

Principles Of Islamic Civilization

Saadah binti Abd Rahman

Introduction

Humans are created by God with minds that enable them to understand the role of life and to create a civilization. That is why people have history, and civilization is created from generation to generation. Therefore, history and human civilization never end. When a nation falls, another nation exists. A government exists and collapses, but a civilization remains, because when a government falls, another government exists with a civilization that has its own unique history and civilization. Three thousand years ago, Rome was one of the largest empires in the world, and had a very old civilization. But today, Rome is a small city in Europe. Five hundred years ago, America was an isolated continent. But now, it is one of the countries that have world power and great civilization. It dominates the world politics and economy, and many third world countries. Its military power causes third world countries to submit to its orders.

There are approximately twelve major civilizations in the world. Seven out of the twelve civilizations no longer exist. Those civilizations are Mesopotamia, Egyptian, Cretan, Classical, Byzantine, Middle American and Andean. The other five surviving civilizations are China, Japan, India, Islam and the West. But many scholars confirmed that the Russian Orthodox civilization is also among the large civilizations.¹

The greatest civilizations of today are Chinese, Japanese, Hindu, Islamic, Western, Latin American and African. Chinese civilization is also known as Sinic civilization. It has been around since 1500 B.C., and perhaps a thousand years earlier than this date. The term "Sinic" (used by many scholars), is compatible with the common or traditional Chinese culture and Chinese communities in Southeast Asia. In other places

outside the country, it is also referred to as the Chinese Confucian civilization. Meanwhile, Japanese civilization existed between 100 and 400 C.E.²

Indian civilization is a civilization that continues (successive civilizations). It is famous and has existed in the Indian continent (subcontinent) since 1500 B.C.. This is generally attributed to the Indian, Indic, or Hindu, which is also known as Hindu civilization. Hinduism has been the source of the culture of the Indian subcontinent since the second Millennium B.C.. It is a religious or social system, and it is also a resource centre or the essence of the Indian civilization.³

Western civilization began to exist around 700 C.E. or 800 C.E. It is generally described by the scholars as containing three major parts which are Europe, North America and Latin America. However, Latin America has its own identity that distinguishes it from the west. Latin America has corporate and authoritarian cultures. On the other hand, Europe adopts a much lesser degree of such cultures and North America is not influenced by those cultures at all. Latin America is only dominated by Catholicism, whereas Europe and North America adopt a culture combining Catholicism and Protestantism, as a result of the Reformation of Churches. Latin American civilization has local cultural elements which do not exist in Europe. North America effectively eliminates local cultures that differ in their social influence, power and status from Mexico, Central America, Peru and Bolivia. Political and economic evolution of Latin America is the most different from other countries in the North Atlantic.⁴

Western civilization includes Europe, North America, and other European settler countries such as Australia and New Zealand. The relationship between the two largest western divisions (North America and Europe) has changed. Western history shows that the U.S. has often defined their community in opposition to the European society. They claimed that America is the land of freedom, has rights, equal status and responsibilities, the same opportunities and positions, and has a good future. While, Europe is a symbol of oppression, and a society that has different class status (class conflict). Their social systems differentiate between those who have the power from the subordinate (hierarchy system), and are old (backward).⁵

Samuel P. Huntington notes that the term 'the West' is used generally to refer to "Western Christendom". The West is the civilization identified by the direction of compass, not by race or nation, religion, or geographical area. Historically, Western Civilization is European civilization. In the modern period, Western civilization is known as Euroamerican or the North Atlantic civilization. Europe, America, and the North Atlantic are shown in a map, but not the West. The definition of "the West" is also related to the concept of "Westernization". Hence, European-American civilization is universally regarded as Western civilization.⁶

African civilization is not recognised by most scholars of civilization except Braudel. Northern Africa and Eastern Coast of the continent are owned by the Islamic civilization although according to history, Ethiopia is considered a distinctive civilization. In other areas, colonial and European immigrants bring in the elements of Western civilization. South Africa, Holland, France, and then English immigrants have created a European culture that has many different cultures. Later, the western colonial-imperialist brought Christianity in to most of the southern continent and the Sahara.⁷

The Islamic civilization was one of the world's great civilizations. It originated in the Arabian peninsula in the seven century C.E.. The spread of Islam over North Africa, the Iberian peninsula and eastward into central Asia, the Indian Subcontinent, and Southeast Asia led to the formation of distinct Islamic cultures and sub-civilizations such as Arab, Turkic, Persian and Malay.⁸

Islamic civilization was established by the Muslims under the rules of the Umayyads Caliphates [the Umayyad in Damascus (661 C.E.-750 C.E.), the Umayyad Emirates in the Andalus (Islamic Iberia, 750 C.E.-929 C.E), and the Umayyad Caliphate of Cordoba in the Andalus (Islamic Iberia, 929 C.E.-1031 C.E.)], the Abbasids Caliphate (750 C.E.-1258 C.E), the Fatimid Caliphate (910 C.E.-1171 C.E.), The Ayyubid dynasty (1174 C.E.-1342 C.E.), the Mamluk Sultanate (1250 C.E.-1517 C.E.), the Samanids (819 C.E.-999 C.E.), the Almoravid dynasty (1040 C.E.-1147 C.E.), the Almohad dynasty (1121 C.E.-1269 C.E.), the Ghaznavids (963 C.E.-1187 C.E.), the Great Seljuk Empire (1037 C.E.-1526 C.E.),

the Timurid dynasty (1370 C.E.-1526 C.E.), the Mughal Empire (1526 C.E.-1858 C.E.), the Safavid dynasty (1501 C.E.-1736 C.E.), and the Ottoman Empire (1299 C.E.-1923 C.E.).⁹

The Umayyads and the Abbasids were the great dynasties in the early Middle Ages. During the time of the Umayyad dynasty (661 C.E.-750 C.E., and its capital was in Damascus, Syria), Muslim forces in Egypt, Berbers from North Africa and Muslim Africa from the sub-Sahara regions, were successful across the Strait of Gibraltar, and invaded parts of Spain in 710 C.E. and 711 C.E.. ŪÉriq, the Berber commander attacked the Visigoths and incorporated half of Spain under his rule. This territory was called Andalusia, Land of the Vandals. Muslims created a vibrant civilization for nearly eight centuries.¹⁰

