INFLUENCE OF ISLAM ON WORLD CIVILIZATION pdf

1: Islamic influences on Western art - Wikipedia

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The story goes that an Arab named Khalid was tending his goats in the Kaffa region of southern Ethiopia, when he noticed his animals became livelier after eating a certain berry. He boiled the berries to make the first coffee. Certainly the first record of the drink is of beans exported from Ethiopia to Yemen where Sufis drank it to stay awake all night to pray on special occasions. By the late 15th century it had arrived in Mecca and Turkey from where it made its way to Venice in The ancient Greeks thought our eyes emitted rays, like a laser, which enabled us to see. The first person to realise that light enters the eye, rather than leaving it, was the 10th-century Muslim mathematician, astronomer and physicist Ibn al-Haitham. He invented the first pin-hole camera after noticing the way light came through a hole in window shutters. The smaller the hole, the better the picture, he worked out, and set up the first Camera Obscura from the Arab word qamara for a dark or private room. He is also credited with being the first man to shift physics from a philosophical activity to an experimental one. A form of chess was played in ancient India but the game was developed into the form we know it today in Persia. From there it spread westward to Europe - where it was introduced by the Moors in Spain in the 10th century - and eastward as far as Japan. The word rook comes from the Persian rukh, which means chariot. A thousand years before the Wright brothers a Muslim poet, astronomer, musician and engineer named Abbas ibn Firnas made several attempts to construct a flying machine. In he jumped from the minaret of the Grand Mosque in Cordoba using a loose cloak stiffened with wooden struts. He hoped to glide like a bird. But the cloak slowed his fall, creating what is thought to be the first parachute, and leaving him with only minor injuries. He flew to a significant height and stayed aloft for ten minutes but crashed on landing - concluding, correctly, that it was because he had not given his device a tail so it would stall on landing. Baghdad international airport and a crater on the Moon are named after him. Washing and bathing are religious requirements for Muslims, which is perhaps why they perfected the recipe for soap which we still use today. The ancient Egyptians had soap of a kind, as did the Romans who used it more as a pomade. But it was the Arabs who combined vegetable oils with sodium hydroxide and aromatics such as thyme oil. As well as discovering sulphuric and nitric acid, he invented the alembic still, giving the world intense rosewater and other perfumes and alcoholic spirits although drinking them is haram, or forbidden, in Islam. Ibn Hayyan emphasised systematic experimentation and was the founder of modern chemistry. Translation of rotary motion into linear motion.. The crank-shaft is a device which translates rotary into linear motion and is central to much of the machinery in the modern world, not least the internal combustion engine. One of the most important mechanical inventions in the history of humankind, it was created by an ingenious Muslim engineer called al-Jazari to raise water for irrigation. His Book of Knowledge of Ingenious Mechanical Devices shows he also invented or refined the use of valves and pistons, devised some of the first mechanical clocks driven by water and weights, and was the father of robotics. Among his 50 other inventions was the combination lock. It was much stronger than the rounded arch used by the Romans and Normans, thus allowing the building of bigger, higher, more complex and grander buildings. Other borrowings from Muslim genius included ribbed vaulting, rose windows and dome-building techniques. Square towers and keeps gave way to more easily defended round ones. Many modern surgical instruments are of exactly the same design as those devised in the 10th century by a Muslim surgeon called al-Zahrawi. His scalpels, bone saws, forceps, fine scissors for eye surgery and many of the instruments he devised are recognisable to a modern surgeon. It was he who discovered that catgut used for internal stitches dissolves away naturally a discovery he made when his monkey ate his lute strings and that it can be also used to make medicine capsules. In the 13th century, another Muslim medic named Ibn Nafis described the circulation of the blood, years before William Harvey discovered it. Muslims doctors also invented anaesthetics of opium and alcohol mixes and developed hollow needles to suck cataracts from eyes in a technique still used today. The windmill was invented in for a Persian

caliph and was used to grind corn and draw up water for irrigation. In the vast deserts of Arabia, when the seasonal streams ran dry, the only source of power was the wind which blew steadily from one direction for months. Mills had six or 12 sails covered in fabric or palm leaves. It was years before the first windmill was seen in Europe. The fountain pen was invented for the Sultan of Egypt in after he demanded a pen which would not stain his hands or clothes. It held ink in a reservoir and, as with modern pens, fed ink to the nib by a combination of gravity and capillary action. The system of numbering in use all round the world is probably Indian in origin but the style of the numerals is Arabic and first appears in print in the work of the Muslim mathematicians al-Khwarizmi and al-Kindi around The work of Muslim maths scholars was imported into Europe years later by the Italian mathematician Fibonacci. Algorithms and much of the theory of trigonometry came from the Muslim world. Ali ibn Nafi, known by his nickname of Ziryab Blackbird came from Iraq to Cordoba in the 9th century and brought with him the concept of the three-course meal - soup, followed by fish or meat, then fruit and nuts. He also introduced crystal glasses which had been invented after experiments with rock crystal by Abbas ibn Firnas - see No 4. In England, as Erasmus recorded, floors were "covered in rushes, occasionally renewed, but so imperfectly that the bottom layer is left undisturbed, sometimes for 20 years, harbouring expectoration, vomiting, the leakage of dogs and men, ale droppings, scraps of fish, and other abominations not fit to be mentioned". Carpets, unsurprisingly, caught on quickly. The modern cheque comes from the Arabic saqq, a written vow to pay for goods when they were delivered, to avoid money having to be transported across dangerous terrain. In the 9th century, a Muslim businessman could cash a cheque in China drawn on his bank in Baghdad. Though the Chinese invented saltpetre gunpowder, and used it in their fireworks, it was the Arabs who worked out that it could be purified using potassium nitrate for military use. Muslim incendiary devices terrified the Crusaders. By the 15th century they had invented both a rocket, which they called a "self-moving and combusting egg", and a torpedo - a self-propelled pear-shaped bomb with a spear at the front which impaled itself in enemy ships and then blew up. Medieval Europe had kitchen and herb gardens, but it was the Arabs who developed the idea of the garden as a place of beauty and meditation. The first royal pleasure gardens in Europe were opened in 11th-century Muslim Spain. Flowers which originated in Muslim gardens include the carnation and the tulip. Islamic Lands were once the bacon of scientific research , innovation , tolerance , philosophy, and inventions. No other civilization in human history can match this success ratio Muslims were economically , militarily , politically , and scientifically way "superior" to the rest of the world I wonder what happened after 18th century? Why Muslims of today are so backward compared to others? This caused Muslim Global Domination to fell and Europeans took over that roleThe rest is history I hope Muslims regain their past role and start working towards science , research , technology , innovation , knowledge production , and political stability I hope you guys will like the information presented. I found it interesting , hence shared it here

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2: Major Themes - Islam And The West | Muslims | FRONTLINE | PBS

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Bloomsbury Publishing, February Front cover of The House of Wisdom: In his book The House of Wisdom: How the Arabs Transformed Western Civilization published recently, Jonathan Lyons describes the most salient aspects of the vibrant tradition of Islamic learning and narrates the fascinating story of the various ways in which this learning was transferred to the West and how it helped to transform profoundly Western civilisation in the later Middle Ages. The title of the book is inspired by the emblematic Abbasid academic institution Bayt al-hikma or the House of Wisdom, founded in Baghdad in the early 9th century. However, the book goes beyond this early episode of Islamic civilisation and lays a profound focus on the encounters between the East and West and how these encounters shaped the rise of the West. The structure of the book is arranged roughly according to the divisions of the times of prayers in Islam. They correspond to the raise of Islamic civilisation, the wide-ranging scope of its political and social power, coupled with a dynamic intellectual and scientific vitality, and its beneficial influence on the civilisation of the pre-modern Western world. This original structure of the book, organised in function of the daily Muslim prayer times, starts with Isha nightfall in the 10th century, when the Crusades first began and Europe was shrouded in darkness. Fajr dawn and Zuhr midday are devoted to a description of the events in the period around the 11th and 12th centuries when Muslim civilisation was at its zenith. Even though Lyons does not ask what happened at Maghrib sunset , there is certainly an assumption that it represents the "end" or decline of science and learning in Islamic lands. However, such a view should take into account that the cyclic vision of civilisations must consider the role of interculturality in handing on the products of human spirit to the next civilisation, where they continue to live and to prosper in a new context. The historical context of the rise of civilisation in the lands conquered by Muslims since the middle of the 7th century and the context of the intercultural transmission of knowledge around the Mediterranean Sea can be summarized as follows. For centuries following the fall of Rome, Western Europe was backward and benighted, locked into the Dark Ages and barely able to tell the time of day. Augustine had decreed that belief, not reason, should be the guiding light of Christian thinking and partially as a result Europeans lived in a world of nominal literacy and subsistence farming, where blind faith, superstition and sorcery took the place of medicine, and the church harnessed nascent aggression among the kingdoms to its own ends in the pursuit of astonishingly violent and cruel holy wars - the Crusades. Islamic culture, however, was thriving and had become a powerhouse of intellectual exploration and discussion that dazzled the likes of Adelard of Bath who ventured to the Near East in search of the scientific riches pouring out of cities like Antioch, Baghdad or Cairo, whose libraries held hundred thousands books at a time when the best European libraries housed, at most, several dozen. Without them, and the knowledge that travellers like Adelard brought back to the West, Europe would in all likelihood have been a very different place over the last millennium. Photo of author and journalist Jonathan Lyons Source. In this fascinating and thoughtful book Jonathan Lyons restores credit to the contributions of the classical world of Islam, explores and reveals the extent of their learning and describes the intrepid adventures of those who went in search of it and who, in doing so, laid the foundations of what we now call the Renaissance. Among the examples the author presents we quote the following contributions: The ability to accurately tell time and determine dates. Here, the chief instrument was the astrolabe, the most powerful analog computer before the modern age. The art of alchemy, forerunner of modern chemistry. Trigonometry and spherical geometry â€” invaluable for making maps, navigation, and locating cities. Algebra, geometry, trigonometry and our contemporary number system. Star tables and almanacs capable of predicting celestial events, like lunar eclipses, with considerable accuracy. Our modern technical lexicon: Many of the foods we eat â€” apricots, oranges, artichokes, hard wheat for pasta, to name but a few. Natural philosophy, scientific cosmology and optics. The list of the protagonists of this intellectual and scientific adventure of creation of knowledge and its spread westward include: Mathematician and astronomer, born around near the Aral Sea in modern-day

