade, Allah says in the Holy Qur'an: "They have taken their scholars and monks as lords besides Allah, and [also] the Messiah, the son

¹ - Qur'an, Sura Ikhlas, 112: 1-4

² - Qur'an, Sura al.Baqara, 2: 186

of Mary. And they were not commanded except to worship one God; there is no deity except Him. Exalted is He above whatever they associate with Him."¹

Imam Abu al.Hassanal.Nadwi says: Indeed, many of these kings, emperors and nations were nothing other than a weary and tiresome burden on the surface of the planet , and with their type of authoritarian ruling they were just a scourge on humanity and a torment to the small the mean and the weak nations, a source of corruption and disease in the body of the human society, a dangerous sickness circulating poison in the nerves and the veins, a sickness going beyond limits and borders and contaminating every healthy part that comes in contact with it so much so that it was more than a necessity that a surgery be applied to it, and that this sick part of the body was to be cut off and removed from the healthy body, it was a great manifestation of God’s Mercy, requiring the praise and gratitude not only from every member of the European family, but from all the inhabitants of the Earth.²

Like a child going through his different growth stages humanity came with the advent of the Islamic message to her final adult stage and needed doses of heavenly revelations proportioned with its stage of maturity no need any more to the ancient testament no need any more to the New testament either, for both books with the run of History and the flow of ages have become old textual books ought to be put in chests and revered as riches and treasures from a past departed bygone time and not as a reference of laws and legislation or a source of admonition and guidance, Islam for that reason duly presented itself as the last hope for humanity, the last testament.

God clearly declares that with the grandeur and the manifest sophistication of the Islamic laws and regulations any previous legislation, any previous religion and any previous dogma or creed have become outmoded, outdated and obsolete “And We have revealed to you, [O Muhammad], the Book in truth, confirming that which preceded it of the Scripture and as a criterion over it. So judge between them by what Allah has revealed and do not follow their inclinations away from what has come to you of the truth. To each of you We prescribed a law and a method. Had Allah willed, He would have made you one nation [united in religion], but [He intended] to test you in what He

¹ - Qur’an, Sura Tawba, 9: 31

² - Abu al.Hassan al Nadwi, What the world did lost with the recession of Muslims.

has given you; so race to [all that is] good. To Allah is your return all together and He will [then] inform you concerning that over which you used to differ.”¹

Muslim the great scholar of Hadeeth mentioned in his book under the title: *Obligation of believing* that the message of our Prophet Muhammad (peace be upon him) is for all people, and the abrogation of all other religions, it is narrated on the authority of Abu Huraira that the Messenger of Allah observed: “By Him in Whose hand is the life of Muhammad, he who amongst the community of Jews or Christians hears about me, but does not affirm his belief in that with which I have been sent and dies in this state (of disbelief), he shall be but one of the denizens of Hell-Fire.”²

Proceeding from all what have been told, from all what have been decided by the Islamic legislation from all the principles of monotheism, from its belief, from its new facts from its true dogma true creed, from that platform people started embracing Islam, driven to it by its simple plain vision of God, in contrast to what they have been brought up in their previous environments, many of them converted to the new religion voluntarily and out of free choice. Activities of iconoclasts and religious reform movements in Europe deeply influenced by the Islamic teachings started to appear since the seventh century until the era of the modern renaissance, Christians who deny the worship of images, and those who deny the mediation between the Creator and the creature, and those who deny that Christ is the Son of God, or that he is the third of three in a mysterious trinity, started questioning and doubting it influenced by the Islamic teachings and amazingly all appearing just after its advent.

The author of the call to Islam, Sir Thomas Arnold mentions the following quote:

“It appears that the moral code and the high characters and manners of Saladin , and his life, which revolved around chivalry and heroism, has created in the minds of Christians a special magical effect, so much that some of our Christian knights, had reached the strength of their attraction to him , that they abandoned their religion; Christianity, and abandoned their people and joined the Muslims, and so was the case when in the year 1185, a Christian knight of the Templar Englishman named Robert of St. Albans, left his folk and not only joined the camp of Saladin, but went further than that when he married one of Saladin’s grand-daughters, and in two years time, Saladin marched on Jerusalem and defeated the Christians

¹ - Qur’an, Sura Al.Mayeda, 5:48.

² - Sahih Muslim, The Book of Faith.

in the battle of “Hittin”, what will become one of the most resounding victories for Muslims and a real rout for Christians in the holy land, and the king of Jerusalem Guy, himself fell prisoner to the army of Saladin, and it happened that on the eve of the battle six of the king’s knights, left him and voluntarily joined the army of Saladin.”¹

It is not astonishing to know that many researchers confirm that Luther in his religious reform movement and his famous 90 protests against the men of the church was inspired by what he read of Arab philosophers and what he benefited of Muslim theologians and scholars and the deep persuasive position of their views in religion, faith and revelation knowing that European universities at his time was still relying on books that have been translated by Muslim philosophers from Greek, Hebrew and Persian into Latin and local European languages. We can undoubtedly affirm that the secular call for separation between religion and state, the slogans and movements announced in the wake of the French Revolution were nothing other than an echo and a result of the violent intellectual movement that dominated Europe for three centuries before, the movement that owe in reality its surge to the Islamic teachings that came to dignify the human being and liberating him from slavery and intellectual prohibition and imprisonment.²

“Under the influence of the new faith; Islam, Leo attempts the abolition of Image worship About A.D. 726 “The Emperor Leo III, surnamed Isauricus, a prince of great abilities, had the boldness to undertake, in the face of so many difficulties, to purify the church of its detestable idols. As the writings of the unsuccessful party were carefully suppressed or destroyed, history is silent as to the Emperor's motives: but we are disposed to believe that the new creed and the success of Mahomet greatly influenced Leo. Besides, there was a very general feeling among Christians in the East, that it was the increasing idolatry of the church that had brought down upon them the chastisement of God by the Mahometan invasion. The Christians were constantly hearing from both Jews and Mahometans the odious name of idolaters. The great controversy evidently arose out of these circumstances. ”³

By introducing this incident, Andrew miller a well known scholar is explicitly acknowledging that it twasIslam that sewed the seeds of the Christian reformation

¹ - Sir Thomas Arnold, The call to Islam.

² - Mustapha Siba’I, The Wonders of our Civilization, p, 37.

³ -Andrew, Miller, Short Papers on Church History, p, 254.

through its clear very simple notion of God and his categorical rejection of any idol worshiping or any simple veneration given to the icons or the images of the saints.

Thus had began the revolution in the sixteenth century against the tyranny, the despotism and the autocracy of the church and its people its clergymen, and then ended up in the eighteenth century To be transformed from a reformative movement into a revolt against the Christian religion and the Christian faith and beliefs as a whole system of oppression and dictatorship, A position to not liable to " Luther " , and " Galileo " , nor " Voltaire " and their likes of the bulk from the European reformers, scholars and writers, but accountable to Augustine, Gregorius, ambrose, and their likes from the Saints, monks and church fathers.¹

As a matter of fact and as a clear Islamic influence, Martin Luther (1483-1546) Addressing the Nobility of the German Nation, 1520 saying:

“It is not out of mere arrogance and perversity that I, an individual poor man, have taken upon me to address your lordships. The distress and misery that oppress all the Christian estates, more especially in Germany, have led not only myself, but everyone else, to cry aloud and to ask for help, and have now forced me too to cry out and to ask if God would give His Spirit to anyone to reach a hand to His wretched people [...] The greater the might of the foe, the greater is the misfortune, if we do not act in the fear of God and with humility. If popes and Romanists have hitherto, with the devil's help, thrown kings into confusion, they may still do so, if we attempt things with our own strength and skill, without God's help.”²

After verifiable historical texts and accounts we can affirm with certainty that Voltaire, Luther, Galileo and the reformers’ position, John Hus, in Bohemia, Wycliffe in England, Calvin and Zwingli in Switzerland, and other advocates of a pure Christian church, the puritans for instance, and the militant movement against the clergy and the separation between religion and state movement announced in the French Revolution was the result of violent intellectual movements that prevailed in Europe three centuries and more, all that heated society owed much, if not all its credit to the Islamic civilization and the intellectual progress that was prevailing in Islam, it was all triggered and pushed

¹ - Mustafa Siba’i, State and Religion in Islam, P,28.