During the reign of the Umayyads, the expansion of Islamic territories also occurred in central Asia through al-×ajjÉj Ibn YĒsuf (661 C.E.-714 C.E.), viceroy in the eastern provinces. He invaded Samarkand and surrounding territories in Central Asia, and marched into northern and western India, invaded the lower Indus Valley (Sind) in 712 C.E.¹¹

Under the Umayyad dynasty, Islamic government successfully expanded its power in the Iberian Peninsula, across North Africa, and in western Asia, except the regions of the Anatolia Peninsula (present-day Turkey which were held by the Byzantine empire).¹²

According to Ibn KhaldĒn (AbĒ Zaid ŃAbd al-RaĒman bin MuĒammad bin KhaldĒn al-×adramĒ, (1332 C.E.-1406 C.E.), the civilizing process of the Muslims had already started by the reign of the Umayyad Caliph, ŃAbd al-Malik bin MarwĒn (685 C.E.-705 C.E.). Arabic literature and appurtenances of civilized life slowly developed under the Umayyad *mawĒlĒs*.¹³

After Umayyad Caliphate in Damascus was seized by the Abbasids, Caliph ŃAbd RaĒman I fled to Spain, and established a new Umayyad Empire which included Spain and western North Africa (Morocco and Algeria). He ruled the dynasty from 756 C.E.-788 C.E.. The Umayyad dynasty ruled Andalus in southern Spain until 976 C.E.. Cordoba was the capital for the Umayyad Empire in the west. It was known as the richest city in the west. The dynasty was very concerned about the high value education. Caliph ŃAbd RaĒman III established many free schools and libraries. Under the rule of the Umayyad dynasty Cordoba became

a dynamic centre for the arts and sciences. All citizens regardless of religion and race had opportunity to pursue various disciplines of knowledge. Arabic became the lingua franca and many adopted Arab names. Christians, Jews and Muslims lived harmoniously under the Umayyad dynasty. On the other hand, many Jews in the most parts of Europe were persecuted by Christians.¹⁴

The Abbasid dynasty (750 C.E.-1258 C.E., capital in Baghdad) was established after the defeat of the Umayyad caliphate in the battle near the Tigris river. The growing wealth, lavish spending and the increasingly secular behaviour of the Umayyad rulers led to the increasing number of opposition. The propaganda that the Umayyad Caliphs did not observe the Islamic laws especially consumption of alcohol gained adherents devout Muslims and the Arab community.¹⁵ Skillful propaganda by the Abbasids started in 746 C.E., resulted in a Persian revolt against the Umayyads. One of the members of the propagandists was Abū Muslim Ḥabd al-Raḥmān bin Muslim al-Khurāsānī (700 C.E.-755 C.E.).¹⁶

The Rebellion against the Umayyad Caliphs by the Abbasids were led by the great-grandson of the Prophet Muḥammad's uncle (Abū Ḥabbās Ḥabdullah Ibn al-Ḥaffāh), who was supported by the Shi'ites and disgruntled groups in Iraq and Iran. The open revolt against the Umayyad caliphate was in 747 C.E.. It took three years to defeat the Umayyad dynasty. In 750 C.E. Damascus was controlled by the Abbasids. Ḥabd Raḥmān I, fled to Spain and established a new Umayyad dynasty (reign 756 C.E.-788 C.E.).¹⁷ The resurgence of Iran and Iraq under the leadership of the Abbasids marked the end of the era of an Islamic power controlled by the Arabs.¹⁸

The Abbasid period marked the rise of the Islamic civilization. The dynasty was more dependent on the class of *mawālīs*, i.e., foreigners converted to Islam, and Arab origin.¹⁹ During this period, rich merchants travelled far across lands and seas in pursuit of financial or commercial gain. The *qāḍī* (judge) or *faqīh* (canon lawyer) skilled in the religious sciences, held high offices in the state or conveyed their knowledge by teaching. This was a characteristic of life in the Muslim Middle Age.²⁰

Principles for the Formation of an Islamic Civilization

a. Religious and Social Cultural Based on the Universality of Islam

The success of the Muslims in forming a great civilization in West Asia and South Coast Mediterranean was a challenge for an ancient Mediterranean civilization. After the Muslims were successful in establishing a political system throughout vast territories, including Persia and Rome which had all kinds of conflicts, they had to face the challenge of forming religious and cultural systems based on the universal principles. In order to establish the concept of universality according to Islam, the Muslims tried to avoid any conflict with local people, eradicated the concept of universality and liberalism in Christianity in West Asia and parts of South Mediterranean, Zoroastrian in Persia and Mesopotamia, and prevented the expansion of Buddhism in Central Asia. Muslims were successful in establishing political, cultural and societal systems based on the universal principles throughout Mediterranean and Central Asia.²¹

The whole history of Islam in the Medieval period was influenced by the activity and initiative of the Sunni or orthodox religious institution. Its first activity was to perpetuate the Islamic concept of universality against internal and external challenges. The second was to realise the unity of religion, social systems and cultures throughout the Muslim world. In order to achieve this objective, they established a good relationship with societies from multi-religious and cultural backgrounds throughout the Islamic empire. As a result of this initiative, they were successful in forming Islamic culture in the Medieval period.²²

The Islamic culture is based on the concept that the basic of all life is one, it is God. All types of life is a blessing either alive or dead, creature or human. This principle, inspired the idea of the necessity of having diverse societies and languages. Islam perceives this idea as a normal practice and accepts it as a symbol of truth based on the monotheistic perspective.²³

A civilization which is established alongside a universal value of social structure could accept every individual Muslim regardless of race, language and geographical boundary. The

Muslims always consider that they are the citizens of the Muslim empire. The representatives of various arts and sciences move freely from one country to other Muslim countries like rich and special leaders. Any person who has credibility and high achievement is recognised everywhere in the Muslim world.²⁴ For example, during the time of Abbasid Caliphate, Arab and non-Arab Muslims worked together to establish civilization. Caliph AbË al-ÑAbbËs al-Øaffah remarked, "The Persians ruled for a thousand years and did not need us [Arabs] even for a day; we have been ruling for one or two centuries and cannot do without them for an hour".²⁵ The Caliph held the principle that public life should be regulated by Islam. He claimed that all Muslims could regard the Abbasid Empire as their state. He allowed the old leaders of the lands invaded by Arabs to govern according to their own patterns and ideas. Through this policy the Abbasid caliphate was able to rule the Islamic empire until the Mongols invaded Baghdad in 1258 C.E..The Abbasid caliphate managed to reign for five centuries.²⁶