Uzbekistan. He was affiliated with the House of Wisdom, and his star tables and works on arithmetic, algebra, the astrolabe, and the Hindu-Arabic numerals profoundly influenced the West. Abbasid caliph from to He took a direct interest in science and philosophy and actively promoted scholars at the House of Wisdom and elsewhere. His influence on Western culture lasted for centuries, in various fields, from philosophy to medicine. He flourished in Cordoba and Marrakech in the 12th century. He exerted an enormous influence on Christian and Jewish thought, primarily as a commentator on Aristotle, and also as an original author in philosophy, logic, astronomy and medicine. Pioneering explorer of the Islamic learning, who brought the wonders of geometry, astronomy and other fields to the medieval West. The Holy Roman Emperor and enthusiastic proponent of Arabic culture. The House of Wisdom: Model of the institutional setting of science in Islam Figure 3: The Arab scientific tradition was greatly influenced by the work of the classical Greek scholars, whose "natural philosophy" represented a complete system of knowledge that encompassed both the physical sciences and metaphysics, and upon which the scholars of the Islamic tradition commented extensively. House of Wisdom Gallery. Its principal activity was the translation of philosophical and scientific works from the Greek originals which, according to tradition, a delegation sent by the caliph had brought from the country of Rum. Its directors were Sahl b. It appears in fact that the library so constituted, and often called Khizanat al-hikma, had already existed in the time of Harun al-Rashid and the Barmakids who had begun to have Greek works translated. To the same institution were attached two astronomical observatories marasid , one installed at Baghdad, the other at Damascus, where Muslim scholars devised in particular new astronomical tables zij or zidj , correcting the astronomical data inherited from the ancient, especially those furnished by Ptolemy. The Cairo palace soon housed a large collection, and one of its librarians was the writer al-Shabushti d. It contained a library and reading-room, and served as a meeting-place for traditionists, jurists, grammarians, doctors, astronomers, logicians and mathematicians. Salah al-Din Al-Ayyubi sold the palace treasures, including the books, but fortunately some of them were re-purchased by enlightened men and therefore preserved. Outline of a vibrant and dynamic tradition of knowledge creation Figure 4: It served as the leading medical text in the West for more than five hundred years. When Baghdad opened its gates as the new capital of the Abbasid Caliphate, the prime site in the city was occupied by the royal library. Both the city and the library, completed around , were built by Caliph al-Mansur, who devised a method for measuring the circumference of the Earth and was second in a long line of Abbasid caliphs who valued thought and learning above all else. The Abbasids created, shaped and developed one of the most rich and fertile periods of science in human history. The library was officially called "the House of Wisdom". It was a monumental structure, accommodating translators, copyists, scholars, scientists, librarians and the swelling volumes of Persian, Sanskrit and Greek texts that flooded into Baghdad. Not surprisingly, it became a magnet for seekers of knowledge from across the Muslim empire. Jonathan Lyons tells the story of the House of Wisdom, the caliphs who supported it and the people who worked there, at a riveting, breakneck pace. But Lyons is more concerned with how what was happening in Baghdad and other Muslim cities was transferred to Europe. So he focuses on a string of colourful translators and scholars who travelled to the Muslim world and took its knowledge and discoveries back with them. Adelard of Bath, for example, travelled to Antioch and Sicily in his dogged pursuit of what he called studia arabum, the learning of the Arabs. His translation work enabled Adelard to write his treatise on the use of the astrolabe, which revolutionised the way Western men understood the Universe. Another Briton, Michael Scot, could not get enough of Muslim learning. His extensive translations of the works of Ibn Rushd and Ibn Sina, undertaken during the 13th century, introduce corpus of Greek and Arabic philosophy to the West. A Muslim and a Christian playing a duet on the lute in 13th-century Spain. But interest in Arabic learning was not limited to scholars and translators. It was this realisation that motivated the upstart king of the once-Muslim Sicily, Roger II, to commission the first global map of the world from the Muslim geographer al-Idrisi. The map, completed about , depicted the world as occupying one full hemisphere, or degrees, stretching from Korea in the East to the Canary Islands in the West. Al-Idrisi also wrote an accompanying text, Amusements for Those Who Long to Traverse the Horizon, known as The Book of Roger, which provided a description of the peoples, lands and cultures of the seven climates. Islamic thought and learning transformed medieval Christendom beyond recognition, Lyons writes. A key import was

natural philosophy, the precursor to modern science, and the idea that came with it: Roger Bacon, the 13th-century English scientist and philosopher, travelled through Muslim Spain dressed as an Arab and was among the first to teach natural philosophy in Paris. Without these imports, Lyons says, the Renaissance would not have been possible and European "progress" as we know it would have been inconceivable. Arabic learning gave Europeans their ideological and intellectual identity - indeed, Lyons suggests, "the West" itself is a Muslim invention. This process began with the successors of Adelard and Scot and had four core themes: Islam distorts the word of God; it is spread solely by the sword; it perverts human sexuality; and its prophet, Muhammad, was a charlatan, an anti-Christ. It was thus necessary to write the Arab learning out of history and to claim direct descent from Greece. As Petrarch, one of the most prominent 14th-century anti-Arab intellectuals, declared: Thanks to enlightened modern efforts, such as those of Jonathan Lyons and others, those simplistic judgements, founded on religious hostility rather than being rooted in real historical facts, are decisively corrected. Instances of originality and impact on the West Figure 6: In his review of two books published recently on Muslim Heritage and its impact on world science, Philip Ball wrote in the The Sunday Times: It orbits 25 light years away around one of the brightest stars in the sky, called Fomalhaut. Not obviously mythological, it sounds as if it derives from some forgotten French astronomer. And Fomalhaut is not alone in having an Arabic derivation - there are well over others, including Betelgeuse, Aldebaran and Deneb. How did the Arabs get to name stars? Muslim scientists were mapping the heavens, and pondering our place in them, while Europeans were still gazing at the night sky with baffled awe. To judge from some scientific narratives, the baton of knowledge about astronomy passed directly from the Greek Ptolemy in the 2nd century CE to Copernicus in the Renaissance. Astronomy is just one example of the enormous debt that the West owes to the achievements of Islamic science during the periods we still insist on calling the Dark and Middle Ages. While Europeans struggled until at least the 12th century with the mere rudiments of mathematics and natural philosophy, the Abbasid caliphs of the 8th to 13th centuries were promoting a rationalistic vision of Islam within which it was a sacred duty to inquire into the workings of the world. This programme was founded on the remnants of Roman and Hellenic culture, to which the Muslims had direct access in centres such as Alexandria, Harran and all intellectual centres of that Middle East they pacified and unified. They prepared Arabic versions of the works of Aristotle, Euclid, Ptolemy and Archimedes, and set up schools and libraries such as the House of Wisdom in Baghdad. As well as preserving classical scholarship, Muslim thinkers also innovated in many fields: The camera obscura, for instance, a kind of pinhole camera in which an outside scene is projected onto a wall in a darkened chamber as light enters through a small hole, was first studied experimentally by the Iraqi physicist and mathematician who settled in Egypt Al-Hassan ibn al-Haytham Alhazen in the 11th century. Roger Bacon later used the device to study solar eclipses, and old masters from Van Eyck to Vermeer may have employed the projection method to achieve their micro-realist detail. Islamic mapmakers, meanwhile, were drawing recognisable outlines of Europe, the Gulf and the Indian subcontinent while Westerners were still dividing a disc world into absurdly stylised quadrants. And in chemistry the Arabs went far beyond the tentative efforts of the classical world, bequeathing us words such as alkali and alcohol, alembic, elixir and alchemy. The standard theory of the alchemical transmutation of metals was laid out in the writings ascribed to the 8th-century scholar Jabir ibn-Hayyan, in which nitric, hydrochloric and sulphuric acids - central to practical chemistry then and now - made their debut. The Muslims also benefited from contact with China, from where they learnt how to make paper, and India, from where they got the "Arabic" numerals that were far superior to the cumbersome Roman system for arithmetic calculations, along with the concept of zero the word itself is Arabic.