² - Martin Luther, Address to the Christian nobility of the German nation respecting the reformation of the Christian estate, tr. by C. A. Buchheim.

to outbreak, due to the extension of Islamic sciences and jurisdiction through Andalusia, Sicily and the Crusades.

2.3. The influence of philosophy and scholasticism:

The Arabic-Latin translation movements in the Middle Ages, which paralleled that from Greek into Latin, led to the transformation of almost all philosophical disciplines in the Medieval Latin world. The impact of Arabic philosophers such as al-Fārābī, Avicenna and Averroes on Western philosophy was particularly strong in natural philosophy, psychology and metaphysics, but also extended to logic and ethics.

We have in Philosophy famous shiny names, prolific production abundant manuscripts and printed books, just to mention Averroes, and his deep sway on the most famous Christian scholars, Thomas Aquinas for instance was deeply influenced by the writings of Averroes who had also influenced one of the most prominent scholars of Judaism; Moshe Bin Maymoun, known in history as Maimonides. The influence of Averroes, was so wide and so intense that the Christian church in the ecumenical council of Paris 1269 issued decrees of excommunication against any Christian who dares adopting the views of Averroes concerning the soul and the body, and It is not something strange that the views of Ibn.Tufayl had got an influential grip on the minds of European philosophers till the late thirteenth century that his book, “Hay IbnYaqthan, (Translated the Living son of Awake) was translated into Latin, then into Deutsch language the year 1671.¹

Arabic Philosophy was known in the Latin West through translations, and, to a small degree, through personal contacts between Christians and Muslims, as in the case of Frederick II Hohenstaufen, who was directly acquainted with a number of Muslim scholars. A number of Christian scholars, such as Ramón Martí and Ramón Llull, knew Arabic themselves and drew on Arabic sources when composing Latin works. Translations, however, were far more influential.

“The first Arabic-Latin translations to transport philosophical material into Latin Europe were the translations of texts on medicine and natural philosophy produced towards the end

¹ - Abdurrahman al.Hijji, Islamic civilization in Andalusia.

of the eleventh century in Italy, most of them by the translator Constantine the African, who, in contrast to later translators, tried to disguise the Arabic origin of his texts.”¹

Another important declaration is found, “In Spain, in the first half of the twelfth century, several important astrological texts were translated, such as Albumasar's *Great Introduction to Astrology*, which incorporated much material of the Aristotelian tradition.”²

IbnRoschd, or Averroes, as he was called by the Latins, was educated in his native city, where his father and grandfather had held the office of *cadi* (judge in civil affairs) and had played an important part in the political history of Andalusia. He devoted himself to jurisprudence, medicine, and mathematics, as well as to philosophy and theology. Under the Califs Abu Yacub Yusuf and his son, Yacub Al Mansur, he enjoyed extraordinary favour at court and was entrusted with several important civil offices at Morocco, Seville, and Cordova. Later on he fell into disfavour and was banished with other representatives of learning. Shortly before his death, the edict against philosophers was recalled. Many of his works in logic and metaphysics had, however, been consigned to the flames, so that he left no school, and the end of the dominion of the Moors in Spain, which occurred shortly afterwards, turned the current of Averroism completely into Hebrew and Latin channels, through which it influenced the thought of Christian Europe down to the dawn of the renaissance and ushering into the modern era.³

The work of Thomas Aquinas may be distinguished from that of many of his contemporaries by his attention to the writings of Moses Maimonides (1135–1204), a Jew, and IbnSina [Avicenna] (980–1037), a Muslim. His contemporaries, especially in Paris, were responsive to the work of another Muslim, IbnRushd [Averroës] (1126–1198), for his rendition of the philosophical achievements of Aristotle, but Aquinas' relation to Averroës and to those who took their lead from him was far more ambivalent. Aquinas respected “Rabbi Moses” and Avicenna as fellow travellers in an arduous intellectual attempt to reconcile the horizons of philosophers of ancient Greece, notably

¹ - Burnett 2006, 22–24.

² - Lemay 1962.

³ - <http://www.newadvent.org/cathen/02150c.htm>.

Aristotle, with those reflecting a revelation originating in ancient Israel, articulated initially in the divinely inspired writings of Moses. So while Aquinas would consult “the commentator” [Averroës] on matters of interpretation of the texts of Aristotle, that very aphorism suggests the limits of his reliance on the philosophical writings of Averroës, the qadi from Cordova. With Maimonides and Avicenna his relationship was more akin to that among interlocutors, and especially so with “Rabbi Moses”, whose extended dialectical conversations with his student Joseph in his *Guide of the Perplexed* closely matched Aquinas’ own project: that of using philosophical inquiry to articulate one’s received faith, and in the process extending the horizons of that inquiry to include topics unsuspected by those bereft of divine revelation.¹

“Averroes’ greatest influence was as a commentator. His doctrines had a varying fortune in Christian schools. At first they secured a certain amount of adherence, then, gradually, their incompatibility with Christian teaching became apparent, and finally, owing to the revolt of the Renaissance from everything Scholastic, they secured once more a temporary hearing. His commentaries, however, had immediate and lasting success. **St. Thomas Aquinas used the “Grand Commentary” of Averroes as his model**, being, apparently, the first Scholastic to adopt that style of exposition.²

To the historian of Western philosophy, Averroes is best known for his commentaries on Aristotle. In their Latin versions, these commentaries significantly influenced the development of Aristotelianism both in medieval Europe in general and renaissance Italy in particular. His commentaries included criticism of earlier commentators on Aristotle, both Muslim and non-Muslim.

Along with the writings of Ibn Baja al-Andalusi, and the brilliant IbnTufayl who wrote one of the most magnificent books in religion and philosophy, his work entitled “Hay ibnYaqthan” have got a tight grasp on the thoughts of European scholars and critics, for centuries to come and formed one of the basis of philosophy and logic, very long ignored by the European nations if it was not the efforts of the Arabs who translated that philosophy and science from its original languages and brought it forth to the

¹ - David B. Burrell, C.S.C, Thomas Aquinas and Islam.

² - The Catholic Encyclopedia.

European reader via Andalusia, Cecily, and flourishing cities of the Maghreb, Fes, Marrakech, Tlemcen, Bejaia, and al.Qayrawaan.

2.4. The influence in Medicine and biology:

Islam considered, the human body as a source of appreciation, as it is created by Almighty Allah (God), how it functions, how to keep it clean and safe, how to prevent diseases from attacking it or cure those diseases, have been important issues for Muslims. IbnSina (d. 1037), better known to the West as Avicenna, was perhaps the greatest physician until the modern era. His famous book, *Al-Qanun fi al-Tibb*, remained a standard textbook even in Europe, for over 700 years. IbnSina's work is still studied and built upon in the West. Prophet Muhammad himself urged people to "take medicines for your diseases", as people at that time were reluctant to do so. He also said: Narrated Usamah ibn Sharik:

“I came to the Prophet (ﷺ) and his Companions were sitting as if they had birds on their heads. I saluted and sat down. The desert Arabs then came from here and there. They asked: Messenger of Allah, should we make use of medical treatment? He replied: Make use of medical treatment, for Allah has not made a disease without appointing a remedy for it, with the exception of one disease, namely old age.”¹

This was strong motivation to encourage Muslim scientists to explore, develop, and apply empirical laws and experimental methods. Much attention was given to medicine and public health care. The first hospital was built in Baghdad in 706 AC. The Muslims also used camel caravans as mobile hospitals, which moved from place to place. Since the religion did not forbid it, Muslim scholars used animal cadavers to study anatomy and physiology and to help their students understand how the body functions. This empirical study enabled surgery to develop very quickly.

