

The Characteristic of Islamic Civilization

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ABSTRACT

Islamic civilization is a civilization based on Islam that includes various aspects of life, as it is a divine civilization that returns to the knowledge that the Messenger - may God bless him and grant him peace came, and the Islamic civilization has benefited from various civilizations, the former in its have been overtaken by lifted up from the Shura, justice, equality, freedom, and various human rights and can say that the civilization of the Islamic is a civilization resulted from the interaction of cultures of peoples group that entered the religion of Islam, as they recap the interaction of civilizations In the regions where Islam reached during the Islamic conquests. The Islamic civilization is a legacy shared by all peoples and nations that have joined and contributed to its construction and prosperity, it is not a civilization restricted to a specific race of people, but rather a comprehensive civilization of all races that have had a contribution to its construction. It's also intended to Islamic civilization a group of efforts by Muslims scientists and it led to the output of successful theories in technology and worldwide science. the Islamic civilization dominated the field of science from the eighth century until the thirteenth century of, as the Islamic civilization included various material and moral aspects and devoted itself to facilitating progress and development; until it was said that there was no civilization in existence that provided humanity with what the Islamic civilization provided.

Keywords: *Islamic, Civilization, Characteristic, Muslims, Humanity, Science, Arab.*

1.1 INTRODUCTION

The Islamic state, established by the Messenger of God Muhammad bin Abdullah and continued under the name of the caliphate, in the Umayyad and Abbasid periods was concerned with science and civilization as well as the religious aspects, so the Islamic civilization was a civilization that mixes mind and soul, so it distinguished itself from many previous civilizations, which were merely empires that have no basis of science and religion. Islam as a universal religion incites knowledge and considers it an obligation on every Muslim. For the rise of its nations and peoples. Any acceptable knowledge except if it was a science that contradicts the rules and principles of Islam. Islamic civilization is characterized by monotheism and ethnic diversity in the arts, sciences and architecture as long as they do not fall outside the scope of Islamic rules. Because intellectual freedom was acceptable under the shadow of Islam. Philosophy was subject to Muslim philosophers by fundamentalist rules, which demonstrated the science of speech, which is considered a science in theology.

The Islamic civilization rippled the home of Islam from Andalusia to the west of the borders of China in the east during the era of the Umayyad state and Europe and the rest of the world lived in darkness and ignorance. And this civilization extended after it had its banks and tributaries to radiate the countries of the West and knocked on its doors and its domination of Islamic thought, even if it is not common. But despite this obfuscation, Islamic civilization radiated and spread. Philosophers and scholars of Europe were dazzled by this civilizational breakthrough that overflowed them. They revolted against the church, rebelled against it, and arrested the Islamic sciences as if they were caught in embarrassment for fear of the domination of the church that held the Inquisition and the Burning Courts, but Islamic thought has enabled them and the Islamic books have become heritage and left behind by the geniuses of Islamic civilization popular and impressive thought. The ideas of the West changed and the church changed its Christian thought and principles to keep pace with the Islamic influence on European thought and to confront the laity who abandoned the

ecclesiastical thought, opposed it, and publicly criticized it. Modern philosophical schools appeared in the Renaissance or Enlightenment in Europe as an echo of the ideas of Arab philosophers.

Historic cities have appeared in the shadows of Islamic rule, such as Kufa, Aleppo, Basra, Baghdad, Damascus, Cairo, Fustat, Asker, Al-Qata'a, Kairouan, Fez, Marrakech, Mahdia, Algeria, and others. Islamic civilization also left museum cities expressing Islamic architecture, such as Istanbul, with its mosques, Cairo, with its Islamic buildings, Damascus, Aleppo, Bukhara, Samarkand, Delhi, Hyderabad, Kandahar, Balkh, Tirmidh, Ghazni, Jozjan, Toledo, Cordoba, Seville, Marsa, Sarajevo, Isfahan, Tabriz, Nicaea and other Islamic cities.