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3: The Impact of Islam on European Civilization | alhassanain hassanain - www.enganchecubano.com

In a publication titled, transfer of technology from the Islamic world to the West, O.A. Joseph stated that, Technology is the tool of civilization, and for Islamic civilization to have been such a leading force in the world for several centuries, it must have been based on important technological achievements.

I would venture to say that in the western world, especially in North America, the vast majority of people, and by the way even many in the Arab world, would think that this statement is a grossly exaggerated assertion by an Arab chauvinist. However, with the very profound anti-Arab media and phobia in the Western world for the last half century and more, one cannot blame the average layman for having anti-Arab and anti-Muslim feelings. Yet, as I will set out to prove, the Arabs throughout medieval history were the leaders in world civilization. They gave the world, I would hazard to say, as much or even more than most world civilizations have contributed to the history of man and his progress and development. For me, growing up on the arid Saskatchewan prairies, I did not become familiar with the Arabs and their history by way of my parents who had scant knowledge of their history. Even in school I do not recall the Arabs were ever mentioned and, nor, of course, not converted by the newly arrived Arab immigrants who, in the main, being western educated, had an uncomplimentary view of their own people. Finely, there was definitely no influence by way of the media which carried more and more, as the years went by, an anti-Arab bias. This drove me to find out who the Syrians were. As year after year went by, I read every book I could find about the Arabs, their literature and their history, I became proud of my ancestors and the civilization they had created. My knowledge came from English books, not Arabic â€" a language which I was to somewhat master in my later years. It is ironic that because of them I wanted to tell the story of the Arabs to the world. Perhaps, no people in the globe have contributed so much to world civilization as the 7th century Arabs who created an advanced culture which led the world for centuries. Strange as it may seem not only to westerners, but to many modern Arab intellectuals, the contributions of the ancestors of the modern Arabs have left a lasting effect on our lives in the West today. And this is no idle talk. Let us examine just a few of the traces left by the Arabs in our daily life. Perhaps, the most important contribution which affects our daily life today is the Arabic numeral system which in medieval times replaced the clumsy Roman numerical system. With these Arabic numbers came the zero, derived from the Arabic al-sifr; algebra, from al-jabr and logarithm, from al-Khawarizmi, the name of its founder. These revolutionized the field of mathematics and made possible our advanced modern technological world. A cura di Giuliano Tamani. Padova; Editoriale Programma, ; p In the field of health, we owe much to the Arabs. The 11th century Ibn Sina, better known as Avicenna, compiled a great medical work entitled al-Qanun which was used in the universities of western Europe for some years. This along with the dissertations of the 10th century Al-Razi, known in the West as Rhazes, dominated European medicine well into the 16th century. How many of you know that when a modern pharmacist fills out your prescription, this method of obtaining medicine and the earliest drug stores had their beginning in Baghdad during the golden years of Abbasid rule? A talented individual, Ziryab was responsible for contributing many other concepts to the western way of life. From among these, a few are: The list is endless of his contributions to the highly-cultured way of living in Al-Andalus â€" a lifestyle which later reached and affected other European lands. How many in the West or even East know, when we sit down to listen to fine music, that the guitar, lute and violin were introduced by the Arabs into Europe and that the first written notes in western classical music were written in Arab Spain? In their first years as empire builders, the Arabs of the East had retrieved, then absorbed, the ancient written Greek music, that included much which had been taken from earlier Middle Eastern civilizations, which had been forgotten in western Europe. They evolved this music and brought their version to Al-Andalus. In fact, the famous Ziryab opened the first music conservatory in Europe to which students came from the northern Christian countries. How many western and even Arab students, tripping over each other to study in the Western institutions, know that the first true universities in the world were the Al-Azhar in Cairo and the Qarawiyeen in Fez, Morocco, followed by the universities of Arab Spain? In their initial stages, the first universities in Christian Europe at Montpelier in France and Salerno in Italy both borrowed Arab professors

from the universities of Al-Andalus. Avicenna treated spinal deformities using the reduction techniques introduced by Greek physician Hippocrates. Reduction involved the use of pressure and traction to correct bone and joint deformities. Source In our times, how proud are the mothers and fathers of Arab students, who have spent fortunes educating their children in Western universities, as they watch their sons or daughters walk out in black robes graduating with their degrees. And this is not all. The Arabs brought the art of paper-making from China to Sicily and Spain and they were also responsible for building the first timing device, similar to the modern clock and for creating the Moorish and pointed arches in Europe. For instance, these Men of the Cross brought back to Europe systematic hospitalization and reintroduced into the continent bathing in tubs and the public bath that had disappeared after the Roman Empire vanished. Also, Arab influences in the art of war were considerable. The use of crossbows, heavy mail covering for both knight and horse, and the use of cotton padding under the armor are Arab contributions. The flowing robes and the Arab kuffiyah Arab head dress placed around the helmet, adopted by the Christian knights, is the original heraldic mantling. His work had a strong impact in middle ages. Gunpowder is not, as many believe, an invention of the West. The Arabs brought gunpowder from China and introduced it into Europe. However, the Chinese had only used the powder for flares to honor their dead. Subsequently, the Arabs conceived of the idea to use it in a primitive cannon â€" a forerunner of modern artillery. The Arabs in Spain, a number of years before their downfall are also believed to have developed an arms industry which, ultimately was taken over by the conquering Spaniards. Some historians have observed, this invention handed the inhabitants of the Iberian Peninsula the power to conquer the New World. The Crusaders also brought back with them, castle architecture, closed gardens, the sundial and the art of distillation. As for food, before the Crusades, the diet in medieval Europe consisted chiefly of bread and meat washed down with beer or wine, along with a few vegetables such as beets, carrots, garlic, and onions. In the Middle East and the Iberian Peninsula, the Crusaders became familiar with the delicate and rich tables of the Arabs and introduced some of these foods into European cuisine. These stimulated the European appetite for the exotic foods of the East and the fondness for these foods began to grow. To satisfy the new tastes, the trading merchants began to import into mainland Europe products from the Holy Land, Iberian Peninsula and Sicily which were unknown in Europe at that time. Almonds, artichokes, bananas, buckwheat, cherries, dates, eggplants, figs, gooseberries, grapefruits, lemons, limes, melons, oranges, raisins, rice, scallions, shallots, spinach, strawberries, sugarcane; eastern spices, including pepper, cardamom, cloves, ginger, nutmeg, sesame, sweetmeats; and many other goodies from the Arab lands hit Europe like a tempest. With the introduction of these foodstuffs, the culinary history of Europe changed. Perhaps, the most important of all the foods, brought back by the Crusaders was sugar cane. The Arabs brought the cultivation of this ultimate sweet in the world from India, along with the techniques of sugar refining and passed all of this knowledge on to Europe. Sugar, as well as being used as a food, was employed by the Arab physicians in the 9th century to make aromatic syrups, flavorings, medicines, and palatable brews many of which included spices. Scene of agriculture work in an Arabic manuscript from Islamic Spain. Even though introduced into Europe after the Crusades from the Arabian Peninsula, coffee quickly became part of the European table. Ever since its introduction, the brew has always had a mystical aura and is associated with the exotic East. During and after, the Crusades, the custom of wearing beards became a fashion inherited from the Arabs. A symbol of the vanity of the medieval ladies of European courts was the high-peaked, pointed cap with its trailing veil of silk â€" a fashion developed in Jerusalem called tontour. As fabrics, popular in the Arab lands, made their way to Europe, again thanks to the returning Crusaders, so did design in attire, especially of women. The noble ladies of Europe vied with each other on the height of the tontour and the elegance of the fabrics used in the design of the face-framing millinery. Much of our contemporary jewelry is a result of design and metallurgy mixture developed by the Medieval Arab jewelers, then introduced to Europe by the Crusaders such as the highly-prized squash blossom design â€" once on the uniform button worn by Spanish conquistadors. Europeans and Arabs traded goods through an extensive trading network that passed through the Near East and the Mediterranean. European clothing during the Dark Ages was usually made from furs and skins. By the medieval age, they had graduated to wearing coarse clothing made from linen and wool. This crude way of dressing would change after the Crusaders

returned from their wars. In the Middle East, they became familiar with the rich fabrics used by the Arabs. Soon thereafter, a booming trade developed between the Italian city-states, the Arab cities and Arab Spain. By way of the Crusades, the women of Europe became acquainted with cosmetics, first prepared by the ancient Egyptians, and by the civilizations of the Fertile Crescent. Some of these included lipsticks, nail polish, eye shadows, kohl antimony used to accentuate the eyes , perfumes and powders, henna hair dye, body lotions and oils, and even wigs. The list of Arab influences in our daily life is endless. But how did all this come about? The answer is to be found in the dynamic birth of Islam in the Arabian Peninsula. All be it that the ancient civilizations born in the Middle East all made their mark in influencing the surrounding Mediterranean cultures, but with the founding of Islam, the Arab impact on the development of world civilizations knew no bounds. When the Arab armies moved eastward and westward from the Arabian heartland, they occupied countries which had developed numerous civilizations and cultures. However, unlike a good number of conquerors before and after, they did not destroy but preserved the cultures they had overwhelmed. Under the hundred years of Umayyad rule, the next hundred and fifty years of Abbasid rule and the over three hundred years of Arab-Umayyad rule in Arab Spain, the basis of this rich culture was built. With the exception of the Persians, very little was contributed by other Muslim peoples, like the Mongols, Turks and a number of other central Asians who through the centuries adopted Islam and eventually became the leaders of that Arab-born religion. In the 11th century, the Arab ruler of the petty state of Aleppo, Sayf al-Dawla, attracted more of the literary giants of that era to his court, than were attracted to the courts of the hundreds of petty non-Arab Muslim states of that time. After the leadership of Islam was taken over by non-Arabs, except in the military arena, no significant contributions were made in any scientific field. Part 2 continued next week Habeeb Salloum.