In the Islamic empire, the inclination towards local culture is always limited, and it is developed by the experiences and ideas of all activities of the Muslims. One of the factors that led to the uniqueness of the Muslim civilization was the integration and assimilation of various cultures. During the rule of MuÑËwiyah when Damascus was established as the capital of the Muslim Empire, he appointed able and vigorous governors to supervise the far distant empire, and discussed with notables in Damascus concerning governmental policies. Many of the officials appointed by MuÑËwiyah were Syrians who had been administrators in the Byzantine Empire. He also assimilated many traditions and cultures within the Umayyad caliphate.²⁷

There is an organisation of inter-culture that is developed through inter-communication and activities throughout the Islamic empire. In the Medieval period, the culture of dialogue was not only practised by the Muslims, but with all citizens. Most of the dialogue were also conducted in the Arabic languages.²⁸ By the middle of 900s C.E. Arabic language had become the preferred language of science and learning for almost every ethnic and religious group under Muslim rule. Arabic was a language that served to unite the educated elite in the Islamic world. For

example, during the period of Abbasids caliph, an educated Jews in Baghdad wrote in Arabic and employed Hebrew for religious purposes and spoke a dialect Aramaic in everyday speech. The educated Muslims and Zoroastrian in Iran could speak and write in Arabic but spoke a dialect Persian for their conversation everyday. Likewise, the educated Christians in Cairo who held bureaucratic positions were also fluent in Arabic language although they used Coptic for religious affairs and for communication with their community. The usage of Arabic language was also noted among the educated Muslims and non-Muslim societies of Spain, North Africa, Central Asia, and Sind in the Indus River plain.²⁹

According to Abū Zayd ʿAbd al-Raḥmān bin Muḥammad bin Khaldūn al-ʿAḥmāḍī, known Ibn Khaldun (1332 C.E.-1406 C.E.), most Muslim scholars in the religious and intellectual sciences were non-Arabs. For example, the founders of grammar, Sibawayh, al-Fārisī and al-Zajjī were non-Arabs and Persian by descent, brought up in an Arabic environment, learned Arabic with the Arabs, and acquired knowledge in Arabic. Most ḥadīth scholars who preserved the traditions for Muslims were Persian in language and upbringing. All scholars in the science of principles of jurisprudence, speculative theologians, and most Qurʾānic commentators were Persian. The non-Arabs (Persians) were the only scholars involved in the task of preserving knowledge and writing systematic scholarly works.³⁰ In relation to this, Ibn Khaldūn pointed out the ḥadīth saying, "If scholarship hung suspended at the highest parts of the heaven, the Persians would (reach it) take it"³¹

The influence of the Arabic language continuously played a very important role in the dialogue although more than one language was used. The use of the Arabic language dominated most of the Islamic empire with the objective of accomplishing the Muslim scholars.³² Lively interchange of Muslim, Christian and Jewish cultures was one of the distinctive features of the Umayyad dynasty in Spain. Such integration showed a remarkable tolerance and the enlightened character of medieval Spain under Muslim rule.³³

An Islamic civilization is also a cosmopolitan society. In the Medieval period the entire Muslim society gradually started with

the society of Irano-Semitic between the Nile and Oxus. At the time the Islamic kingdom expanded crossing Nile and Oxus, the culture of the society including language was gradually eliminated. The Islamic government integrated the tradition and culture of the Irano-Semitic. This integration was called 'Perso-Arabic' where the Arabic and Persian languages were used. The Islamic culture was practised freely. The cosmopolitan society in the area was one of the societies which had a great tradition and culture.³⁴

Throughout the Medieval period the areas from Nile to Oxus remained as one of the most important culture, and powerful Islamic kingdom. The Muslims from other areas were proud if they could seek knowledge in this area. All immigrants from the areas spoke their native languages and at least two dialects, either Persian or Arabic.³⁵

b. Establishment of Educational Institutions Based on the Integration of Revealed and Conventional Knowledge

The Islamic Golden Age was dated from the mid-8th century to the mid-13th century C.E. (Umayyad, Abbasid, Fatimid, Seljuq and Ayyubid dynasties). During this period the Muslims were successful in establishing an educational institution which integrated spiritual and material worlds. The Muslim empire such as Baghdad, Cordova and others played a very important role in conducting research and spreading various disciplines of knowledge.³⁶ Muslim empires became the centres of knowledge and the Caliphs of these empires contributed to the advancement of science and knowledge.³⁷

The Muslims appreciate and respect the truth, beauty and uniqueness of the culture and experiences of others. These are gradually assimilated in their thought, practice and culture. This is the main factor that enable them to present the uniqueness of the Islamic civilization. The integration of experience, knowledge and culture of others in the life of the Muslim society is based on the saying of the *ṣadīq* that encourages Muslims to use *ḥikmah* (wisdom) in life, "Wisdom is the desire of faithful men".³⁸

Wisdom is a creativity of the truth and the truth is in the creativity. Based on this principle, the wisdom of China, Indian,

Persian, Greek, Rome and other cultures were assimilated into the arts, literature, theology, philosophy and politics of the Muslim world during their Golden Age. The assimilation of these traditions and cultures is not only a fragment of worldly wisdom, but is also a good element of knowledge that can be accepted. The Book of *Kalila and Dimna* is not only a good example of the beauty of the literature, but it is also a guidance for the practice of ethics and the beauty of arts (aesthetics). The ideas of the Greek philosophers also enriched the creativity of the Muslims. Aristotle was not only a philosopher, but he was also the first teacher for al-FarĒbĒ, and Ibn Rush (Averroes) was the first commentator of his philosophy.³⁹