Al-Razi, known in the West as Rhazes, the famous physician and scientist, (d. 932) was one of the greatest physicians in the world in the Middle Ages. He stressed empirical observation and clinical medicine and was unrivalled as a diagnostician. He also wrote a treatise on hygiene in hospitals. KahafAbul-Qasim Al-Sahabi was a very

¹ - Sunan Abi Dawud, Medicine (Kitab Al-Tibb), 3855.

famous surgeon in the eleventh century, known in Europe for his work, *Concessio* (*Kitab al-Tasrif*).¹

Other significant contributions were made in pharmacology, such as IbnSina's *Kitab al-Shifa'* (Book of Healing), and in public health. Every major city in the Islamic world had a number of excellent hospitals, some of them teaching hospitals, and many of them were specialized for particular diseases, including mental and emotional. The Ottomans were particularly noted for their building of hospitals and for the high level of hygiene practiced in them.²

As it was in the field of philosophy the same has to be said when talking about the field of biology and medicines, " Avicenna " who shot the target to fame in the Middle Ages in the East and the West in philosophy and medication he did not content himself with medical matters but went beyond the physical body of man and performed his research in the philosophy of the mind to be considered the real human guide to good, and among his most famous books, he wrote " *al.Shifa* " , a major philosophical Encyclopaedia that contained major questions and key issues in Philosophy , sections of logic, physics and Theology, his works have been translated into Latin, and from there to the other European languages.³

2.5.Muslim Contribution to Astronomy:

The Quran contains many references to astronomy: "And it is He who created the night and the day and the sun and the moon; all (heavenly bodies) in an orbit are swimming"⁴ . "Do they not look at the sky above them, how We have built it and adorned it, and there are no rifts in it." ⁵ "God is the One Who made the sun a shining glory and the moon a light and for her ordained mansions, so that you might know the number of years and the reckoning (of the time). God created this in truth. He explains the signs in detail for people who know."⁶

¹ - <http://www.islamtomorrow.com/science2.asp>.

² - Ibid.

³ - Anwar al.Refa'I, *The Arab Man and Civilization*, P 449.

⁴ - Quran, Sura Anbiyaa, 21:23.

⁵ - Quran, Sura Qaaff, 55:6.

⁶ - Qur'an, SuraYunus, 10:5.

These references, and to learn the ban was inspired by early Muslim scholars to study the sky. Ptolemy's Almagest the title as we know it today is actually Arabic, translation, research and criticism. Integrate their work in advance of the Indians, Persians and Greeks into a new synthesis. Many new stars were discovered, as we see in their Arabic names - Algol, Deneb, Betelgeuse, Rigel, Aldebaran. Astronomical tables were compiled, among them the Toledan tables, which were used by Copernicus, Tycho Brahe and Kepler. ¹

Also compiled were almanacs - another Arabic term. Other terms from Arabic are zenith, nadir, Aledo, azimuth. Muslim astronomers were the first to establish observatories, like the one built at Mugharah by Hulagu, the son of Genghis Khan, in Persia, and they invented instruments such as the quadrant and astrolabe, which led to advances not only in astronomy but in oceanic navigation, contributing to the European age of exploration.

Muslims began a new day dawned checked before sunrise, so that they can perform the dawn prayers. In the end of the day, a Muslim also checks the time dusk to evening prayers. At dawn and in the evening, between Muslims follow the movement of the sun at noon, Asar, Maghrib and implement them at the appropriate time determined time. Muslims also fast, when he saw the new moon of Ramadan, he broke the end of the first lunar month. If he prays anywhere, he is obliged to know the direction of the Ka`bah. This means that he should know his location, and be aware of the four directions: North, South, East and West. When a Muslim to read "Al-Quran", he found that his sentence ordered him to think outside of space and the creation of the heavens and the earth, as Allah says: And that He (Allah) is the Lord of Sirius (the star which the pagan Arabs used to worship)²

First Muslim caliph to pay attention to astronomy was the Abbasid caliph, Abu Ja`far Al-Mansoor, who encouraged translators and gave them large amounts of money. The succeeding caliphs continued in the way of Abu Ja`far in the dissemination of knowledge, encouragement of the study of astronomy and mathematics, and in the translation of the works of Euclid, Archimedes, and Ptolemy as well as other Greek

¹ - G. J. Toomer, A Survey of the Toledan Tables. Chicago: The University of Chicago Press, 1968.

² - Quran, Sura Najm, 53: 49.

scientists. During his era, he paid very generously for translators, and thus some astronomical books were translated into Arabic. Many Muslim scientists excelled in astronomy. Included were people such as Muhammad Al-Battaani who corrected some of Ptolemy's mistakes and reached new unprecedented results. ¹Also Muhammad Al-Farghaani, who lived in the fourth century A.H. (After Hijrah), made innovative researches on determining the accurate length of the year, the various lengths of day and night, and the movements of planets and stars. Another scientist was IbnYoonus Al-Misri who lived during the reign of the Fatimid ruler Al-Haakim Bi-Amrillaah. He conducted some researches on the solar and lunar eclipses, determining the solar equinox, and longitudes. IbnYoonus' contemporary astronomer, Abu Al-Wafaa' Al-Boozjaani, who was famous for plotting tables for several new trigonometric functions.

The first person to build observatories in Islamic history was the `Abbasid caliph AlMa`moon who loved knowledge and highly appreciated scientists and scientific research. He ordered that two observatories on Mount Qaasioon in Damascus and Ash-Shammaasiyyah in Baghdad be built. In their astronomical researches, the Muslims made use of observatories. During his caliphate and after his death, several observatories were built in different areas throughout the Muslim world.² Sons of MoosaaIbnShaakir built an observatory in Baghdad where they calculated latitude. The Fatimids in Egypt also built an observatory on Mount Al-Muqattam and it was known as the Hakimite Observatory. Yet the largest and most famous one was Maraaghah Observatory in Persia and it was built by Naseerud-Deen At-Toosi. It was famous for its accurate instruments and the excellence of its scientists. The observations made by these observatories were extremely accurate and the European scientists, during and after the Renaissance, relied on them in their astronomical researches. In addition to these observatories, there were many others such as Ibn Ash-Shaatir's Observatory in Syria, Ad-Daynoori's Observatory in Esfahan, AlighBeik's Observatory in Samarkand as well as other observatories in Andalusia and Morocco. In these observatories, Muslim scientists used extremely accurate and well-designed instruments and devices in order

¹ - Hartner Willy, Al-Battānī, Dictionary of Scientific Biography, New York: Charles Scribner's Sons. 1970–80.

² - Salah Zaimeche. A Cursory Review of Muslim Observatories. Retrieved July 22, 2013 from <http://www.fatwa.org.za/documents/science/Muslim%20Observatories.pdf>

to detect astronomical phenomena. Many of these instruments and devices were invented by Muslim scientists and were not known previously. They also used the devices developed by previous civilizations.¹

After the Muslims translated books on astronomy from the previous civilizations, they corrected, edited, and added to them. As far as this science is concerned, the Muslims were not only involved in theories, but they also made practical endeavors as represented in their observations. Contemporary astronomers unanimously agree that the results found by Muslim astronomers were of great importance.² Among such results are:

- a. The Muslims were the first to prove by experiment, observation, and calculation the fact that the earth is oval shaped.
- b. Some Muslim scientists such as Al-Farghaani and IbnRustah calculated the distance of the sun, the moon, Venus, Mars, Mercury, Saturn, and Jupiter from the center of the earth. Al-Battaani estimated that the distance of the sun, in its farthest ephemeris, equals 1,146 times the radius of the earth. When it is in its nearest position, it equals 1,070 times the radius of the earth. If it is in a middle position, it equals 1,108 times the radius of the earth. These numbers are surprisingly very close to the numbers estimated by contemporary scientists.
- c. Muslim astronomers used this camera in their observatories as clear pictures of stars and planets appeared on the glass plate. This helped to determine their dimensions and discover new stars that still have Arabic nomenclatures until now.
- d. Muslim scientists drew colored maps of the sky. `Abdur-Rahmaan As-Soofi wrote a book entitled "Pictures of the Fixed Planets". The book covers the fixed stars and it contained colored maps. The book contains the positions of one thousand stars, all of which were observed by him personally. He also provided a precise description of these stars and accurately re-determined their dimensions in a way that is very close to modern estimations.

¹ - Ibid.

² - The Muslims' Contributions to Astronomy. Retrieved July 25, 2013 from <http://www.islamweb.net/kidsen/Kids%20Corner%201,2/subjects/eshamat1.html>.