INFLUENCE OF ISLAM ON WORLD CIVILIZATION pdf

4: The Influences of the Islamic Civilization on the Indian Civilization by intan reza on Prezi

The next major influence that Islam has had on its own country and that of others is the architecture of this religion. The most recognized building in the religion of Islam is the mosque. This is where Muslims go to pray and have religious gatherings.

Muslim rebellions in Yunnan and in Shaanxi and Gansu originated from clashes between the Chinese and Muslims in those provinces. Religious antipathy must be taken into account, but more important were social and political factors. In the frontier provinces the late-dynastic confusions wereâ€¦ Prehistory c. The potential for Muslim empire building was established with the rise of the earliest civilizations in western Asia. It was facilitated by the expansion of trade from eastern Asia to the Mediterranean and by the political changes thus effected. The Muslims were heirs to the ancient Egyptians, Babylonians, Persians, Hebrews, even the Greeks and Indians; the societies they created bridged time and space, from ancient to modern and from east to west. The factors that surrounded and directed their accomplishment had begun to coalesce long before, with the emergence of agrarian-based citied societies in western Asia in the 4th millennium bce. The rise of complex agrarian-based societies, such as Sumer, out of a subsistence agricultural and pastoralist environment , involved the founding of cities, the extension of citied power over surrounding villages, and the interaction of both with pastoralists. This type of social organization offered new possibilities. Agricultural production and intercity trading, particularly in luxury goods, increased. Some individuals were able to take advantage of the manual labour of others to amass enough wealth to patronize a wide range of arts and crafts; of these, a few were able to establish territorial monarchies and foster religious institutions with wider appeal. Gradually the familiar troika of court, temple, and market emerged. The new ruling groups cultivated skills for administering and integrating non-kin-related groups. They benefited from the increased use of writing and, in many cases, from the adoption of a single writing system, such as the cuneiform, for administrative use. New institutions, such as coinage, territorial deities, royal priesthoods, and standing armies, further enhanced their power. In such town-and-country complexes the pace of change quickened enough so that a well-placed individual might see the effects of his actions in his own lifetime and be stimulated to self-criticism and moral reflection of an unprecedented sort. The religion of these new social entities reflected and supported the new social environments. Unlike the religions of small groups, the religions of complex societies focused on deities, such as Marduk, Isis, or Mithra, whose appeal was not limited to one small area or group and whose powers were much less fragmented. The relationship of earthly existence to the afterlife became more problematic, as evidenced by the elaborate death rites of pharaonic Egypt. Individual religious action began to compete with communal worship and ritual; sometimes it promised spiritual transformation and transcendence of a new sort, as illustrated in the pan-Mediterranean mystery religions. Yet large-scale organization had introduced social and economic injustices that rulers and religions could address but not resolve. To many, an absolute ruler uniting a plurality of ethnic, religious, and interest groups offered the best hope of justice. Cultural core areas of the settled world By the middle of the 1st millennium bce the settled world had crystallized into four cultural core areas: The Nile-to-Oxus, the future core of Islamdom, was the least cohesive and the most complicated. Whereas each of the other regions developed a single language of high cultureâ€”Greek, Sanskrit, and Chinese, respectivelyâ€”the Nile-to-Oxus region was a linguistic palimpsest of Irano-Semitic languages of several sorts: The Nile-to-Oxus region In addition to its various linguistic groups, the Nile-to-Oxus region also differed in climate and ecology. It lay at the centre of a vast arid zone stretching across Afro-Eurasia from the Sahara to the Gobi; it favoured those who could deal with ariditâ€”not only states that could control flooding as in Egypt or maintain irrigation as in Mesopotamia but also pastoralists and oasis dwellers. Although its agricultural potential was severely limited, its commercial possibilities were virtually unlimited. Located at the crossroads of the trans-Asian trade and blessed with numerous natural transit points, the region offered special social and economic prominence to its merchants. The period from to bce has been called the Axial Age because of its pivotal importance for the history of religion and culture. From these traditionsâ€”for example, Judaism, Mazdeism, Buddhism, and Confucianismâ€”derived all later

forms of high religion, including Christianity and Islam. Unlike the religions that surrounded their formation, the Axial Age religions concentrated transcendent power into one locus, be it symbolized theistically or nontheistically. Their radically dualistic cosmology posited another realm, totally unlike the earthly realm and capable of challenging and replacing ordinary earthly values. In the Nile-to-Oxus region two major traditions arose during the Axial Age: Because they required exclusive allegiance through an individual confession of faith in a just and judging deity, they are called confessional religions. This deity was a unique all-powerful creator who remained active in history, and each event in the life of every individual was meaningful in terms of the judgment of God at the end of time. The universally applicable truth of these new religions was expressed in sacred writings. The traditions reflected the mercantile environment in which they were formed in their special concern for fairness, honesty, covenant keeping, moderation, law and order, accountability, and the rights of ordinary human beings. These values were always potentially incompatible with the elitism and absolutism of courtly circles. Most often, as for example in the case of the Achaemenian Empire, the conflict was expressed in rebellion against the crown or was adjudicated by viewing kingship as the guarantor of divine justice. Although modern Western historiography has projected an East-West dichotomy onto ancient times, Afro-Eurasian continuities and interactions were well established by the Axial Age and persisted throughout premodern times. The history of Islamdom cannot be understood without reference to them. By the 3rd century ce, crosscutting movements like Gnosticism and Manichaeism integrated individuals from disparate cultures. Similarly organized large, land-based empires with official religions existed in all parts of the settled world. Another Christian empire in East Africa , the Abyssinian, was involved alternately with each of the others. In the context of these regional interrelationships, inhabitants of Arabia made their fateful entrance into international political, religious, and economic life. The Arabian Peninsula The Arabian Peninsula consists of a large central arid zone punctuated by oases, wells, and small seasonal streams and bounded in the south by well-watered lands that are generally thin, sometimes mountainous coastal strips. To the north of the peninsula are the irrigated agricultural areas of Syria and Iraq , the site of large-scale states from the 4th millennium bce. As early as the beginning of the 1st millennium bce the southwest corner of Arabia, the Yemen , also was divided into settled kingdoms. Their language was a South Arabian Semitic dialect , and their culture bore some affinity to Semitic societies in the Fertile Crescent. By the beginning of the Common Era the 1st century ad in the Christian calendar , the major occupants of the habitable parts of the arid centre were known as Arabs. They were Semitic-speaking tribes of settled, semi-settled, and fully migratory peoples who drew their name and apparently their identity from what the camel-herding Bedouin pastoralists among them called themselves: Until the beginning of the 3rd century ce the greatest economic and political power in the peninsula rested in the relatively independent kingdoms of the Yemen. The Yemenis, with a knowledge of the monsoon winds, had evolved an exceptionally long and profitable trade route from East Africa across the Red Sea and from India across the Indian Ocean up through the peninsula into Iraq and Syria, where it joined older Phoenician routes across the Mediterranean and into the Iberian Peninsula. Participation in this trade was in turn an important source of power for tribal Arabs, whose livelihood otherwise depended on a combination of intergroup raiding, agriculture, and animal husbandry. By the 3rd century, however, external developments began to impinge. There Christians encountered Jews who had been settling since the 1st century, as well as Arabs who had converted to Judaism. By the beginning of the 4th century the rulers of Abyssinia and Ptolemaic Egypt were interfering in the Red Sea area and carrying their aggression into the Yemen proper. This event invited Abyssinian Christian reprisal and occupation, which put a virtual end to indigenous control of the Yemen. The connection between communal affiliation and political orientations would be expressed in the early Muslim community and in fact has continued to function to the present day. By the 5th century, however, the settled powers needed their hinterlands enough to foster client states: The prosperity of the 5th and 6th centuries, as well as the intensification of imperial rivalries in the late 6th century, seems to have brought the Arabs of the interior permanently into the wider network of communication that fostered the rise of the Muslim community at Mecca and Medina. Formation and orientation c. The development of a trading town into a city-state was not unusual, but, unlike many other western Arabian settlements, Mecca was not centred on an oasis or located in the hinterland of any non-Arab