REVIEW OF LITERATURE

For the purpose of having a background about the research various books related to Islamic civilization and its characteristics with controversial ideas and thinking. Firstly this study will highlight the prompting and encouraging of Muslims for study and gain knowledge and education through characteristics of the Islamic civilization as well as rejection of dispensable criticism which has been said by many European scholars and historians against Islamic civilization. For example the organization of the Western educational model, euro centrism along with Colonialism often reveals Islam as backward religion, irreconcilable with science and technology and anti-educational and still many European scholars and historians who study the subject of Muslim contributions to science and world civilization do it with prejudice against the Muslims. For instance **Bernard Carra de Vaux** in his chapter "**Astronomy and mathematics**", in *Legacy of Islam* felt compelled to begin by disparaging the Arabs. He said: "We must not expect to find among the Arabs the same powerful genius, the same gift of scientific imagination, the same "enthusiasm", the same originality of thought that we have among the Greeks. They argued that the scientific creativity of the Islamic world was short-lived because it came into conflict with religious teaching within Islamic society, culminating in the work of the Muslim theologian **al-Ghazali** (the equivalent in terms of importance in Islamic teaching as Thomas Aquinas was to Christianity). However, many of the sciences, such as mathematics, medicine and astronomy, continued to flourish for long after al-Ghazali.

One of the most important goals for which Islam came is to enable its followers to lead an enlightened life. **The Noble Qur'an** cited many verses about the merit of those who possess knowledge over others and the preference of those who mix certainty with their hearts based on reason and logic over those other than them. Muslims value their scholars as much and over the centuries they have played a pivotal role in shaping how Muslims understand their faith and view the outside world. The Almighty Allah says in **Surat Al-Mujadila** (verse 11) "God will raise degrees of those who believe in him and those who have brought knowledge." I cannot be subject to the faith of anyone, I believe that God has elevated the West and the East to high levels of splendor and exaltation, just because they give their people free dom of thought and knowledge. So Islam has its own golden history almost in every sectors of knowledge. The main theological doctrine of Islam, Al Quran also gives the utmost emphasize on pursuing knowledge. Muslim scholars from the past were very much aware of this instruction given by Allah (s.w.t) and they were very much captivated onto that. They developed many ideas and theories in the field of knowledge.

The very first revelation that came to the Prophet Muhammad was a command to read and write, and in the praise of the pen, which is the only means or custodian of human knowledge.

The Qur'an bears ample witness to this emphasis on learning in Islam:

"Read with the name of thy Lord, Who created, Createth man from a clot. Read, and thy Lord is the Most Bounteous, Who teacheth by the pen: Teacheth man that which he knew not" (**The Qur'an 96:1-5**).

Due to Allah's command Muslims tried to seek knowledge and advancement for the betterment of mankind to know the creation and its purpose. Islam urges its adherents to be dynamic and energetic in the pursuit of knowledge. Allah has made the universe subservient to human knowledge as stated in the holy Qur'an:

"And He has subjected to you, as from Him, all that is in the heavens and on earth: behold, in that are signs indeed for those who reflect" (**The Qur'an 45:13**). (Abdullah, 1985)

As stated by the Prophet:

"To acquire knowledge is the duty of every (Muslim man and woman)" (**Ibn Mājah, Hadīth no. 220**). (Al-Qazwini, 2007)

The holy Qur'an clearly urges people to observe the universe around them:

"Assuredly, in the creation of the heavens and of the earth; and in the alternation of night and day; and in the ships which pass through the sea; and in the rain which Allāh sendeth down from heaven, giving life to the earth after its death, and scattering over it all kinds of cattle; and in the change of the winds, and in

the clouds that are made to do service between the heavens and the earth—are signs for those who understand” (The Qur'an 2:164)

Allah has also ordained in the holy Qur'an that His servants beg Him:

“O Lord! Increase me in knowledge” (The Qur'an 20:114)

In another verse of the holy Qur'an Allah proclaims:

“And it is He who hath ordained the stars for you that ye may be guided thereby in the darkness of the land and the sea. Clear have we made our signs to men of knowledge” (The Qur'an 6:95).

Prophet Muhammad (p.b.u.h) also informed that in another Hadith:

“God, His angels and all those in Heavens and on Earth, even ants in their hills and fish in the water, call down blessings on those who instruct others in beneficial knowledge.” (Al-Tirmidhi, Hadith 422).