- e. Muslim scientists developed solar calendars that far excelled the previous ones as far as their precision is concerned. They calculated the days of the solar year as 365 days, six hours, nine minutes, and ten seconds. There are only two minutes and 22 seconds difference between this estimation and modern calculations.
- f. In addition to inventing the first airplane, the Andalusian scientist, `Abbaas IbnFirmaas, was also the first person to invent the planetarium. In his house, he built a large dome in which the stars could be seen, as well as celestial bodies, meteors, thunder, and lightening. Princes, scientists, and high ranking people used to visit him and admire his invention. ¹

The Islamic astronomy comprises the astronomical developments made in the Islamic world, particularly during the Islamic Golden Age (8th–15th centuries), and mostly written in the Arabic language. These developments mostly took place in the Middle East, Central Asia, Al-Andalus, and North Africa, and later in the Far East and India. It is closely with other Islamic scientific movement of foreign material that creates a distinctive Islam fusion of science assimilation of different elements. This includes, in particular Greece, Sassanid empire, India, has been translated and constructed. By contrast, Islamic astronomy later have a significant impact on Indian astronomy, Byzantine and the European (12th century Latin translation) and Chinese astronomers and Malian astronomy. A large number of Aldebaran Altair and astronomical aspects, such as alhidade, azimuth and almucantar like stars in the sky, still called their Arabic names. Literature Islamic astronomy remains today a large corpus of approximately 10,000 manuscripts scattered throughout the world, many of whom have never read or catalogue number. Even so, a fairly accurate understanding of Islamic astronomy activities can be rebuilt. ²

2.6. History and sociology:

The same of what has been said about the experimental sciences within the Islamic dominion, such as medicine and astronomy, the same, can without doubt be repeated

¹ - The Muslims' Contributions to Astronomy. Retrieved July 25, 2013 from: <http://www.islamweb.net/kidsen/Kids%20Corner%201,2/subjects/eshamat1.html>.

² - Dr. Sopiah Abdullah, School Of Education And Social Development. Malaysia: Universiti Malaysia, Sabah Kota Kinabalu.

and said again about humanistic sciences. It was taken for granted among sociologists and history scholars, that Muslims have made history a note freestanding, and have given it his special rank among arts as an independent discipline with its specific settings, and explicit regulations, conditions and origins.

Without the need to any discussion Ibn Khaldun is conventionally considered one of the leading figures in the science of history and one of the very first innovators, and his famous “al.Muqaddimah” has been translated into different languages several times in different editions

It is very obvious that the French philosophers, in their works were very influenced by the views of Ibn.Khaldun and he even derived from his book “al.Muqaddimah” and upon it he built many of their views and theories. “Hayy Ibn Yaqthan”, was not only a leading figure in historical sciences, not only in writing, but also the analytical critical gift established in his own method, he has his own way in presenting and exposing, It was the first to introduce the method of mentioning the date of the incident, corresponding to the Gregorian calendar, and even identifying the hour of the event, a practice which was almost absent and ignored by historians at that time. He was very careful very cautious in his criticism, speaking about the people saying what they are and what they have, exposing their bad face, but for the sake of honesty and truthfulness never ignoring to mention the good side of it, citing incidents indicating its assets, no matter near or far.

The discipline of history is loaded with human experiences and changing from far times. As such it is often argued that mastery of Islamic history is difficult because it takes much knowledge and talents, including learning of Islamic law, logic, hadeeth and biography of Prophet Muhammad, in addition to common sense, open mind and knowledge of other religious histories. Mastery of Islamic history also requires dedication, discipline, objective methodology and ethical conditions. In this study we examine the least minimum knowledge a historian should have and the methodological criteria that should direct historians in their research and historical interpretations. There exists much debate among Muslim historians in regards to the intellectual pre-requisites of historians. In this inquiry however, we examine the make-up of intellectual identity of historian and whether is there any special set of credentials required in the process of

Islamic historical writing. We also examine the views of prominent historians including those of Ibn khaldun, as well as the criticism of early historians about the methodology of Islamic historical writing so as to deduce the criteria and credentials required set for Muslim historians.

As a sociologist his ideas have reflected their importance on the history of universal thought as much as within the Islamic realm. His thoughts are all self-created. The savants' before him have affected him but he is not a continuation of them. He created genuine and innovative ideas. It is due to these facts that although he lived during the 14th century his thoughts still manage to shed light among events of current times. His ideas have not lost their relevance as time has passed. Recognized as the founder of sociological sciences, Ibn Khaldun has been accepted and commented upon by historians, jurist, theologians, politicians, economists, teachers, educators and environmentalists alike (Fahri, 2001).

In his theory, Ibn Khaldun talked about human needs. He recognized that human needs are derived from the nature of man. Man needs to eat and drink. He also has to have clothes and find a place to live in. So there are some natural needs due to the very nature of man. These needs may also be termed as elementary and basic needs. The desire to fulfil these needs results in a further use of his knowledge and intellect. Therefore secondary needs arise. Tools are used as weapon as the intellect get the needed things. A step after this is the process of civilization. At this stage a man would loose for luxuries. For this he would have to be more intelligent. As a result civilization advances. It must also be kept in mind that Khaldun never meant that civilization is solely based on material needs. So the development of needs results in the advancement of civilization (In the current management theory, Maslow Theory of Hierarchical Needs emphasize on similar concept).¹

He further talked about the nature of production and the necessity of cooperation amongst the members of the society to fulfil the production needs. There are various production processes that are like rings which are overlapping and compounding.

¹ - Ibn Khaldun and Jane Addams, The Real Father of Sociology and the Mother of Social Works. By Faridah Hj Hassan pdf format, p7.

Production is characterized by interdependence and interaction in the production process. It is not possible for an individual alone to fulfil his needs through production process. The tension between religious orthodox and philosophical inquiry continues today to animate Islamic thinking, just as it has for generations. In the middle of the fourteenth century, Ibn Khaldun rejected all previous attempts to reconcile the natural order of worldly events and the divine character of the cosmos.¹

The Muqadimmah is an exposition of the patterns of human relationships in connection with environment. Ibn Khaldun attempted to understand the causes of changes around him. In the Maghreb, various rulers rose and fell, while to the East, Baghdad had fallen to the Mongols in 1258. He undoubtedly heard of the European cultural revival (the Renaissance) underway in Italy. Although he had faith that one day Constantinople would be an Islamic city, his own experiences convinced him of the need to ground scientifically his analysis of human beings in order to transcend the particular histories of any one group. By 1377, his failures in active political life had produced disgust with courtly intrigue and petty rivalries. Thus, his Prolegomena is an attempt to produce a history at a universal level, one that would not be situated in the personal needs of any ruler or the narrative history of any particular group.

2.7. Geography:

Muslim scholars paid great attention to geography. In fact, the Muslims' great concern for geography originated with their religion. The Qur'an encourages people to travel throughout the earth to see God's signs and patterns everywhere. Islam also requires each Muslim to have at least enough knowledge of geography to know the direction of the Qiblah (the position of the Ka'bah in Makkah) in order to pray five times a day.

Muslims were also used to taking long journeys to conduct trade as well as to make the Hajj and spread their religion. The far-flung Islamic empire enabled scholar-explorers to compile large amounts of geographical and climatic information from the Atlantic to the Pacific. Among the most famous names in the field of geography, even

¹ - Ibn Khaldun and Jane Addams, The Real Father of Sociology and the Mother of Social Works By Faridah Hj Hassan, pdf format p7.

in the West, are Ibn Khaldun and Ibn Batuta, renowned for their written accounts of their extensive explorations.

In 1166, Al-Idrisi, the well-known Muslim scholar who served the Sicilian court, produced very accurate maps, including a world map with all the continents and their mountains, rivers and famous cities. Al-Muqdishī was the first geographer to produce accurate maps in colour.

Spain was ruled by Muslims under the banner of Islam for over 700 years. By the 15th century of the Gregorian calendar the rulership of Islam had been seated in Spain and Muslims had established centers of learning which commanded respect all over the known world at that time. There were no "Dark Ages" such the rest of Europe experienced for the Muslims in Spain and those who lived there with them. In January of 1492 Muslim Spain capitulated to Catholic Rome under King Ferdinand and Queen Isabella. By July of the same year, Muslims were instrumental in helping navigate Christopher Columbus to the Caribbean South of Florida. It was, moreover, with the help of Muslim navigators and their inventions that Magellan was able to traverse the Cape of Good Hope, and Da Gamma and Columbus had Muslim navigators on board their ships.