Muslim scientists diligently studied the Greek sciences. They became skilled in various knowledge in sciences. They contradicted with the First Teacher, (Aristotle) on many aspects. They regarded him as decisive authority, and questioned whether his ideas could be accepted or rejected because he was famous. Their assiduously studies on the Greek sciences enabled them to be more systematic and skilful in discussing and writing the sciences. Among those who were renowned as the greatest Muslim philosophers were AbĒ NaĪr al-FarĒbĒ (870 C.E.-950 C.E.), AbĒ ŅAIĒ Ibn Sina/Avicenna (980 C.E.-1037 C.E.), in the East, Judge Abu'l-Walid b. Rush/ Averroes (1126 C.E.-1198 C.E.) and *wazir* (minister) AbĒ Bakr al-ØĒ'igh/Avempace (1138 C.E.-1143 C.E.), in Spain.⁴⁰

During the peak period of the Islamic civilization, the Muslim artists, engineers, scholars, poets, philosophers, geographers and traders in the Islamic worlds contributed to agriculture, arts, economics, industry, law, literature, navigation, philosophy, sciences, sociology, and technology, both by preserving earlier traditions and by adding inventions and innovations of their own. Muslim artists and scientists, princess and labourers together made a unique culture that has directly and indirectly influenced societies on every continent.⁴¹

The Abbasid and the Umayyad Caliphs showed their interest in knowledge, and supported philosophers and theologians. They were among the enthusiastic patrons of scientific endeavours. During the time of Abbasids Caliph, Baghdad was well-known as a major scientific centre. Muslim scientists

preserved the traditions and texts of Greek, Persian and Indian civilizations. Muslim mathematicians learned and developed Indian tradition of numerical calculation including the concept of zero.⁴² Caliph AbĒ JaŃfar al-ManĪĒr (714 C.E.-775 C.E.), the second Abbasid Caliph (reigned 754 C.E.-775 C.E.) showed his initiative by acquiring the intellectual sciences discipline for the Muslims. He requested the Byzantine Emperor to send him translations of mathematical works. The Emperor, then sent him Euclid's book and some works on physics which were later read and studied by Muslims. They were very interested in the pursuit of those knowledge in depth. AbĒ JaŃfar ŃAbdullĒh al-Ma'mĒn ibn HarĒn (786 C.E.-833 C.E.), the seventh Caliph (reigned 813 C.E.-833 C.E.) had some of scientific knowledge. His desire for sciences led him to send ambassadors to the Byzantine emperors in order to discover the Greek sciences and to obtain written copies of them. He sent translators to the Byzantine territories for the purposes of translating Greek sciences into Arabic language. As a result, the Muslims were successful in preserving and collecting written materials on Greek sciences.⁴³

Caliph ŃAbd al-RaĪmĒn III, (reigned 912 C.E.-961 C.E.), the Umayyad Caliph in Spain, built many free educational institutions and libraries for his citizens. He also encouraged Jews and Christians to participate in the educational institutions in the empire. A Jew, Rabbi MĒsĒ bin MaymĒn (1135 C.E.-1204 C.E.), was actively involved in promoting valuable cultural development. He was also well-known as Moses Maimonides. He spent his adult life in Egypt and worked as a court physician to the Egyptian ruler Ōalah al-DĒn YĒsuf bin AyyĒb reigned (1175 C.E.-1193 C.E.). He wrote *The Guide for the Perplexed*, a philosophical interpretation of Judaism by using a rational basis for the faith. His openness to Aristotle insulted traditional Jews. His analysis regarding the connection between revelation and reason was adopted by Thomas Aquinas (1225 C.E.-1274 C.E.), and Italian philosopher and theologian⁴⁴ According to Abul-ŃAbbĒs AĪmad bin MuĪammad al-MakkarĒ (1591 C.E.-1632 C.E.), a Muslim historian, Cordova during the reigned of Bani Marwan (756 C.E.-1031 C.E.) was the meeting place of the learned, the court of the Caliphs of the family of Umayyad, and the residence of the most renowned tribes of Yemen and MaŃad.

Students from all parts of the world gathered in Cordova at all times to learn sciences from doctors and Islamic scholars.⁴⁵

In the golden age of Islam, Muslims were masters in various kinds of intellectual sciences. According to Ibn Khaldun, intellectual sciences are natural to man because he is a thinking being. These sciences could be mastered by people from all religious groups since the beginning of civilization in the world. Intellectual sciences are known as the sciences of philosophy and wisdom. They consist of four different sciences. They are sciences of logic, physics, metaphysics (*ʿIlm al-Ilāhi*) and mathematics.⁴⁶

The basic theories of the Islamic knowledge such as *uḥūl fiqh* (Islamic jurisprudence), *ʿIlm kalām* (Islamic theology) and Sufism were compiled and recorded as highly reputable knowledge. The development of knowledge of the Muslims, as a result of integrating spiritual and material knowledge is regarded as a remarkable achievement of the Islamic civilization.⁴⁷

Ibn Khaldūn stated that one of the famous disciplines of knowledge in the golden age of Islam was Islamic jurisprudence. The science of the principle of jurisprudence is one of the most important and useful discipline of the religious laws. This knowledge focuses on the evidence of the religious law that could help the Muslim scholars to draw the laws and legal obligations of the Muslims.⁴⁸

At the time of the Prophet, the Muslims referred to him if they had problems relating to Islamic laws and others matters. In early period of Islam, some Muslims were familiar with all aspects of Islamic knowledge and laws. After the Prophet died and the first period of Islam was over, Muslims had to study independently comprehensive method of deriving the laws from the evidence. They used their own methods in drawing the discipline of Islamic jurisprudence. The first scholar who had his own method or approach of Islamic jurisprudence was Muḥammad Ibn Idris al-Shāfiʿī (767 C.E. - 820 C.E.). His book of *Risālah* discussed commands and prohibition, syntax and style, traditions, abrogation, and the position of *ratio legis* indicated in a text in relation to analogy.⁴⁹

Many Muslims wrote many works on Islamic jurisprudence. Some of them were Ibn Thabit, a famous Spanish Malakites, Judge Abū Qāsim al-Hanafī, al-Jānī and Abū'l-Maʿālīm (Imām al-

Haramayn) were masters in inheritance laws. They presented their competence in jurisprudence is combination of intellectual and discipline of traditional knowledge. Many Muslim scholars in Muslim cities were interested to study this field.⁵⁰