Consequently, Muslim scholars got this fact very well and then contributed uniquely to the humane history in terms of science in countless volumes that is can never be presented through a single study. Muslim scholars have been confident that the information in the Qur'an comes from God Almighty, and God Almighty's command has revealed to Muslims to study and search for knowledge through the texts of the Holy Qur'an and the Sunnah of the Prophet Muhammad peace be upon him pushing Muslims to improve in the fields of science, medicine, chemistry, mathematics, astronomy, philosophy, art, architecture, geography and navigation, history, sociology etc. And continued research and studies even have a deep in these areas dramatically and left behind thousands of books and literature in many scientific branches for the bitterness of the world civilization. Therefore **President Obama**, for instance, in his June 4, 2009 speech in Cairo, praised Muslims for their historical scientific and intellectual contributions to civilization.

The second reason of choosing this topic is because of an unfortunate anti-scientific attitude among some Muslims today (although this is of course not restricted to Muslims). It is sad to think that a minority of contemporary Islamic scholars do not seem to be endowed with the enquiring minds of their forefathers. For the early scholars of Baghdad, there would have been no conflict between religion and science. The early thinkers were quite clear about their mission: the Qur'an required them to study *alsamawāt wal'arth* (the skies and the earth) to find proof of their faith. The Prophet himself had besought his disciples to seek knowledge 'from the cradle to the grave', no matter how far that search took them, for 'he who travels in search of knowledge, travels along Allah's path to paradise'. Of course, this knowledge ('ilm) referred primarily to theology, but in its early years Islam never made a clear-cut distinction between religious and non-religious scholarly pursuits.

1.5 SIGNIFICANANCE OF THE STUDY

This paper will try to describe what is the characteristics of Islamic civilization and how it dealt with all previous civilizations from which, Islamic civilization has taken scientific ideas and thinking for the development of the world civilization, bringing facilities in human life and to contribute humanity with its greatest achievements.

1.6 OBJECTIVES OF THE STUDY

The present study has the following objectives:

1. To indicate that religion of Islam never goes against science, technology and education.
2. To describe that Islamic civilization has been prompting its followers to get knowledge in every field of science through characteristics of Islamic civilization.

1.7 RESEARCH QUESTIONS

1. Does Islamic civilization goes against science and technology?
2. What are the main characteristics of Islamic civilization, which never be found in any other civilizations?

1.8 RESEARCH METHODOLOGY

In the light of the purposes and theoretical frameworks of the research, this study is designed to employ qualitative research method in order to interpret or explain the results gained from various sources. In this research work the researcher used library research data collection method, where it was collected from various books and articles through first hand resources.

1.9. The Characteristic of Islamic civilization

1.9.1 Conception of the Civilization

The English word civilization comes from the 16th century French *civilisé* ("civilized"), from Latin *civilis* ("civil"), related to *civis* ("citizen"). Citizen willingly being themselves together political, social, economic and religious organizations - they merge together that is in the interests of larger community. Over the time the word civilization has come to imply something beyond Organization - it refers to particular shared way of thinking about the world as well as a reflection on that world in art literature drama and a host of other cultural happenings . Its original mean is the manner or condition in which men live together as citizens. A Civilization is a complex society or culture group characterized by dependence on agriculture, long distance trade, state form of government, occupational specialization urbanism and class stratification. Along with this core elements, civilization is often marked by combination a number of secondary elements , including a developed transportation system writing , standards of measurement , formal legal system , great art style , monumental architecture , the mathematics sophisticated metallurgy , and astronomy. (Kalbhor D. S., 2018)

The abstract noun "civilization", meaning "civilized condition", came in the 1760s, again from French. The first known use in French is in 1757, by Victor de Riqueti, marquis de Mirabeau, and the first use in English is attributed to Adam Ferguson, who in his 1767 *Essay on the History of Civil Society* wrote, "Not only the individual advances from infancy to manhood, but the species itself from rudeness to civilization". The word was therefore opposed to barbarism or rudeness, in the active pursuit of progress characteristic of the Age of Enlightenment.