Concerning geography, in the same scope the western historians unanimously agree that the reach of Muslims in this field is very well known. Early Muslims who explored many places and sailed many seas in the gulf of the Bengal, the downstream region of the Hindus, the dangerous Malaga strait, the Malay region and the seas of China, opened up the ways for the humanity in many parts of the remote and dangerous areas of the earth and were even guides and steers to the European explorers who turned to be afterwards useful tools in the hands of the avid politicians during frenzy of the hot fever to colonize the rich expanses of the world at that time, just to mention here the role Ibn.Majed played guiding Vasco De Gamma through the rough seas of the Cape of Good Hope in the Atlantic, joining the Pacific upward to the Indian ocean and leading him to Calcutta in one of the most audacious adventures the seas have ever seen.

“And during his stay there da Gama recruited a knowledgeable and efficient pilot, possibly the great Arab navigator Ahmed Ibn Majid, to show the explorers the route to India.”¹

Many reports written by Muslim travellers before Marco Polo, like the great and long journey undertaken by Ibn.Fadlan as an ambassador to the Abassid Caliph to the land of the Eastern Bulgarians, in today’s Russia in 922 AD, then the account of Ibn.Jubeyr from Grenada to Mekka in the year 1183. Muslim geographers wrote books, accounts, narratives and reports about what they have done and what they have encountered and most precisely about what they have seen, reports, information and news considered so far the first sources, and perhaps the only and final written for those countries not needing any correction or any further adjustment.

2.7.1.The Tabula Rogeriana:

We cannot fairly talk about arab geographers without talking about al.Shareef al.Idrissi (1099–1165 or 1166), he was a Muslim geographer, cartographer, Egyptologist and traveller who lived in Sicily, at the court of King Roger II. Muhammed al-Idrisi was born in Ceuta, then belonging to the Moroccan Almoravids, and died in Sicily. Al Idrisi was a descendant of the Idrisids, who in turn were descendants of Hasan bin Ali, the son of Ali and the grandson of the Islamic prophet Muhammad.²

The Tabula Rogeriana was drawn by Al-Idrisi in 1154 for the Norman King Roger II of Sicily, after a stay of eighteen years at his court, where he worked on the commentaries and illustrations of the map. The map, with legends written in Arabic, while showing the Eurasian continent in its entirety, only shows the northern part of the African continent and lacks details of the Horn of Africa and Southeast Asia.

For Roger it was inscribed on a massive disc of solid silver, two metres in diameter. On the geographical work of al-Idrisi, S.P. Scott wrote in 1904:

“The compilation of Edrisi marks an era in the history of science. Not only is its historical information most interesting and valuable, but its descriptions of many parts of the earth

¹ - http://www.bbc.co.uk/history/british/tudors/vasco_da_gama_01.shtml.

² - <http://www.britannica.com/EBchecked/topic/282089/ash-Sharif-al-Idrisi>.

are still authoritative. For three centuries geographers copied his maps without alteration. The relative position of the lakes which form the Nile, as delineated in his work, does not differ greatly from that established by Baker and Stanley more than seven hundred years afterwards, and their number is the same. The mechanical genius of the author was not inferior to his erudition. The celestial and terrestrial planisphere of silver which he constructed for his royal patron was nearly six feet in diameter, and weighed four hundred and fifty pounds; upon the one side the zodiac and the constellations, upon the other divided for convenience into segments-the bodies of land and water, with the respective situations of the various countries, were engraved.”¹

As well as the maps, al-Idrisi produced a compendium of geographical information with the title *Kitab nuzhat al-mushtaq fi'khtiraq al-'afaq*. The title has been translated as *The book of pleasant journeys into faraway lands*, or *The pleasure of him who longs to cross the horizons*, It has been preserved in nine manuscripts, seven of which contain maps.²

2.8. Conclusion:

Europe absorbed knowledge from Islamic civilization, which was then at its cultural peak. Of particular importance was the rediscovery of the ancient classic texts, most notably the work of the Greek natural philosopher Aristotle, through retranslations from Arabic. Also of note is the reception of advances in astronomy and mathematics made in the Islamic world during the 10th century, such as the development of the astrolabe. The Islamic world made important advances in science, such as in algebra, chemistry, geology, spherical trigonometry, etc. which were later also transmitted to the West. Western alchemy was directly dependent upon Arabic sources. The Latin alchemical works of "Geber" were standard texts for European alchemists.

The translation of Al-Khwarizmi's work greatly influenced mathematics in Europe. As Professor Victor J. Katz noted that Most early algebra works in Europe in fact recognized that the first algebra works in that continent were translations of the work of al-Khwārizmī and other Islamic authors. There was also some awareness that much of plane and spherical trigonometry could be attributed to Islamic authors.

¹ - Scott, S.P. (1904), History of the Moorish Empire in Europe, Philadelphia: Lippincott, pp. 461–462, (Vol. 3).

² - Ducène, Jean-Charles (2011). Les coordonnées géographiques de la carte manuscrite d'al-Idrisi. *Der Islam*, 86: 271–285.

3.1. Introduction:

In the beginning the Muslims were both open and cautious. They borrowed integrated elements of other cultures into their own. The new religion of Islam, which we will get into, adopted elements of Christian, Jewish, and pagan religious beliefs and practices as long as they did not contradict with its basic beliefs and global dogma. The Muslims tolerated religious minorities within territories they had conquered so long as these minorities recognized Islamic political rule, paid taxes, and did not proselytize among Muslims. Still, the Muslims were careful to protect the purity of their religion, language, and law from any foreign influence. With the passage of time, and with increased conflict with both eastern and western Christians, this protective instinct grew stronger. In the end, Islamic culture did not penetrate the west in the same way that Germanic culture did, but would remain strange as well as threatening to the West, threatening not because aggressive but because the west preferred to get sheltered in its shell during all the early and late middle ages. But this is not going to last forever; it is going to change from the day Muslims set foot on the European soil, the very presence of Muslims on Western dominions (Spain, Sicily) was creating a complex situation. On the one hand, Islamic civilization on Western land was allowing a different way of living and thinking much superior to that one existing in the rest of Europe.

On the other hand, it was giving bad feelings to the Christians towards those Muslims inhabiting Latin neighboring countries, then came the crusades to create more heat to the hostility between those two great religions Islam and Christianity, nevertheless the friction was finally greased in times of mutual peace and truce throughout the crusaders themselves who started taking with them back to Europe narratives and accounts totally different of what was previously circulated about the nature and true character of the Muslims who were thought to be “savage Saracens” devoid of any sense of humanity and civilization.

3.2. The role of the Islam in preserving the earlier civilizations:

Undoubtedly it is due to the Arab-Islamic culture and thanks to Muslims scholars that the Greek culture was safeguarded from being lost and disappeared forever, Arab intellectuals and scientists, got into hands what many people missed in Greek literature

written in Greek origin authentic and verified versions then translated and reserved in Arabic. The West has long relied on the Arab translations even after the decline of the Moorish kingdoms in Spain, for more than two generations after the fall of Granada or maybe more until the dawn of modern times.

The Arab-Islamic culture fascinated many of the great scholars and philosophers of the Western world, the translation from Arabic sources and Arabic books and manuscripts did not stop beginning from the early years of the Renaissance, even during the post- Renaissance era, although direct contact with the Greek world and the Greek civilization it was until the middle of the thirteenth century AD, when the Greek books began to be translated directly head into Latin without the use of Arabic mediations.

Islam nurtured and preserved the quest for learning. In the words of the tradition, 'the ink of the scholar is more sacred than the blood of the martyr'. Cordoba in the 10th century was by far the most civilised city of Europe. We know of lending libraries in Spain at the time King Alfred was making terrible blunders with the culinary arts in this country. It is said that the 400,000 volumes in its ruler's library amounted to more books than all the libraries of the rest of Europe put together. That was made possible because the Muslim world acquired from China the skill of making paper more than 400 years before the rest of non-Muslim Europe. Many of the traits on which modern Europe prides itself came to it from Muslim Spain. Diplomacy, free trade, open borders, the techniques of academic research, of anthropology, etiquette, fashion, various types of medicine, hospitals, all came from this great city of cities.