power. Although it had enough well water and springwater to provide for large numbers of camels, it did not have enough for agriculture; its economy depended on long-distance as well as short-distance trade. They used their trading connections and their relationships with their Bedouin cousins to make their town a regional centre whose influence radiated in many directions. Thus, Mecca became an attractive site for large trade fairs that coincided with pilgrimage Arabic: Most Arabs probably viewed this deity as one among many, possessing powers not specific to a particular tribe; others may have identified this figure with the God of the Jews and Christians. The building activities of the Quraysh threatened one non-Arab power enough to invite direct interference: The Meccan link between shrine and market has a broader significance in the history of religion. It is reminiscent of changes that had taken place with the emergence of complex societies across the settled world several millennia earlier. Such qualified simplification and inclusivity, wherever they have occurred in human history, seem to have been associated with other fundamental changesâ€”increased settlement, extension and intensification of trade, and the emergence of lingua francas and other cultural commonalties, all of which had been occurring in central Arabia for several centuries. New social patterns among the Meccans and their neighbours The sedentarization of the Quraysh and their efforts to create an expanding network of cooperative Arabs generated social stresses that demanded new patterns of behaviour. The ability of the Quraysh to solve their problems was affected by an ambiguous relationship between sedentary and migratory Arabs. Tribal Arabs could go in and out of sedentarization easily, and kinship ties often transcended lifestyles. The sedentarization of the Quraysh did not involve the destruction of their ties with the Bedouin or their idealization of Bedouin life. Thus, for example, did wealthy Meccans, thinking Mecca unhealthy, often send their infants to Bedouin foster mothers. Yet the settling of the Quraysh at Mecca was no ordinary instance of sedentarization. Their commercial success produced a society unlike that of the Bedouin and unlike that of many other sedentary Arabs. Whereas stratification was minimal among the Bedouin, a hierarchy based on wealth appeared among the Quraysh. Although a Bedouin group might include a small number of outsiders, such as prisoners of war, Meccan society was markedly diverse , including non-Arabs as well as Arabs, slave as well as free. Among the Bedouin, lines of protection for in-group members were clearly drawn; in Mecca, sedentarization and socioeconomic stratification had begun to blur family responsibilities and foster the growth of an oligarchy whose economic objectives could easily supersede other motivations and values. Whereas the Bedouin acted in and through groups and even regularized intergroup raiding and warfare as a way of life, Meccans needed to act in their own interest and to minimize conflict by institutionalizing new, broader social alliances and interrelationships. Very little in the Arabian environment favoured the formation of stable large-scale states. Therefore, Meccan efforts at centralization and unification might well have been transient, especially because they were not reinforced by any stronger power and because they depended almost entirely on the prosperity of a trade route that had been formerly controlled at its southern terminus and could be controlled elsewhere in the future, or exclude Mecca entirely. The rise of the Meccan system also coincided with the spread of the confessional religions, through immigration, missionization, conversion, and foreign interference. Eventually in Mecca and elsewhere a few individuals came to envision the possibility of effecting supra-tribal association through a leadership role common to the confessional religions, that is, prophethood or messengership. One of their own, he accomplished what the Quraysh had started, first by working against them, later by working with them. When he was born, around , the potential for pan-Arab unification seemed nil, but after he died, in , the first generation of his followers were able not only to maintain pan-Arab unification but to expand far beyond the peninsula. His approach to the role of prophet allowed a variety of groups to conceptualize and form a single community. Muhammad was, according to many students of social behaviour, particularly well placed to lead such a social movement; in both ascribed and acquired characteristics he was unusual. Although he was a member of a high-status tribe, he belonged to one of its less well-placed clans. He was fatherless at birth; his mother and grandfather died when he was young, leaving him under the protection of an uncle. Muhammad told the stranger that he was not a reciter. Arabs did recognize several other types of intermediaries with the sacred. Some of the kings of the Yemen are said to have had priestly functions. Like many successful leaders, Muhammad broke through existing restraints by what might be called transformative conservatism. By combining familiar leadership

roles with a less familiar one, he expanded his authority; by giving existing practices a new history, he reoriented them; by assigning a new cause to existing problems, he resolved them. His personal characteristics fit his historical circumstances perfectly.

INFLUENCE OF ISLAM ON WORLD CIVILIZATION pdf

5: Contributions of Islamic Civilization to the Modern World - IslamiCity

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Followers of this religion can be seen all around us in any place of the world. This major world religion has seen many ages and many different civilizations. Through these ages, it has had some major impacts in the countries where it is commonly practiced, stretching to other continents like Europe and Africa. Islam has had effects on the politics in their native countries and also on the architecture of others. Problems have arisen in the field of politics in the country where Islam is a major religion. They are different in beliefs and therefore uphold different politics. It describes that it is evident that the religion plays a major role in the two Malay-Muslim political parties of Malaysia. Islam thus shows to be very influential and involved in politics. The next major influence that Islam has had on its own country and that of others is the architecture of this religion. The most recognized building in the religion of Islam is the mosque. This is where Muslims go to pray and have religious gatherings. These magnificent buildings can be seen in the countries native to Islam but also in many other places around the world. As stated before, Islam has spread all around the world, which in turn meant mosques were built in all these areas in order for Muslims to have a place of worship. One of these mosques can be seen in Moscow, Russia. Another big example of Islamic architecture is the Dome of the Rock located in Jerusalem. The influence of Islamic architecture, lastly, can be seen in Cairo, Egypt. Part of Islamic architecture is extroverted building, which involves windows looking out onto streets wherever possible Islamic Architecture in Cairo. This influence of architecture is great inside native-Islamic countries and others. The impact of Islam can be seen all around the world, ranging from their own countries to other continents. It had effects on politics in Malaysia, influencing a large part of the political system. Many decisions were based off of the religion of the mass population of this country. It also has effects stretching into the field of architecture. The Muslims construct their mosques in very beautiful ways, placing them all around the world. They also uses a system of extroverted building, which means they try to build towards the streets as much as possible. What can be taken from this is that Islam is a major religion that should be revered, for it has had a global impact on many things that we face today.

INFLUENCE OF ISLAM ON WORLD CIVILIZATION pdf

6: Islamic world | www.enganchecubano.com

Islam has had a profound global impact since it was founded in the seventh century. During what is known as the Golden Age of Islam, which lasted roughly between the mid-eighth century until the 13th century, the Muslim world was the center of intellectual activity, with Baghdad serving as the capital for philosophers, mathematicians and scientists.

Islam was destined to become a world religion and to create a civilization which stretched from one end of the globe to the other. Already during the early Muslim caliphates, first the Arabs, then the Persians and later the Turks set about to create classical Islamic civilization. Later, in the 13th century, both Africa and India became great centers of Islamic civilization and soon thereafter Muslim kingdoms were established in the Malay-Indonesian world while Chinese Muslims flourished throughout China. Islam is a religion for all people from whatever race or background they might be. That is why Islamic civilization is based on a unity which stands completely against any racial or ethnic discrimination. Such major racial and ethnic groups as the Arabs, Persians, Turks, Africans, Indians, Chinese and Malays in addition to numerous smaller units embraced Islam and contributed to the building of Islamic civilization. Moreover, Islam was not opposed to learning from the earlier civilizations and incorporating their science, learning, and culture into its own world view, as long as they did not oppose the principles of Islam. Each ethnic and racial group which embraced Islam made its contribution to the one Islamic civilization to which everyone belonged. The sense of brotherhood and sisterhood was so much emphasized that it overcame all local attachments to a particular tribe, race, or language--all of which became subservient to the universal Brotherhood and sisterhood of Islam. The global civilization thus created by Islam permitted people of diverse ethnic backgrounds to work together in cultivating various arts and sciences. Although the civilization was profoundly Islamic, even non-Muslim "people of the book" participated in the intellectual activity whose fruits belonged to everyone. The scientific climate was reminiscent of the present situation in America where scientists and men and women of learning from all over the world are active in the advancement of knowledge which belongs to everyone. The global civilization created by Islam also succeeded in activating the mind and thought of the people who entered its fold. As a result of Islam, the nomadic Arabs became torch-bearers of science and learning. The Persians who had created a great civilization before the rise of Islam nevertheless produced much more science and learning in the Islamic period than before. The same can be said of the Turks and other peoples who embraced Islam. The religion of Islam was itself responsible not only for the creation of a world civilization in which people of many different ethnic backgrounds participated, but it played a central role in developing intellectual and cultural life on a scale not seen before. For some eight hundred years Arabic remained the major intellectual and scientific language of the world. During the centuries following the rise of Islam, Muslim dynasties ruling in various parts of the Islamic world bore witness to the flowering of Islamic culture and thought. In fact this tradition of intellectual activity was eclipsed only at the beginning of modern times as a result of the weakening of faith among Muslims combined with external domination. And today this activity has begun a new in many parts of the Islamic world now that the Muslims have regained their political independence. A general view of the skyline of Istanbul, the old Ottoman capital, showing the Suleymaniye Mosque, one of the many grand Mosques which adorn the city. The mosque and mausleum of Ali al-Rida in Mashhad, Iran which, because of the presence of this site, became over the centuries one of the major center of religious learning and activity in the Islamic world. A Brief History of Islam: He established many of the basic practices of Islamic government. He is also known as the caliph who had the definitive text of the Noble Quran copied and sent to the four corners of the Islamic world. With his death the rule of the "rightly guided" caliphs, who hold a special place of respect in the hearts of Muslims, came to an end. The Caliphates The Umayyad caliphate established in was to last for about a century. During this time Damascus became the capital of an Islamic world which stretched from the western borders of China to southern France. Not only did the Islamic conquests continue during this period through North Africa to Spain and France in the West and to Sind, Central Asia and Transoxiana in the East, but the basic social and legal institutions of the newly founded Islamic world were established. The Abbasids, who succeeded the Umayyads, shifted the capital to Baghdad