The Muslim scholars also used the method of speculative theologian in relation to jurisprudence. The best books written by theologians on this subject were the *Kitāb al-Burhān*, by Imām al-Haramayn Dhia' al-Dīn 'Abd al-Malik Ibn Yūsuf al-Juwaynī al-Shāfi'ī (1028 C.E. -1085 C.E.), the *Mu'allaḥ*, by Imām Abū 'amīd Muḥammad Ibn Muḥammad al-Ghazzālī (1058 C.E.-1111 C.E.), the *Kitāb al-Nūmad*, by 'Abd al-Jabbār bin 'Alī al-Jabbār al-ḥama Janī al-Asadabadi Abū 'l-ḥasan (935 C.E.-1025 C.E.), and Abū 'l-ḥusayn al-Bā'irī (died 1085 C.E.) wrote commentary on the *Kitāb al-Nūmad*, entitled *al-Muḥtamad*. These four books were regarded as the basic works and pillars of the discipline of jurisprudence.⁵¹

In central Asia, since the tenth until sixteenth centuries, *Madrasah* became an important form of long-term education on the territory of Mavennakhr. The *madrasahs* were constructed by the state and the contributions of wealthy people. The first *madrasah* in the Muslim world in the tenth century was built up in Bukhara. In the *madrasahs* the students studied theology, law, logic, mathematics, geometry, astronomy, medicine, history, geography, literature, poetics, the Arabic language, and also practiced spiritual training.⁵² Khondemir, a great historian of the 15th-16th centuries, stated that there were thirty six *madrasahs* on the territory of Herat. Students from different countries came and studied at the *madrasahs* and *hanakas* (schools for Sufis). One of the most popular *madrasahs* was Madrasah Amir Feruz Shakh built in 1351 C.E.⁵³ Some of the famous medieval scientists who graduated from the Madrasah Ulughbek, Mavlana Shams ad-Din Mukhammad Havafi, Kazi-zade Rumi, Giyas ad-Din Jamshid Kashi, and Ala ad-Din All Kushchi.⁵⁴

Temurids dynasty (1370 C.E.-1507 C.E.) were very concerned about education. Under the rule of Amir Temur and his descendants, *madrasahs*, and religious institutions flourished. The importance of religion and education was addressed by him as follows, "Power which is not supported by religion and laws, won't preserve its position and influence for a long".⁵⁵ The court

of Amir Temur and his descendants had rich libraries. They had noble collections of rare antiques, and medieval books. The library of Ulughbek, situated under the observatory had more than fifteen thousand volumes, written by renowned scholars from his astronomy school. Ulughbek himself delivered lectures on mathematics and astronomy.⁵⁶

The Temurids were very concerned about the development of medical knowledge, and the construction of sewage and public works. According to Khondemir, hundreds of doctors who were trained in *madrasahs* and other educational establishments, worked in the hospitals at that period. Public hospitals included drugstores, where pharmaceutical chemists made various medicines. The doctors of Herat were famous for curing eye, vascular, and stomach diseases. Many of medical doctors who worked in the hospitals at that time were lecturers in the medicines at *madrasahs*.⁵⁷

Under the rule of Amir Temur, he brought As-Sharaf ad-Din Ali Yazid, Ibn Arab-Shakh, Mavlana Jamal ad-Din and Mavlana Suleiman from Syria to Samarkand. He appointed Tabib Mavlana Fazallah Tebrisis as his personal doctor. Among the famous doctors in the court of Amir Temur were Mavlana Izz'ad-Din Masud Shirazi and Mavlana Farrukh. Another well-known doctor was Mansur Ibn Mukhammad Ibn Yousuf Ibn Fakik Ilyas. He wrote several medical works. Some of them were *Treatise on Human Anatomy (Risalah dar tashrih-i badan-i insan)*. The work was devoted to Pir Mukhammad Bakhadur, grandson of Amir Temur. His second work was *Perfect Book for Mad-jakhid (Kifaya-yi Mansuri or Ki-faya-yi Madjakhid)*. It was completed in 1423 C.E..⁵⁸ His medical works gave the information on the healthy state of human body, the reason for the diseases and way of keeping the body sound. He explained disease of different organs of the body, methods of their treatment and both simple and complex medicine.⁵⁹

c. Creating an Industrial Country

The development of industries is also a symbol of civilization. In the golden age of Islam, Muslim empires were flourishing with manufactured products. During the Umayyad Caliph in Spain,

Cordova and other cities controlled by Muslims were already at the onset of industrialization. At the time of ĀAbd Raġman III (reigned 912 C.E.-961 C.E.), he developed Andalusia with various types of industrial and manufacturing sectors. He created a peaceful empire with a just and firm administration, and set up a good immigration system. He also promoted a production of wealth and ensured merchants travelled safely. Based on the calculation of his tithe, it was estimated that the income of the Caliph rose to two million five hundred pounds a year. Besides this he received toll from ten thousands of markets, one-fifth of whatever war booty was taken in war, one tenth of tax from man's profit or produce, tribute paid for protection by Jews and Christians.⁶⁰

In Central Asia, under the reigns of Amir Temur and Temurid dynasty (from fourteen to fifteen century), the development of industrial manufactured domestic and trade interaction of settled people with nomadic and nomadic half ones, mutual activities of local and alien masters contributed to the development of Samarkand and other cities of Maverenakhr. Samarkand and other industrial cities produced high-quality paper which were popular world wide, velvet, marbles and other types of building, handicrafts, fabrics and high quality textile.⁶¹

d. Calibre Leaders

The ability and wisdom of leaders are very important in leading a country or empire. Many leaders of civilized countries require these to lead a civilized country. Islam is very concerned about the ability of leaders in leading a country. Abū Naġr Muġammad ibn al-FarĒbĒ Tarkhan (d.339H/950M) stressed that among the leadership conditions are leader are having a perfect body to enable him to carry out duties effectively, the wisdom, and intelligence in determining a penalty decision. He needs to be a wise, smart and talented and can produce convincing speech and writing, focuses on education and learning, is not greedy in worldly affairs, supports the truth and against falsehood and has a generous heart, love, fair and has a strong standpoint.⁶²

The history of a civilized country is often associated with intellectual leaders and members of the administrators. In the

early stages of Islam, intelligent and talented leadership is often emphasized by the Messenger when making the selection of leaders. On the question relating to the country, he set aside friendship and close relatives. His main focus is the ability of individuals to be appointed as a corporate officer and leader. This was explained by Abu Dhar, "I have said to the Prophet, 'could you make me your officer?'" He patted my shoulder with his hand and said, "Abu Dhar! You are weak, the work is the trust of God, on the judgement day it will likely bring shame and remorse, except for those who is qualified and can run it properly".⁶³