The translation movement and the passage of the Arab-Islamic culture that emerged from the middle ages of Europe's dark epoch to the modern, enlightened, was not limited to " transfer " the ancient knowledge of Greek, Indians, the Babylonians and Egyptians, who wrote from Arabic into Latin, but Christian Europe also quoted and adopted purely Arabic knowledge, as referencing patterns of Islamic civilization and the Islamic faith to public and private life.

Had the Catholic Church did not put her full weight behind the Europeans led by Charles Martel in the Battle of Tours in 114 AH (732 AD) , and swept to the Islamic

civilization and Islamic Arab culture in Europe, since that early age, it would have provided the world long conflict and unnecessary misery and bitterness.

The Arab-Islamic culture has spread widely in the Western world , and European scientists scooped directly from the original Arabic sources , and found in it a great scientific heritage , and were for long occupied by examining and analyzing its treasures and its riches and assets. Arabs and Muslims represented modern science in every sense of the word, They were pioneers in modern scientific methods, intellectuals and scientists in Europe had not only gained the Arab-Islamic culture, and more than just information , they have acquired scientific mentality that was the same in all the experimental and inductive character, so they found the investigational European methods of induction and deduction according to the rational scientific methodology and found in the Arab and Islamic heritage and in the Arab-Islamic culture and everlasting source of data to quench their thirst and satiate their hunger.

The fascination with the sizable and huge impact of the Arab-Islamic culture on the European Renaissance, and in culture and science in general had prompted a German thinker and scientist Zigrid Hunke, to declare this fact by saying:

“That flourishing civilization and that enlightenment had inundated Europe several centuries, is truly amazing; they were not the extension of cultural remains of past civilizations, or local civilizational skeletons of some importance, or taking any existing civilizational mode, or an imitation pattern usual to any other imitation, as we know in other countries but it was the cradle of civilization in the East, the Arabs, with their culture who contrived this magnificent civilization.”

3.3. Islamic civilization as a beacon-light of knowledge in the world:

While Europe was wandering in the darkness of the middle Ages, the Islamic civilization (which is the cradle of the Arab Islamic culture) was at the height of its prosperity; Islam has greatly contributed to the progress of science, medicine and philosophy. (Will Durant) in his book "The Age of Faith" said:

“The Muslims have contributed effectively in all areas; IbnSina was one of the greatest scientists in medicine, Al Razi was a great doctor, Al Biruni was one of the greatest geographers, Ibn al-Haytham's was one of most influential optics scientist, and IbnJubair was a famous chemist”.

Arabs were pioneers in schooling and education. Durant said in this regard as well: When *Reger Bacon* offered his theory in Europe after 500 years from the death of IbnJubayr, he said he was indebted to the Moroccans in Spain who took their knowledge from the Muslims in the east. With the appearance of thinkers and scientists in the European Renaissance, they owed their genius and leadership for they stood on the shoulders of giants from the Muslim world."

"Finally how can one forget that at the same time the **Mogul Empire of India (1526-1857 C.E.)** was giving the world the **Taj Mahal** (completed in 1648 C.E.) the architectural beauty of which has never been surpassed, and the '**Akbar Nameh**' of Abul Fazl: "That extraordinary work full of life ideas and learning where every aspect of life is examined listed and classified, and where progress continually dazzles the eye, is a document of which Oriental civilization may justly be proud. The men whose genius finds its expression in this book were far in advance of their age in the practical art of government, and they were perhaps in advance of it in their speculations about religious philosophy. Those poets those philosophers knew how to deal with the world or matter. They observe, classify, calculate and experiment. All the ideas that occur to them are tested against facts. They express them with eloquence but they also support them with statistics."...the principles of tolerance, justice and humanity which prevailed during the long reign of Akbar."¹

The Islamic civilization was based on dialogue with other peoples and civilizations that deal with it; such as the Indian and Persian civilization in the East and the civilization of Greece in the West, The arab scholars have a bountiful influence on the human civilization, where they were an essential building block. Muslim scholars were not only a building brick but they were the corner stone in the huge civilizational and human edifice of civilization Islamic civilization was one of the most important crossings civilization to Europe, through Andalusia, Sicily and southern Italy, the Levant, and the Crusades.

Further more europen intellectuals' witnesses accumulate in an astonishing manner altogether in the same direction.

"This is why the God of vengeance, who alone is all-powerful, and changes the empire of mortals as He will, giving it to whomsoever He will, and uplifting the humble

¹ - Carra de Vaux, The Philosophers of Islam, Paris, 1921.

beholding the wickedness of the Romans who throughout their dominions, cruelly plundered our churches and our monasteries and condemned us without pity, brought from the region of the south the sons of Ishmael, to deliver us through them from the hands of the Romans. And if in truth we have suffered some loss, because the Catholic churches, that had been taken away from us and given to the Chalcedonians, remained in their possession; for when the cities submitted to the Arabs, they assigned to each denomination the churches which they found it to be in possession of (and at that time the great churches of Emessa and that of Harran had been taken away from us); nevertheless it was no slight advantage for us to be delivered from the cruelty of the Romans, their wickedness, their wrath and cruel zeal against us, and to find ourselves at peace. (Michael the Elder, Jacobite Patriarch of Antioch wrote this text in the latter part of the twelfth century, after five centuries of Muslim rule in that region.¹

3.4. The spread of Islamic culture into Europe:

The Islamization of intellectual culture in Spain as early as the ninth century was described by Alvaro, a contemporary Cordovian bishop: “the Christians love to read the poems and romances of the Arabs: theologians and philosophers. Alas! All talented young Christians read and study with enthusiasm the Arab books; they gather immense libraries at great expense; they despise the Christian literature as unworthy of attention. They have forgotten their language. For everyone who can write a letter in Latin to a friend, there are a thousand who can express themselves in Arabic with elegance, and write better poems in this language than the Arabs themselves”.²

There have been many discussions of the relationship of Arabic and European elements in the sphere of poetry (Sir Hamilton Gibb, *The Legacy of Islam*), notably in respect of Provincial poetry and the troubadours (from the Arabic word *mutrébeen*). The popular poetry formed the connecting link between Spain and Provence, since singers moved between Muslim and Christian territories. Crusades occurred between Muslims and Christians in 1097 to 1291, which its main aim was to recapture Jerusalem by the Christians. During this time, Europeans had enough opportunity to learn about Islamic civilization and its cultural and economic benefits. Although these were ended with the political and military victory of Muslims enabling them to keep their lands, Europeans

¹ - Michael the Elder, *Chronique de Michael Syrien, Patriarche Jacobite d' Antioche*, J.B. Chabot, Editor, Vol. II, Paris, 1901.

² - R.W. Southern, *The Making of the Middle Ages*, p 21.

were much benefited of the economy, culture and civilization. Crusades caused Europeans to be familiar with the East and especially the glorious Islamic civilization and they took advantage of Muslims' knowledge. This leads to developments that this later had an important role in the Europe progress. In fact the Crusades caused the transfer of achievements of Islamic civilization into Europe. The objectives of this study are as follow: it reviews the development of Europe after the Crusades, using rich culture and civilization of Islam and it investigates the stagnation of the Islam after the Crusades. That period is considered to be one of the most important liaison points. Although the crusaders came to the Islamic oriental seeking war rather than knowledge, they were influenced by Islamic civilization. The crusaders benefited as much as they could of the Muslims' achievements to Europe, which was suffering from backwardness and degeneration at that time. This study analyzes the appropriate responses to the following questions: Though the Europeans were trying to understand the Muslim community by establishing Islam and Orientalism studies and even teaching Arabic and Persian in their universities, why Muslims did not stepped towards understanding west in the same manner? Although Islamic culture had an outstanding effect on the growth of European intellectual, it was still virtually challenging to have mutual understanding among civilizations. This refinement of life gradually spread northwards from Spain and Sicily. The experiences of the Crusaders in Islamic lands doubtless contributed something to the spread of Arab culture in Western Europe.

3.5.Islamic civilization and European connections:

Historians are almost unanimous that Islamic civilization came in contact with the Christian European West during the medieval times, when Europe was going through total darkness, through three main routes. These routes, which varied in the level of activity and cultural impact, were Andalusia, Sicily, and the crusades.