which soon developed into an incomparable center of learning and culture as well as the administrative and political heart of a vast world. They ruled for over years but gradually their power waned and they remained only symbolic rulers bestowing legitimacy upon various sultans and princes who wielded actual military power. The Abbasid caliphate was finally abolished when Hulagu, the Mongol ruler, captured Baghdad in , destroying much of the city including its incomparable libraries. While the Abbasids ruled in Baghdad, a number of powerful dynasties such as the Fatimids, Ayyubids and Mamluks held power in Egypt, Syria and Palestine. The most important event in this area as far as the relation between Islam and the Western world was concerned was the series of Crusades declared by the Pope and espoused by various European kings. The purpose, although political, was outwardly to recapture the Holy Land and especially Jerusalem for Christianity. Although there was at the beginning some success, and local European rule was set up in parts of Syria and Palestine, Muslims finally prevailed and in Saladin,the great Muslim leader, recaptured Jerusalem and defeated the Crusaders.

INFLUENCE OF ISLAM ON WORLD CIVILIZATION pdf

7: Islam - Influence Of Islamic Civilization On Our Modern World | Sikh Philosophy Forums

For the culture and civilization that were founded on Islam not only preserved the heritage of the ancient world but codified, systematized, explained, criticized, modified, and, finally, built on past contributions in the process of making distinctive contributions of their own.

Islamic civilization in Baghdad, Cairo, and Cordoba during its prosperous times had many famous and influential educational centers and universities. The mosques in Islamic countries were centers of educational activities, like Al-Zaytunah A. D in Tunisia, Al-Azhar A. D in Baghdad, Al-Qarwiyin A. Robert Briffault says in this context: It was there that the new life arose which was to grow into a new phase of human evolution. From the time when the influence of their culture made itself felt, began the stirring of a new life. Muslims studied the heritage of Greece enthusiastically and comprehended the points of strength and weaknesses within it. There is no doubt that Muslim thinkers were influenced by Greek philosophy, as the books of theology that emerged in Islamic civilization after the known translation movement attest this opinion. But at the same time, Muslim scholars have left a significant impact on the legacy of the Greek textual tradition. The compelling historical evidence clarifies that Muslim scholars examined Greek philosophy through their own experiments and made many valuable modifications to Greek ideas. Moreover, Christians and Jews in the Islamic capitals studied the Arabic language and understood principles of Islam , the love of Christians for Arabic and Islamic studies was so high that Alvaro de Cordoba d. The young Christians who are highly talented do not know any language or literature except Arabic, because they are fond of the books of Arabs, they love to collect them to make huge libraries that cost them huge amounts of money, while they hate Christian books and belittle them. Some of them were inspired by the thoughts of Muslim thinkers, which led them to translate hundreds of books from Arabic into European languages. This resulted in the rise of reforming movements and activities in Western societies that attempted to reshape the mentality of their people and reform them religiously, culturally, and intellectually until the West was prepared to carry out a scientific, religious, and intellectual revolution. The Christian thinkers were subjects of persecution by the church; any new idea was regarded as anti-Christian doctrine and every scientific notion was seen contrary to the common faith. Such thought was regarded as a punishable crime rather than an act of apostasy. Many liberal thinkers were killed and their books were burned on the pretext that their thought was a deviation from the true Christianity. When some Western intellectuals during the medieval ages in Islamic capitals met eminent Muslim scholars and saw their scientific and cultural movements at their peak, they were inspired and influenced by the glory of Islamic civilization, especially in Spain and Baghdad. Such environment sharpened the hearts and minds of the people in the West and inspired them to further scientific research and religious reformation. The activities of intellectual reformers in the West were directly influenced by Islamic culture and science. Europe was backward then in learning and science and art and the amenities of life. It was Arab Spain, and especially the University of Cordoba that kept the lamp of learning and intellectual curiosity burning throughout those dark ages of Europe and some of its light pierced the European gloom. Moreover, evidence is abundantly available in Arabic historical resources and encyclopedias of Islamic history such as Al-Bidayah Wan-Nihayah by Ibn Kathir, which verifies the role of the Islamic civilization in awakening Eastern and Western minds to research and innovation. Intellectual influence and the transmission of information have historically formed the evolution of human civilizations through intercivilizational dialogue and the flow of knowledge between cultures. Such a phenomenon confirms the strong bonds of brotherhood among all human beings. The analysis of such a broad range of sources makes an important contribution and fills a critical lacuna in present scholarship dealing with the influence of Islamic civilization on Western intellectual traditions. Such article helps to create an atmosphere of mutual understanding between Western and Islamic discourse and eases the tense relations between the West and Islamic worlds, since both civilizations come from one common human heritage that has historically shared mutual influences. Role of Islamic Civilization in Illuminating the Hindu Intellectuals As well as, Islam was an important factor in the liberation of minds in the Indian sub-continent from the shackles of myths and legends and from blind

following of the distorted religious tradition. A steal look at the religious Hindu scriptures reveal the extent of the control of the myths on the ideas and philosophies of India. Hindu philosophy remained always indistinct in its opinion about God , the universe and human. Its basic nature is a theoretical not practical in most cases, such as the concept of incarnation , rebirth , mixing the divinity with humanity, god and goddess with the nature. For more information on this subject, please, click here. Islamic culture is also characterized by the practical tendency more than the abstract philosophy. Islam has left a clear impact on the Indian culture after its first contact since the first century of Hijrah. Perhaps, the Indian mind became ready for embracing the modern science due to the intellectual liberation that was brought to Indian people during the golden age of Islamic culture in Indian subcontinent. Panikkar says in this regard: Islam had a profound effect on Hinduism during this period. Medieval Hindu theism is in some ways a reply to the attack of Islam; and the doctrines of medieval teachers, by whatever name their gods are known, are essentially theistic. All Bhakti cults are therefore essentially monotheistic. And since then a group of scientists was present in every time who remained occupied with their intellectual contributions. Jawaharlal Nehru says in this regard: It had pointed out and shown up the abuses that had crept into Hindu society â€" the petrifaction of caste , untouchability, exclusiveness carried to fantastic lengths. The idea of the brotherhood of Islam and of the theoretical equality of its adherents made a powerful appeal, especially to those in the Hindu fold who were denied any semblance of equal treatment. From this ideological impact grew up various movements aiming at a religious synthesis.

INFLUENCE OF ISLAM ON WORLD CIVILIZATION pdf

8: Part 1: The Impact Of The Arabs On Western Civilization

It was during this period that the Islamic civilization started with the advent of Islam in AC. This period of Islamic history lasted until the beginning of the 20th century. The 7th to 15th century of this period is called the Golden era of History.