Leaders who are responsible and understand their positions, not only can manage the country, but they also can solve complex problems. Muslim leaders are expected to understand the situation in handling a problem persistently and intelligently. For example, ÑUmar al-KhañĪEb could manage a colony that lacks expertise in administration. Arabs are noted as a reliable invasive colony during the time of KhulafÉ' al-RÉshidĒn (the Guided Caliphs), but they lack corporate members who can handle large colonies. So, ÑUmar was wary of governors appointed by the youth, feared they would become arrogant and corrupt. At one point while ÑUmar divided the money from the treasury to the community, he was surrounded by many people. SaÑad bin AbĒ WaqqĒs, well-known as the Prophet's Companions who played an important role than others made ÑUmar became very angry, he pulled SaÑad to the right and said, "If you do not fear the power of God, His power is not afraid of you." ÑUmar became so, because his intention was to treat all people with fairness and equity, including members of his family. When he appointed governors, he explicitly prevented them from riding Turkey governor horses (expensive prices), eating delicious food, and wearing expensive clothes, and close the door when people wanted to complain. If the governor did not comply with these instructions, a heavy penalty would be imposed on him. No one will escape from punishment of ÑUmar. He did not tolerate such behaviour.⁶⁴

e. Organized administration system

A country will not progress if the administration system is not organized. Muslims during the heyday was known for their wisdom in governing a country. For societal problems, they did not refer to the Qur'Ēn and Ṣadith only, but also paid attention to the environment. For example, after the conquest of territories under the control of Byzantine and Sassanid, ŃUmar al-KhaĒĒb, implemented a more structured system to strengthen his rule. He established a separate police services under the auspices of Sahib al-ĀĒdath (police chief). The police chief task was to monitor and implement rules to prevent people from building homes on public roads, or other things that can burden the public; stop tacks that are too heavy for animals such as carrying things that are heavy for them or use animals in an abusive way and implement laws or regulations of the country. To facilitate the government and corporate members who carry out the sentence for violation of the law and the teachings of Islam, ŃUmar also introduced the prison system, when the prison system had not been introduced yet. According to Maqrizi, ŃUmar bought ŐafwĒn bin ŃUmayyad's house for a total of four thousand dirham and made it a prison. ShiblĒ explained that ŃUmar made several changes relating to fines and penalties. For example, AbĒ Muhjim Thaqafi, was put in prison for being drunk, and was not beaten in front of people.⁶⁵

The way ŃUmar managed the administration has shown that he has incorporated knowledge of the revelation, mind, and environment in determining the policies and patterns of governance. As a result of the combination, he made the system of Islamic government more organized and strong. This is an important element to create a civilized country.

f. Economic and Military strength

The strength of a country is associated with economic stability, and the military. History has shown that the strength of a country depends on the military force. Military success in strengthening the country and dominating other countries, is a key to control the economy, and other countries. This is a phenomenon in the

history of human civilization. For example, before the rise of Islam, Arab Peninsula was a centre for local and international trade. The bulk of this area was dominated by two large powers at that time, the Byzantine Empire (Rome) and Sassanid (Persian). Their military force was the reason for both powers to dominate trade in Arab peninsula. Sassanid was likely to use force to secure their interests in trade. Although the Sassanid invaded Yemen in 570-575 C.E. and the Sassanid held control of both the Persian Gulf, some of the residents of other Arab countries escaped from being under the Sassanid power. Sassanid tried to use people who had power and were protected by them (vassals), such as the kings of Hira, at the border of northwest, who tried to dominate the races who lived in the middle of Arab peninsula. But this policy was not only successful, but showed the weaknesses of the government of Hira, where eventually the government lost its power.⁶⁶

The relationships between economy and military seen as complementing each other was discovered and disclosed by the Messenger. He always remembered to strive for living in the world and hereafter. He too was engaged in trade and military affairs. History has shown that the Messenger has been raised within the family and community that is known for its business, administration, social and political affairs. For example, in the first stage of the mid-sixth C.E. Mecca was advancing because it was the religious centre. Existing commercial areas were based on local trade. Changes in the trading system changed the local trade into international trade. For example, Hashim, the ancestor of the Prophet's living in the mid-sixth C.E. was a person who played a significant role in directing the town to become the centre of international trade. He was the person who started negotiations with Byzantine about trade protection. He delivered goods and traded with business members from the reign of the Byzantine town when they went to Syria. Commercial guarantee offered by Hashim might be due to his promise to expand the influence of Byzantines at least to those who were famous and important to the Arab countries. The guarantees were also confirmed by the government of Persian and Abyssinian.⁶⁷

One of the main factors that led to the rapidly expanding Islamic civilization was the Muslims were highly competitive,

experienced in economic and military affairs. Although Prophet Muhammad had never been appointed as a chief of Mecca before Islam, but his involvement in the trade and his understanding of the socio economic situation of Arab politics had made him knowledgeable on how to trade and so on. Historians maintain that leadership shown by Muḥammad is to be described and understood in the context of the environment and conditions experienced by him. The environment in Mecca was based on trading. Research on Muhammad and the Arab peninsula that does not take into account the role of trade in Mecca is the same as research on Kuwait or the study of Arab countries with no attention to the oil.⁶⁸

According to Douglas Morton Dunlop (1909 C.E.-1987 C.E.), the emergence of Muslim empires across the world was related to the development of its own naval power, as first demonstrated in the war with Byzantium in the eastern Mediterranean. It became a world power covering vast territories, and rather superior to take Roman empire. He added that in political and social terms it was obvious that the victories of Islam were the results of a mass movement affecting great bodies of men in the Middle East. The great sacrifice of ordinary men, and the development of a feeling of community among the Muslims could be described as a kind of socialism.⁶⁹

Henri Pirenne (1862 C.E.-1935 C.E.) argued that the end of classical antiquity and the beginning of the Middle Ages in Europe were not because of the Germanic invasion, but it was related to the break-up of Mediterranean unity through the advance of the Arabs. He pointed out:

“The northern barbarian had no objection to adopting the language and religion of Rome (Christian nominally since the reign of Constantine I in the fourth century) and respected the status quo. The Arab invaders, on the other hand, possessing Islam and the Qur’Ēn, enough for their needs, certainly, at this time, felt no interest in the culture and religion of the conquered, but only in their subjection to the authority of God, whether as Muslim brothers or as tributaries making apparently no great difference. On the other hand, and

by the same token, no possibility of assimilation to unbelievers, principally Christians, remained open".⁷⁰

Ignorance of economic and military aspects are the main factors that weaken a country. Developed and advanced countries in the world today are more focused on the use of military power in economy. Many Muslims today, perceive that the Western world is against Islam. However, most cases of war and political conflicts between Islam and the West are not related to religion. It is the war of exploiting economy in the Muslim countries. Felix Gilbert asserts:

"Results from situations where war is no longer performed as a religious duty, the goal of military service was a way to earn money. Moral problem has been raised whether guilty or not according to professional fields to kill others. Some of the most civilized country like in Europe, like Italy, people are less interested in showing their attitude of the military".⁷¹

Many western countries which have higher civilization will use military force to strengthen their economy. The wars in Iraq and Kuwait on August 2 until November 8, 1990 were economic wars, which directly benefited the economy and strength of the west. These wars were not religious wars, as stated by many Muslims. These wars were related to the pricing of oil.

g. Balanced Progress and Prosperity for All Regions.

The strength of a civilized country also depends on the equilibrium of wealth and progress for all people and regions. Negligence in this matter may cause feelings of hatred to the government, and promote the existence of radical movements or opposition parties. It may create an environment where culture and improvement focus only on areas in the City. Rapid economic growth and prosperity in cities, result in wealth and knowledge activities concentrate in cities, and the neglect of rural areas. Rural population is only able to share a little of the pace of progress

and civilization. This may cause significant disparity between rural and city residents. Furthermore, in the cities, there are no balance and originality of the nature of political institutions. Social problems may hinder the development of municipal institutions, result in feelings of being too afraid of the outside activities that are in conflict with cultural traditions. This simply may mislead the public. After development and advancement long exist in the city, local opposition in other areas may use violence against the government to uphold justice and balance.⁷²

h. Demonstrating the Superiority of Islam by Constructing Beautiful Buildings and Monuments, and Protecting Environment

Both Islamic and non-Islamic civilization always presented their superiority and strength through various aspects of life including military, economics, politics, social, culture and arts. The civilized empires whether in ancient or contemporary period regard beautiful buildings and monuments as symbols of their advancement and superiority. Muslim empires throughout the world presented their achievements in sciences, technologies and architectures as symbols of the superiority of Islam. This is one of the principles of the Islamic civilization.

The uniqueness of Islamic civilization was also reflected in its architectural heritage. In the era of Islamic civilization, Muslim architects had altered the edifices of Byzantine and Persian architecture into a unique style. They constructed mosques around large open courtyard with fountain where Muslims could wash before prayer. Unadorned loggias and halls surrounded the courtyard used for the community gathering as a way of bonding the society together. In the central hall there is *mihřeb* (prayer niche), pointed east toward Mecca. Minarets, or towers used to call Muslims to perform prayer. It was constructed above the roof of the main hall.⁷³

Temurid dynasty (1370 C.E.-1507 C.E.), Samarkand, Bukhara and many cities Central Asia had the best architecture. Some of the beautiful buildings and monuments were Masjid-i-Jami and Madrasah Bibi Khanum (were built in 1399 C.E.). The construction of the mosque and madrasah was headed by the

architects Makhdum and Khoja Makhdum Davud, Shkhi Zinda (built 1434 C.E.-1435 C.E.), it was considered as the major architectural achievements of the 14th-15th centuries, and Mausoleum of Khodja Ahmad (1406s C.E.) is a single-chambered, with a crypt.⁷⁴

In Spain under the rule of Caliph ĀAbd Raġman III, there were eight palaces, each of them with marvellous gardens and splendid furnished chambers and courts.⁷⁵ Cordova and Granada were regarded as great and beautiful cities in Andalusia during the time of golden age of Islam. Ahmed Ibn Mohammed al-Makkari noted that Ibnu-l-ijĒrĒ in his book, *al-Mishab*, described Cordova as follows:

"Cordova is said to have been to Andalus what the head is to the body. Its river is one of the finest in the world, now gliding slowly through level lawns, or winding softly across emerald field sprinkled with flowers, and serving it instead of robes; now flowing through thickly planted groves, where the song of the birds resounds perpetually in the air; and now widening into a majestic stream to impart its waters to the numerous wheels constructed on its banks, or communicating to the plants and flowers of the vicinity with freshness and vigour".⁷⁶

Granada could not be compared with Cairo, Baghdad and Damascus during the period of Umayyad dynasty in Spain. AbĒ ĀAbdullah Muġammad Ibn BaġĒlah (1304 C.E.-1368/1369 C.E) arrived in Andalusia on his return from his long travels, he visited Andalusia. He said:

"Granda is the capital of Andalus and husbands of its cities, its environs are delightful garden, covering a space of forty miles, and have not their equal in the world. It is intersected by the well-known river Shenil and other considerable streams, surrounded on every side by orchards, gardens, groves, palaces, and vineyards. One of the most pleasant spots in its neighbourhood is that known by the name of ĀAyn al-

Adamar (the fountain of tears), which is a spring of cold and limpid water place in the midst of groves and gardens".⁷⁷

Conclusion

History has shown that the strength and weakness of a nation depends on the attitude and mentality of the people themselves. Negligence in relation to the spiritual and temporal aspects are the main factors in the decline of the civilization of a nation. Muslim civilization is superior and unique as shown by its artists, engineers, scholars, poets, philosophies, geographies and so on. Knowledge, intelligence, openness, strong state policies and systems including politics, economy, social structure, military and mutual understanding are the key in the establishment of an Islamic civilization. The uniqueness of the Islamic civilization was related to the concept of universality that recognises all Muslims regardless of races and nations as the citizens of the Islamic empire throughout the centuries. International relationship with non-Muslim countries gives the chance for the non-Muslims to share the uniqueness of the Islamic civilization. This creates a cosmopolitan society in the Islamic empire, and it is the symbol of peace and universality in Islam based on the concept of *tawhîd* (monotheism).