Nonetheless, inspired by numerous exhortations of Prophet Mohammad to Muslims such as: "Seek knowledge from the cradle to the grave"; "Search for knowledge, even if you must go to China to find it"; and "The ink of the scholar is more sacred than the blood of the martyr", the Arabs excelled in science and art and provided the world with a brilliant and unique civilization. Arab civilization contributed a great deal to the world in general and to the West in particular by helping bring about the

European Renaissance, first in Spain and Portugal and later in Italy. As will be explained shortly, the West is immensely indebted to the Arabs for many scientific, technological, and artistic inventions as well as philosophical concepts. As the contemporary Western civilization has enlightened the world, so did the old Arab/Islamic civilization.

However, while the brilliant ancient civilizations of Iraq and Egypt, and the Jewish and Christian religions that emerged from Palestine, are all acknowledged in the West but only as a part of what is strangely called "Western civilization", the great Arab/Islamic civilization (like Islam itself) that emerged from the same Arab region is either ignored in the West or, if mentioned, distorted and belittled by many European and American "scholars" and "experts". In fact, these so-called "Arabists" or "Orientalists" cannot hide their hatred, resentment, racism, and patronizing attitudes towards the Arabs and Islam.¹

Because Arab civilization - especially that of the Abbasid State - included some contributions from half-Arab and non-Arab Muslims as well as from Arab Jews and Arab Christians, many American "scholars", who like to demean or insult the Arabs, downplay the vital Arab role in the Arab/Islamic civilization. They argue that Arab civilization was copied from the Greeks and/or was nothing more than the civilization of Persians, Turks and other non-Arab Muslims. Even the so-called American "left" and "open-minded scholars" argue in a racist way that Arab contribution to the Islamic civilization was minimal. For example, the following citation is a typical example of Western distortion of Arab contribution to Islamic civilization. In an address given at a symposium on the history of philosophy of science held at Boston University on September 22, 1994, Mr. Dirk Struik said the following, which appeared in the American Monthly Review, the so-called "left-wing and socialist" periodical: "Incidentally, we often speak of the Arabs. But these "Arabs" were Persians, Tadjiks, Jews, Moors, etc., seldom Arabs [My underlining]. What they had in common was their use of the Arabic language."² Also, Mr. Struik wrongly referred to the Jews as a distinct nationality, forgetting the elementary fact that "Jews" are nothing but the adherents of

¹ - <http://www.radioislam.org/sindi/arab.html>.

² - Dirk Struik, Multiculturalism and the History of Mathematics, Monthly Review, 46, No. 10 March, 1995, 30.

the Jewish faith regardless of their race or language, and disregarding the basic fact that Arab Jews have always existed even up to the present time. He also wrongly implied that Moors are not Arabs, dismissing the simple fact that Moors are indeed Arabs. In addition, Mr. Struik even ridiculed and belittled Arab contribution to human civilization by saying: "...the Arabs, who were so kind [my underlining] as to keep the torch of Greek science ablaze to pass it over to the Europeans..."¹

However, unlike Mr. Struik and the many Western "scholars" like him who distort Arab intellectual and scientific contributions to humanity, Professor Briffault in his book *Making of Humanity* simply stated the basic facts: "Science is the most momentous contribution of Arab civilization to the modern world."² In addition, historians Edward Burns and Philip Palph concluded that: "The intellectual achievements of the ...[Arabs] were far superior to any of which Christian Europe could boast before the twelfth century."³ They also correctly acknowledged that: "In no subject were the [Arabs] farther advanced than in science. In fact, their achievements in this field were the best the world had seen since the end of the Hellenistic civilization."⁴ In addition, Burns and Palph wrote that Arabs:

"...were brilliant astronomers, mathematicians, physicists, chemists, and physicians. Despite their reverence for Aristotle, they did not hesitate to criticize his notion of a universe of concentric spheres with the earth at the center, and they admitted the possibility that the earth rotates on its axis and revolves around the sun... [The Arabs] were also capable mathematicians and developed algebra and trigonometry... [Arab] physicists founded the science of optics and drew a number of significant conclusions regarding the theory of magnifying lenses and the velocity, transmission, and refraction of light...[Arab] scientists were the first to describe the chemical processes of distillation, filtration, and sublimation...The accomplishments in medicine were just as remarkable...[The Arabs] discovered the contagious nature of tuberculosis, described pleurisy and several varieties

¹ - Ibid., p. 28.

² - Quoted in Rom Landau, *Arab Contribution to Civilization* (San Francisco: The American Academy of Asian Studies, 1958), p. 9.

³ - Edward McNall Burns and Philip Lee Ralph, *World Civilizations: From Ancient to Contemporary. Their History and Their Cultures*, (New York: W.W. Norton and Company, Inc, 1964), 2 volumes p. 397.

⁴ -Ibid, p. 398.

of nervous ailments, and pointed out that the disease can be spread through contamination of water and soil."¹

In fact, the Arabs were the world's pioneers in establishing the first major institutions of higher learning. Arabs established the oldest universities in the world. The University of Qeirawan in Fez, Morocco was founded in 859, and the al-Azhar Mosque-University was established in 970 in Cairo. On the other hand, the oldest university in Europe is the University of Bologna in Italy, which was founded in 1088.

3.6. The routes of Islamic civilization to Europe:

Andalusia is the main route of **Islamic civilization** and the most important bridge through which Islamic civilization moved to Europe and had an impact on various scientific, intellectual, social, and economic fields. **Andalusia**, part of Europe, remained for eight centuries (92 - 897 A.H/ 711-1492 A.D) a radiating beacon of civilization during the time when Muslims were there, even when it was politically weak, and when the party kingdoms appeared. That was owing to the universities, schools, libraries, factories, palaces, gardens, scientists and men of letters in Andalusia which attracted the attention of Europeans with whose countries Andalusia had close and continuous contacts².

Soon after the Muslims settled in Spain they devoted themselves to gaining knowledge and focused their attention on sciences, literature, and arts. In this, they excelled their brothers in the Mashreq. The Muslims invented new and great things in all sciences which provided Europe with fresh resources which it continued to use from the late 11th century until the Italian renaissance in the 15th century.

Gustav Le Bon says:

“No sooner had the Arabs completed the conquest of Spain than they started to carry out the message of civilization there. In less than a century, they managed to give life to dead lands, reconstruct ruined cities, set up magnificent buildings, and strengthen close trade relations with other nations. They then started to dedicate themselves to studying sciences

¹ - Ibid, p, 398-99.

² - Hani al-Mubarak and Shawqi Abu Khalil, Role of Arab, Islamic civilization in European renaissance, p 51-52.

and arts and to translate Greek and Latin books and set up universities which continued to be a place for culture in Europe for a long time.¹⁷

Medieval Islam was a religion of remarkable tolerance for its time, allowing Jews and Christians the right to practise their inherited beliefs, and setting an example which was not, unfortunately, copied for many centuries in the West. The surprise, ladies and gentlemen, is the extent to which Islam has been a part of Europe for so long, first in Spain, then in the Balkans, and the extent to which it has contributed so much towards the civilisation which we all too often think of, wrongly, as entirely Western. Islam is part of our past and our present, in all fields of human endeavour. It has helped to create modern Europe. It is part of our own inheritance, not a thing apart.

Islamic science first came into being during early Abbasid times (from roughly 750 to 850 CE). The ancient Greek scientific texts that informed it are assumed to have been in circulation in the Byzantine and Sassanian territories later absorbed by Islam, and were simply translated into Arabic from those earlier sources. The classical narrative assumes (without any firm evidence to support it) that classical learning amongst the Byzantines and Sassanians was of a sufficiently high standard to sustain a community of sophisticated scholarly discourse about mathematical and natural philosophical issues. It also assumes that the development of Islamic science was cut short in the 12th or 13th century, either as a result of the Mongol invasion of the Abbasid caliphate and the sacking of Bagdad in 1258 by Hulegu Khan (brother of Kublai Khan and grandson of Genghis Khan), or through the ultimate supremacy of supposedly anti-scientific religious forces initiated by the Sufi jurist and polymath, Abu Hamid al-Ghazal.