Transmission routes Further information: The points of contact between Europe and Islamic lands were multiple during the Middle Ages. The main points of transmission of Islamic knowledge to Europe were in Sicilia, and in Islamic Spain, particularly in Toledo with Gerard of Cremone, â€", following the conquest of the city by the Spanish Christians in In Sicilia, following the Islamic conquest of the island in and its reconquest by the Normans in , an intense Arab-Norman culture developed, exemplified by rulers such as Roger II, who had Islamic soldiers, poets and scientists at his court. In the Levant, such cities as Antioch, Arab and Latin cultures intermixed intensively. Arab transmission of the Classics to the West Following the fall of the Roman Empire and the dawn of the Middle Ages, many texts from Classical Antiquity had been lost to the Europeans. In the Middle East however, many of these Greek texts such as Aristotle were translated from Greek into Syriac during the 6th and the 7th century by Nestorian, Melkites or Jacobite monks living in Palestine, or by Greek exiles from Athens or Edessa who visited Islamic Universities. These texts were translated again into European languages during the Middle Ages. These texts were translated back into Latin in multiple ways. The main points of transmission of Islamic knowledge to Europe were in Sicilia, and in Toledo, Spain with Gerard of Cremone, â€" Burgondio of Pise died in , who discovered in Antioch lost texts of Aristotle, translated them into Latin. Islamic sciences Further information: Latin translations of the 12th century and Islamic science Chirurgical operation, 15th century Turkish manuscript. Islam was not, however, a simple re-transmitter of knowledge from antiquity. It also developed its own sciences, such as algebra, chemistry, geology, spherical trigonometry, etc. Ibn al-Haytham Alhazen, compiled treaties on optical sciences, which were used as references by Newton and Descartes. Medical sciences were also highly developed in Islam as testified by the Crusaders, who relied on Arab doctors on numerous occasions. These scholars translated new scientific and philosophical texts from Arabic into Latin. Alchemy and chemistry in Islam The chemical and alchemical works of Geber Jabir ibn Hayyan were translated into Latin around the 12th century and became standard texts for European alchemists. Several technical Arabic terms introduced by Jabir, such as alkali, have found their way into various European languages and have become part of scientific vocabulary. Fibonacci presented the first complete European account of the Hindu-Arabic numeral system from Arabic sources in his Liber Abaci Islamic medicine Hospitals began as Bimaristans in the Islamic world and later spread to Europe during the Crusades, inspired by the hospitals in the Middle East. It remained a standard medical textbook in Europe up until the early modern period, and during the fifteenth and sixteenth centuries alone, The Canon of Medicine was published more than thirty-five times. In religion, for example, John Wycliffe, the intellectual progenitor of the Protestant Reformation, referred to Alhazen in discussing the seven deadly sins in terms of the distortions in the seven types of mirrors analyzed in De aspectibus. In art in particular, the Book of Optics laid the foundations for the linear perspective technique and the use of optical aids in Renaissance art see Hockney-Falco thesis. Trade mechanisms were also transmitted: Arab-Norman art and architecture combined Occidental features such as the Classical pillars and friezes with typical Islamic decorations and calligraphy. Islamic art Numerous techniques from Islamic art formed the basis of Arab-Norman art: Islamic architecture Gothic architecture may have been influenced by Islamic architecture. According to one theory, the introduction of the pointed arch in Europe which roughly coincided with the Norman conquest of Islamic Sicily in , the Crusades which began in , and the Islamic presence in Spain, brought about a knowledge of this significant structural device. It is probable also that decorative carved stone screens and window openings filled with pierced stone also influenced Gothic tracery. In Spain, in particular, individual decorative motifs occur which are common to both Islamic and Christian architectural mouldings and sculpture. Arabic music and Andalusian classical music See also: Inventions in the Islamic world The lute was adopted from the Arab world. A number of musical instruments used in Western music are believed to have been derived from Arabic musical instruments: Meg Bogin, English translator of the trobairitz, held this

hypothesis. Inventions in the Islamic world, Muslim Agricultural Revolution, and Timeline of Muslim scientists and engineers A number of technologies in the Islamic world were adopted in European medieval technology. Spain received what she in turn transmitted to the rest of Europe; many agricultural and fruit-growing processes, together with many new plants, fruit and vegetables. These new crops included sugar cane, rice, citrus fruit, apricots, cotton, artichokes, aubergines, and saffron. Others, previously known, were further developed. Muslims also brought to that country lemons, oranges, cotton, almonds, figs and sub-tropical crops such as bananas and sugar cane. Several were later exported from Spanish coastal areas to the Spanish colonies in the New World. Also transmitted via Muslim influence, a silk industry flourished, flax was cultivated and linen exported, and esparto grass, which grew wild in the more arid parts, was collected and turned into various articles. Islamic economics in the world Some writers trace back the earliest stages of merchant capitalism to the Caliphate during the 9thth centuries, where a vigorous monetary market economy was created on the basis of the expanding levels of circulation of a stable high-value currency the dinar and the integration of monetary areas that were previously independent. Innovative new business techniques and forms of business organization were introduced by economists, merchants and traders during this time. Such innovations included trading companies, bills of exchange, big businesses, the first forms of partnership mufawada in Arabic such as limited partnerships mudaraba mufawada partnership possessed features similar to those of the medieval family compagnia in Europe[93] , and the concepts of credit, profit, capital al-mal and capital accumulation nama al-mal. Many of these early capitalist ideas were further advanced in medieval Europe from the 13th century onwards. Madrasah The origins of the college lies in the medieval Islamic world. The madrasah was the earliest example of a college, mainly teaching Islamic law and theology, usually affiliated with a mosque, and funded by Waqf, which were the basis for the charitable trusts that later funded the first European colleges. The internal organization of the early European college was also borrowed from the earlier madrasah, like the system of fellows and scholars, with the Latin term for fellow, socius, being a direct translation of the Arabic term for fellow, sahib. Makdisi has listed eighteen such parallels in terminology which can be traced back to their roots in Islamic education. Hudson have argued that the English trust and agency institutions in common law, which were introduced by Crusaders, may have been adapted from the Islamic Waqf and Hawala institutions they came across in the Middle East. Paul Brand also notes parallels between the Waqf and the trusts used to establish Merton College by Walter de Merton, who had connections with the Knights Templar. Brand also points out, however, that the Knights Templar were primarily concerned with fighting the Muslims rather than learning from them, making it less likely that they had knowledge of Muslim legal institutions. For example, the Islamic Hawala institution influenced the development of the Avallo in Italian civil law and the Aval in French civil law. The civil law conception of res judicata[98] and the transfer of debt, which was not permissible under Roman law but is practiced in modern civil law, may also have origins in Islamic law. Another influence of Islamic law on the civil law tradition was the presumption of innocence, which was introduced to Europe by Louis IX of France soon after he returned from Palestine during the Crusades. Islamic law was based on the presumption of innocence from its beginning, as declared by the caliph Umar in the 7th century. Many of these concepts were adopted in medieval Europe through contacts with Islamic Spain and the Emirate of Sicily, and through the Crusades and the Latin translations of the 12th century. Men whose parents, sons and daughters, brothers and sisters, had died in agony at our hands, whose lands we took, whom we drove naked from their homes, revived us with their own food when we were dying of hunger and showered us with kindness even when we were in their power. The preferred specie for international transactions before the thirteenth century, in Europe as well as the Middle East and even India, were the gold coins struck by Byzantium and then Egypt. It was not until after the thirtheenth century that some Italian cities Florence and Genoa began to mint their own gold coins, but these were used to supplement rather than supplant the Middle Eastern coins already in circulation. Islamic literature, Arabic literature, and Persian literature The most well known fiction from the Islamic world was The Book of One Thousand and One Nights Arabian Nights , which was a compilation of many earlier folk tales. The epic took form in the 10th century and reached its final form by the 14th century; the number and type of tales have varied from one manuscript to another. This epic has been influential in the West since it

was translated in the 18th century, first by Antoine Galland. A number of elements from Arabian mythology and Persian mythology are now common in modern fantasy, such as genies, bahamuts, magic carpets, magic lamps, etc. Frank Baum proposed writing a modern fairy tale that banished stereotypical elements, he included the genie as well as the dwarf and the fairy as stereotypes to go. It is a tragic story of undying love much like the later Romeo and Juliet, which was itself said to have been inspired by a Latin version of Layli and Majnun to an extent. He wrote the first Arabic novel, Hayy ibn Yaqdhan Philosophus Autodidactus , which told the story of Hayy, an autodidactic feral child, living in seclusion on a desert island, being the earliest example of a desert island story. These translations later inspired Daniel Defoe to write Robinson Crusoe, regarded as the first novel in English. There were several elements of courtly love which developed in Arabic literature. These elements influenced the development of courtly love in European literature, in which all four elements of courtly love were present. These works are said to have been inspired by several Moorish delegations from Morocco to Elizabethan England at the beginning of the 17th century. Averroes, founder of the Averroism school of philosophy, was influential in the rise of secular thought in Western Europe. He was a critic of Aristotelian logic and the founder of Avicennian logic, and he developed the concepts of empiricism and tabula rasa. The main significance of Latin Avicennism lies in the interpretation of Avicennian doctrines such as the nature of the soul and his existence-essence distinction, along with the debates and censure that they raised in scholastic Europe. This was particularly the case in Paris, where Avicennism was later proscribed in , though the influence of his psychology and theory of knowledge upon William of Auvergne and Albertus Magnus have been noted. The effects of Avicennism in Christianity, however, was later submerged by Averroism, a school of philosophy founded by Averroes, one of the most influential Muslim philosophers in the West. Thomas Aquinas â€” , who made a study of the Islamic writers and admitted his indebtedness to them. He studied at the University of Naples where the influence of Islamic literature and culture was predominant at the time. Monfredo de Monte Imperiali Liber de herbis, 14th century. April , Reviewed work s: Garrison , An Introduction to the History of Medicine: Foundation for Science Technology and Civilisation. Katz, A History of Mathematics: Joseph, The Crest of the Peacock, p. The Algebra of Omar Khayyam, p. Rosenfeld and Adolf P.

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9: The Impact of Islam on World Society | Sciencing

The Islamic world also influenced other aspects of medieval European culture, partly by original innovations made during the Islamic Golden Age, including various fields such as the arts, agriculture, alchemy, music, pottery, etc.