Endnotes

- 1 Samuel P., Huntington, *The Clash of Civilization and the Remaking of the World Order*, New York: Simon and Schuster, 1996, p.45.
- 2 *Ibid.*, p.45.
- 3 *Ibid.*, p.45.
- 4 *Ibid.*, p.46.
- 5 *Ibid.*, p. 46.
- 6 *Ibid.*, pp.46-47.
- 7 *Ibid.*, p.47.
- 8 *Ibid.*, p.45.
- 9 http://en.wikipedia.org/wiki/Islamic_empire
- 10 Jiu-Hwa L.Upshur, *World History: Before 1600: The Development of Civilization*, vol.1, p.218.
- 11 *Ibid.*, p.218.
- 12 *Ibid.*, p.218.
- 13 D.M. Dunlop, *Arab Civilization to A.D.1500*, p.20.
- 14 J.H.L. Upshur, *World History*, vol.1, p.312.
- 15 *Ibid.*, 219.
- 16 *History of the World: Prehistory to the Renaissance*, p.370.
- 17 J.H.L.Upshur, *World History*, p.219.
- 18 *History of the World: Prehistory to the Renaissance*, p.370.
- 19 D.M.Dunlop, *Arab Civilization to AD 1500*, p.20.
- 20 *Ibid.*, p.20 .
- 21 Himilton A.R.Gibb, *Studies on Civilization*, p.4.
- 22 *Ibid.*, p.4.
- 23 M.A.Al-Janabi, 'Islamic Civilization: An Empire of Culture', p.51.
- 24 Marshal G.S.Hodgson, *The Venture of Islam: Conscience and the History in a World Civilization*, vol.2, p.9.
- 25 *From History of the World: Prehistory of the Renaissance*, p.370.
- 26 *History of the World: Prehistory*, p.370.
- 27 J.H.L.Upshur, *World History*, vol.1, p.217'
- 28 Marshall G.S.Hodgson, *The Venture*, vol.2, p.9
- 29 James E.Lindsay, *Daily Life in the Medieval Islamic World*, p.3.
- 30 Ibn KhaldĒn, *The Muqaddimah: An Introduction to History*, vol.3, p.313
- 31 quoted from Ibn KhaldĒn, *The Muqaddimah*, vol.3, p.313.
- 32 Marshall G.S.Hodgson, *The Venture*, vol.2, p.9.
- 33 *History of the World: Prehistory*, p.372.
- 34 Marshall G.S.Hodgson, *The Venture*, vol.2, pp.9-10.
- 35 *Ibid.*, p.10.
- 36 M. A. Al-Janabi, 'Islamic Civilization: An Empire of Culture', p.50
- 37 J.H.L.Upshur, *World History*, vol. 1, p.312.

- ³⁸ Hadith quoted from M.A. Al-Janabi, 'Islamic Civilization: An Empire of Culture', p.52.
- ³⁹ M.A. Al-Janabi, 'Islamic Civilization: An Empire of Culture', p.52.
- ⁴⁰ Ibn KhaldĒn, *The Muqaddimah*, p.116.
- ⁴¹ http://en.wikipedia.org/wiki/Islamic_Golden_Age
- ⁴² J.H.Upshur, *World History*, vol.1, p.313.
- ⁴³ Ibn KhaldĒn, *The Muqaddimah: An Introduction to History*, vol.3, p.115-116.
- ⁴⁴ J.H.L.Upshur, *World History*, vol.1, p.312.
- ⁴⁵ Ahmed Ibn Mohammed al-MakkarĒ, *The History of Two Mohammedan Dynasties in Spain*, vol.1, p.30.
- ⁴⁶ Ibn KhaldĒn, *The Muqaddimah: An Introduction to History*, vol.3, p.111.
- ⁴⁷ M.A.Al-Janabi, 'Islamic Civilization: An Empire of Culture', p.50.
- ⁴⁸ Ibn KhaldĒn, *The Muqaddimah*, vol.3, p. 23.
- ⁴⁹ *Ibid.*, p.28.
- ⁵⁰ *Ibid.*, p. 21.
- ⁵¹ *Ibid.*, pp.28-29.
- ⁵² *Amir Temur in World History*, p.117.
- ⁵³ *Ibid.*, pp.117-118.
- ⁵⁴ *Ibid.*, p.118.
- ⁵⁵ quoted from *Amir Temur in World History*, p. 128.
- ⁵⁶ *Amir Temur in World History*, p.118.
- ⁵⁷ *Ibid.*, p.119.
- ⁵⁸ *Ibid.*, p.119.
- ⁵⁹ *Ibid.*, p.119.
- ⁶⁰ Joseph Mc Cabe, *The Splendour of Moorish Spain*, p.61
- ⁶¹ *Amir Temur World History*, pp.88-94
- ⁶² *A History of Muslim Philosophy*, p.712.
- ⁶³ Muhiy al-DĒn al-NawĒwĒ, *ŒalĪ Muslim bi-SharĪ al-NawĒwĒ*, vol.12, pp.209-210.
- ⁶⁴ Asghar Ali Engineer, *The Islamic State*, pp.44-45.
- ⁶⁵ *Ibid.*, p.57.
- ⁶⁶ M.A. Shaban, *Islamic History: A New Interpretation*, vol.1, p.2.
- ⁶⁷ *Ibid.*, p.21.
- ⁶⁸ *Ibid.*, p.9.
- ⁶⁹ D.M. Dunlop, *Arab Civilization to AD 1500*, pp.17-18.
- ⁷⁰ quoted from D.M.Dunlop, *Arab Civilization*, p.19.
- ⁷¹ Felix Gilbert, 'Machiavelli: The Renaissance of the Art of War', *Makers of Modern Strategy from Machiavelli to Nuclear Age*, p.15.
- ⁷² Hamilton A.R.Gibb, *Studies on Civilization of Islam*, p.21.
- ⁷³ J.W.L.Upshur, *World History*, vol.1, p.315.
- ⁷⁴ see *Amir Temur in World History*, pp.125 and 127.
- ⁷⁵ Joseph Mc Cabe, *The Splendour of Moorish Spain*, p.62.

- ⁷⁶ quoted from al-Makkari, *The History of the Two Mohammedan Dynasties in Spain*, vol.1, pp. 30-31
- ⁷⁷ quoted from al-Makkari, *The History of the Two Mohammed*, vol.1, p.43.

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