Through a fascinating reinterpretation of the work of the 10th-century scholar, al-Nadim, Saliba convincingly argues that ambitious young Muslims were keenly aware of the value of mathematical and astronomical learning to achieve social advancement for themselves and their families. The appetite of the new, Arabic-speaking elite for classical learning was thus fuelled by competition with other ethnic groups for higher social status after the Arabization of the caliphal bureaucracy, together with a need to solve some practical mathematical and astronomical problems that had been intractable

¹ - Gustav Lebon, *Civilization of Arabs*. p 273.

to the Ancients, as well as a cultural ambition to raise the prestige and influence of Islamic scholarship among their Persian and Byzantine contemporaries.¹

The policy of Islamic tolerance had a great impact on Ahl al-Zimmah (non-Muslims living under protection), including Jews and Christians as the Arabized Spanish people took interest in studying the Arabic language and using it in their everyday lives. They even preferred it to the Latin language. Many Jews studied at the hands of Arab teachers. Speaking about the status of Cordova, particularly in the movement of Islamic civilization, Juan Brand Trand John said: “Cordova, which was more civil than all European cities during the 10th century, was in fact the focus of the world’s admiration and astonishment, such as Venice in the eyes of the Balkan states. The tourists coming from the north used to show almost piety and fear when they were listening to what was being said about this city, which had seventy libraries and 900 public baths.

If Leon or Navarre or Barcelona governors needed a surgeon, engineer, or architect, tailor, or musician they would only go to Cordova². The thinker Leopold Weiss³ or “Muhammad Asad” underlined the role of Cordova in paving the way for the age of renaissance, saying:

“We would not be exaggerating if we said: The modern scientific age in which we live did not start in European cities, but in Islamic centers; in Damascus, Baghdad, Cairo, and Cordova.”⁴

Speaking about Andalusia in general as a bridge between Islamic civilization and the West, Sigrid Hunke says: “The Pyrénées Mountains were not to prevent these contacts. Therefore, the Arab, Andalusian civilization found its way to the West.”⁵

She adds: “The torch of Arab civilization was carried across Andalusia by thousands of European captives who returned from Cordova and Zaragoza and the other

¹ - <https://www.youtube.com/watch?v=16eYEdmSh0A>.

² - Juan Brand Trand, Spain and Portugal, study published in Heritage of Islam book under the supervision of (Arnold). P, 27.

³ - Leopold Weiss : (1900-1996 A.D) An Austrian of Jewish origin, who studied philosophy and arts at University of Vienna and then turned to journalism where he did a fantastic job and became a correspondent in the Arab and Islamic Orient. He converted to Islam and was called Muhammad Asad.

⁴ - Muhammad Asad, Al-Islam ala muftaraq al-turuq (Islam at crossroads), p 40.

⁵ - Sigrid Hunke, Allah's Sun Over the Occident, P, 31.

Andalusian culture centers. Also, the traders of Leon, Genoa, Venice, and Nuremberg played the role of mediator between the European and Andalusian cities.

On their way to Santiago, millions of European Christians got in contact with Arab traders and Christian pilgrims coming from northern Andalusia. The flow of horsemen, traders and religious clerics coming annually from Europe to Spain contributed to moving the foundations of Andalusian civilization to their countries. Jewish traders, doctors, and learned people carried the culture of Arabs to Western countries. They also participated in translation works in Toledo and translated from Arabic a large number of stories, myths and legends.¹ Andalusia was therefore an important centre for Islamic civilization and was one of the most important routes via which this civilization moved to Europe.

3.7. Conclusion:

There is a very general and very deep-rooted misconception that the Quran preaches intolerance, and that Muhammad preached his faith with the sword in one hand and the Quran in the other. Misrepresentation could go no further. The basic principle of Islam, a faith in all the prophets of the world, is enough to give the lie to this allegation. The great and liberal mind that preached not only love and respect for the founders of the great religions of the world but much more than that, faith in them, could not shrink to the narrowness of intolerance for those very religions. Tolerance is not, in fact, the word that can sufficiently indicate the breadth of the attitude of Islam towards other religions. It preaches equal love for all, equal respect for all, and equal faith in all.

The eternity of civilizations is measured by the amount of the everlasting contributions they offer to the history of humanity in various aspects of thought, sciences, and morals. As we learned about the great role Islamic civilization played in the history of human development, we can identify these contributions through what Europe or the European renaissance and civilization has achieved. This is because the accomplishments of European civilization have been influenced by Islamic civilization which preceded it. Without exaggeration, the modern European history is the natural extension of the history of Islamic civilization when it was flourishing. There was no separation between them.

¹ - Sigrid Hunke, Ibid. p, 532.

General Conclusion

The West absorbed knowledge from Islamic civilization, which was then at its cultural peak. Of particular importance was the rediscovery of the ancient classic texts, most notably the work of the Greek natural philosopher Aristotle, through retranslations from Arabic. Also of note is the reception of advances in astronomy and mathematics made in the Islamic world during the 10th century, such as the development of the astrolabe.

The explanation of the “phenomenon” of the sudden birth of Islamic science lays down in the living Islamic ethos of those times; its dogmas and its gamut of culture; the all- pervading Islamic law which forged strong bonds of social co-operation among the Muslims, and between the Muslims and non-Muslims, citizens and residents of the vast Islamic society of bewildering religious, ideological, national, racial and linguistic diversity. This Islamic ethos in action rekindled the dying embers of the pre-Quranic ancient sciences and world-wide civilization.

The Muslims absorbed the best in the existing sciences and civilizations consistent with Islam and developed them, thanks to the intensely developed Islamic consciousness and conditioning, based on a remarkable Islamic system of education. There was great flexibility in horizontal and vertical mobility of people as nationalistic and hedonistic evils were held in check. Prerequisites for science and civilization were there: invention and innovation based on original thought; social mindedness and utilitarianism of individual efforts as well as in the organization of state and its educational and other programs; political stability, the rule of law and constitutionalism. All these mechanisms and conditions are necessary for the genesis, development, diffusion and application of science and technology. These mechanisms operate only in a cultural and political milieu of propitious dogmas, laws, values, cosmological doctrines, attitudes and efforts, all of which existed in the progressive period of medieval Islamic civilization.

We would like to emphasize the Islamic origins of modern science and civilization, and the ascendancy of Islamic science and learning in the world for more than 600 years eighth to thirteenth centuries AD/second to seventh AH at least. The West has generally maintained a conspiracy of silence regarding its medieval rejuvenation through Islamization (the imitative-innovative assimilation of Islamic culture by non-Muslims -

Islam being the adoption of ideal Islamic culture and religion in the behavioral culture). In more recent times a large number of Western scholars, together with Muslim scholars writing in Western languages, have been bringing out the diffusion of Islamic science, philosophy, and other aspects of Islamic culture in medieval West.

However, such researches have not been incorporated in the Western education system and culture, in the manner and to the extent necessary for fostering the proper appreciation of the ideal and historical patterns of Islamic culture. Therefore, the West portends and strives for Westernization of the Muslim world because of what is considered to be the backwardness of contemporary Muslim behavioral culture pattern and the denial of the existence and validity of ideal Islamic culture pattern. Therefore, we can see the reactionary Muslim responses through polemics, xenophobia, historical romanticism, zealotism, fanaticism, extremism, even terrorism. Which are in fact a far cry from the creative adaptation indispensable for contemporary rejuvenation.

The consequences of the denial, falsification and neglect of this historical fact have been extremely serious: the denigration of Islam in the eyes of Muslims and non-Muslims; the identification of Islam and its culture with ignorance and backwardness and of “modernity” and progress with Western civilization; the creation of xenophobia and arrogance in Western mind, and the perpetration of ideological and politico-economic Western imperialism against Muslim people; the imposition of an inferiority complex among Western educated “modern” Muslims, and the bitter social and political cleavages between the modern and the traditional Muslim elites.

This fact of medieval orientalizing of the West needs to be fully researched, accepted and incorporated in specialized works and in the teaching materials of schools and colleges around the world. The consequences of this will be far reaching in understanding the socio-cultural rejuvenation and modernization of the developing nations, in building up a genuine and universally acceptable theory of social action, and in ridding sociology of ethnocentrism; in removing the burdens of historical romanticism and apologetics imposed upon the underdeveloped nations and suppressed minorities as a reaction to the cultural arrogance of nations and ethnic groups which are highly developed today but had their own dark ages at some other time and in promoting international understanding and co-operation for development and world peace.

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