January 24, Share Because Islam originated and has developed in an Arab culture, other cultures which have adopted Islam have tended to be influenced by Arab customs. Thus Arab Muslim societies and other Muslims have cultural affinities, though every society has preserved its distinguishing characteristics. Islamic culture inherited an Arab culture born in the desert, simple but by no means simplistic. It has an oral tradition based on the transmission of culture through poetry and narrative. However, it has been the written record that has had the greatest impact on civilization. This dark green jade pot, 14 cm. Before that, the dragon-headed handle suggests it may have belonged to a Timurid ruler. In the city of Mecca, poets and writers would hang their writings on a certain wall in the city so that others could read about the virtues of their respective tribes. Their travels from city to city and tribe to tribe were the means by which news, legends, and exploits would become known. This popular expression of the Arab Muslim peoples became an indelible part of Islamic culture. Great centers of religious learning were also centers of knowledge and scientific development. Such formal centers began during the Abbasid period A. In the tenth century Baghdad had some schools. Alexandria in the fourteenth century had 12, students. It was in the tenth century that the formal concept of the Madrassah school was developed in Baghdad. The Madrassah had a curriculum and full-time and part-time teachers, many of whom were women. Rich and poor alike received free education. From there Maktabat libraries were developed and foreign books acquired. The two most famous are Bait al-Hikmah in Baghdad ca. Universities such as Al-Azhar A. Then exalted be Allah the True King! Increase me in knowledge. The various influences of these different periods can be readily perceived, as can traces of the Greek, the Indian, and the Pre-Islamic Persian cultures. Throughout the first four centuries of Islam, one does not witness the synthesis or homogenization of different cultures but rather their transmittal through, and at times their absorption into, the Islamic framework of values. Islam has been a conduit for Western civilization of cultural forms which might otherwise have died out. Pre-Islamic poetry and prose, which was transmitted orally, was recorded mostly during the Umayyad period A. Contacts with Greece and Persia gave a greater impulse to music, which frequently accompanied the recitation of prose and poetry. In the fourth century B. During the Ptolemaic period, Alexandria, Egypt, was the radiant center for the development and spread of Greek culture throughout the Mediterranean. That great center of learning continued after , when Egypt became part of the Muslim state. Thereafter Syria, Baghdad, and Persia became similar channels for the communication of essentially Greek, Syriac, pre-Islamic Persian and Indian cultural values. As a result, Islamic philosophy was influenced by the writings of Socrates, Plato, and Aristotle. The great Muslim philosophers such as Ibn Khaldun d. It was essentially through such works, intellectually faithful to the originals, that Western civilization was able to benefit from these earlier legacies. These great philosophers produced a wealth of new ideas that enriched civilization, particularly Western civilization which has depended so much on their works. The influence of Islam ultimately made possible the European Renaissance, which was generated by the ideas of the Greeks filtered through the Muslim philosophers. The same is true of early legal writings of Muslim scholars such as al-Shaybani, who in the seventh century started the case method of teaching Islamic international law that was subsequently put into writing in the twelfth century by a disciple in India. It was the basis for the writings of the legal canonists of the fifteenth and sixteenth centuries on certain aspects of international law, in particular the laws of war and peace. The study of history held a particular fascination for Arab Muslims imbued with a sense of mission. As a result Muslims recorded their own history and that of others. But they added insight to facts and gave to events, people, and places a philosophical dimension expressed in the universal history written by al-Tabari of Baghdad In the introduction to his multi-volume work he devoted an entire volume to the science of history and its implications. Al-Tabari also wrote an authoritative text on the history of prophets and kings which continues to be a most comprehensive record of the period from Abraham to the tenth century. Shakespeare in "Othello" and the "Merchant of Venice" describes Moorish subjects. Victor Hugo

writes of Persians as do Boccaccio and Chaucer. The Sciences From the second half of the eighth century to the end of the eleventh century, Islamic scientific developments were the basis of knowledge in the world. At a period of history when the scientific and philosophical heritage of the ancient world was about to be lost, Islamic scholars stepped in to preserve that heritage from destruction. Indeed, without the cultivation of science in these early centuries by Islamic scholars, it is probable that texts which later exercised a formative influence over Western culture would never have survived intact. It is certain, moreover, that the modern world would look much different than it does today. For the culture and civilization that were founded on Islam not only preserved the heritage of the ancient world but codified, systematized, explained, criticized, modified, and, finally, built on past contributions in the process of making distinctive contributions of their own. Why is it that so many ancient Greek texts survive only in Arabic translations? How did the Arabs, who had no direct contact with the science and learning of the Greeks, come to be the inheritors of the classical tradition? The answers to these questions are to be found in a unique conjunction of historical forces. From the first, it appears, the Umayyad dynasty located in Damascus evinced an interest in things Greek, for they employed educated Greek-speaking civil servants extensively. Early friezes on mosques from the period show a familiarity with the astrological lore of late antiquity. The theory of numbers, developed and expanded from the original Indian contribution, resulted in the "Arabic numbers" 1 through 9. Islamic scholars also used the concept of zero, which was a Hindu concept. Without the zero, neither mathematics, algebra, nor cybernetics would have developed. Algebra was essentially developed by the Arab Muslims; the very word derives from the Arabic al-jabr. Among the most prominent scholars is the Basra born Ibn al-Haytham , who developed the "Alhazen problem," one of the basic algebraic problems, and who made great contributions to optics and physics. He had advanced long before Newton the thesis that extraterrestrial scientific phenomena governed the motion of the earth and stars. He also developed experiments on light which were nothing short of extraordinary at that time. He demonstrated the theory of parallels, based on the finding that light travels in straight lines, and the passing of light through glass. Astronomy, developed by the Babylonians, continued to flourish under Islam. It soon expanded beyond the science of observation into the design of measuring instruments. In addition, it gave rise to the development of planetary theory. The Arabic alphabet developed from the ancient script used for Nabataean, a dialect of Aramaic, in a region now part of Jordan. The Arabic alphabet has 28 letters. However, additional letters have been added to serve the need of other languages using the Arabic script; such as Farsi, Dari, and Urdu, and Turkish until the early part of the 20th century. Traditionally the Semites and the Greeks assigned numerical values to their letters and used them as numerals. But the Arabs developed the numbers now used in languages. The invention of the "zero" is credited to the Arabs though it has its origins in Hindu scholarship. The Arab scholars recognized the need for a sign representing "nothing," because the place of a sign gave as much information as its unitary value did. The Arabic zero proved indispensable as a basis for all modern science. The medical sciences were largely developed throughout the works of Ibn Sina Avicenna , al-Razzi, and Husayn bin Ishak al-Ibadi, who translated Hippocrates and other Greeks. Razi is reported to have written books on medicine, one of them on medical ethics, and the Hawi, a 25 volume practical encyclopedia. Ibn Sina became a famed physician at 18 who wrote 16 books and the Canoun, an encyclopedia on all known diseases in the world. It was translated into many languages. But medical science soon led into zoology, veterinary medicine, pharmacy, pharmacology and chemistry. Indeed the word "chemistry" derives from the Arabic word al-kemia or alchemy as it was later known. The most important medical school was that of Judishapur, Iran, which after became part of the Muslim world. It was managed by Syrian Christians and became the center for most Muslim practical learning and the model for the hospitals built under the Abbasids between The Arabs clearly followed the Hadith of the Prophet urging them to pursue knowledge from birth to death, even if that search was to be in China deemed the most remote place on the earth. The Abbasids, who displaced the Umayyads and moved the seat of government from Damascus to Baghdad, made the first serious effort to accommodate Greek science and philosophy to Islam. The Abbasid rulers, unlike the Umayyads who remained Arab in their tastes and customs, conceived an Islamic polity based on religious affiliation rather than nationality or race. This made it easier for people of differing cultural, racial, and intellectual heritages to mingle and exchange

ideas as equals. Persian astronomers from Gandeshapur could work side by side with mathematicians from Alexandria in the cosmopolitan atmosphere of Baghdad. Then, too, the success of the Islamic conquest had erased existing national boundaries which had worked to keep peoples linguistically, politically, and intellectually apart. For the first time since Alexander the Great former rivals could meet and exchange ideas under the protection of a single state. The rise of Arabic as the international language of science and government administration helped matters along. As the cultivation of the sciences intensified and the high civilization of the Abbasids blossomed, the expressive resources of Arabic blossomed as well, soon making Arabic the language of choice for international commerce and scholarship as well as divine revelation. Most important of all, however, it was the attitude that developed within the Islamic state toward the suspect writings of the Greeks. Unlike the Christian communities of late antiquity, whose attitudes toward the pagan philosophers were shaped by the experience of Roman persecution, Muslims did not sufferâ€"or at least to the same degreeâ€"the conflict between faith and reason. As a result, Muslims of the Abbasid period quickly set about recovering the scientific and philosophical works of the classical pastâ€"lying neglected in the libraries of Byzantiumâ€"and translating them into Arabic. The task was herculean and complicated by the fact that texts of the classical period could not be translated directly from Greek into Arabic. Rather, they had first to be rendered in Syriac, the language with which Christian translators were most familiar, and then translated into Arabic by native speakers. This circuitous route was made necessary by the fact that Christian communities, whose language was Syriac, tended to know Greek, whereas Muslims generally found it easier to learn Syriac, which is closer to Arabic. A doctor and patient discuss vitrified lead poisoning on this page from the Materia Medica of Dioscorides. The Greek work, from the first century BC, was translated into Arabic in the ninth century; this is a 13th-century copy made in Iraq.

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