In the late 1700s and early 1800s, during the French Revolution, "civilization" was used in the singular, never in the plural, and meant the progress of humanity as a whole. This is still the case in French. The use of "civilizations" as a countable noun was in occasional use in the 19th century, but has become much more common in the later 20th century, sometimes just meaning culture (itself in origin an uncountable noun, made countable in the context of ethnography). Only in this generalized sense does it become possible to speak of a "medieval civilization", which in Elias's sense would have been an oxymoron. Already in the 18th century, civilization was not always seen as an improvement. One historically important distinction between culture and civilization is from the writings of Rousseau, particularly his work about education, *Emile*. Here, civilization, being more rational and socially driven, is not fully in accord with human nature, and "human wholeness is achievable only through the recovery of or approximation to an original pre discursive or pre rational natural unity" (see noble savage). From this, a new approach was developed, especially in Germany, first by Johann Gottfried Herder, and later by philosophers such as Kierkegaard and Nietzsche. This sees cultures as natural organisms, not defined by "conscious, rational, deliberative acts", but a kind of pre-rational "folk spirit". Civilization, in contrast, though more rational and more successful in material progress, is unnatural and leads to "vices of social life" such as guile, hypocrisy, envy and avarice. (Durant W. , 1994)

1.9.2. Definition of the term civilization

The definitions of the term civilization have varied according to the different schools of thought and different viewpoints, but the general concept of the term civilization defines it as a set of beliefs and principles organizing society, and the product of human activity is represented in various fields such as science, literature, arts, and the resulting tendencies that are capable of this activity On the formulation of different lifestyles, behavioral patterns and different approaches to thinking, the term civilization has evolved with the succession of ages and its definitions and multiple visions have multiplied.

Ibn Khaldun saw that civilization is the luxury in including clothes, buildings, and stretch Squirr all with respect to the house and things belong to it, as defined by Ibn Khaldun as normal conditions of the urbanization more than necessary to varying degrees depending on welfare, and uneven nations Bakltha and plentiful.

Ibn al-Azraq sees that civilization is the end in urbanism that leads to corruption, and the purpose of the emergence of evil that is far from good, and he notes that whoever is safe from it is not inevitably his approach to good, but in the modern era, historian Well Durant defines civilization as a social system that helps individuals to Increasing the rate of their cultural production, and that the starting point of civilization is the end point of turmoil and anxiety, as he sees that civilization is made up of four basic elements: political systems, social resources, ethical traditions, and finally the pursuit of science and arts. As for their origins, they are from the interaction of cultures and different races. All of which ends in the formation of civilization, and we can say that civilization is not associated with a particular

sweat, gender or of a people, but it can be attributed to civilization to the geographical region of the world or a particular nation. (Altwaijri, 2015)

According to Albert Schweitzer, civilization is the sum of total of all progress made by man every sphere of action and from every point of view in so far as the progress helps towards the spiritual perfecting of individual as the of all progress.

According to Oxford English Dictionary, civilization is “the action or process of civilizing or of being civilized, developed or advanced state of human society”. Another definition of civilization is the product of the effort that a person applies to improve and develop the conditions of his life, whether the effort exerted financially, morally, intentionally or unintended. (Kalbhori D. S., 2018)

1.9.3. Islamic Civilization

Not more than one hundred years after the advent of Islam, Muslims led by scientists, proceeded in the codification of Islamic sciences and the study of the natural sciences. Many historians in the East and West alike agree that these studies and works have had a great impact on the growth of global culture and prosperity in our contemporary world. When Islam expanded beyond the West and settled its affairs in the first Abbasid era, and annexed various nations, cultures, and non-Arabic speaking individuals, the most prominent of these peoples were its scientists. Persians, especially, after they were well treated by the Abbasid caliphs who made Baghdad their capital, came from different areas and settled in the capital. Persians reached a considerable degree of progress in cultural life, and in the Abbasid era were pushed to convert to and accept Islam, and to integrate into public life. To learn the Arabic language, they developed an Arabic compendium of their Persian knowledge, and classified the value of works in the Arab, religious, and natural sciences. (Bsool, 2018)

Islamic civilization is a civilization based on Islam that includes various aspects of life, as it is a divine civilization that returns to the knowledge that the Messenger - may God bless him and grant him peace - came, and the Islamic civilization has benefited from various civilizations the former in its have been overtaken by, lifted up from the Shura, justice, equality, freedom, and various human rights and can say that the civilization of the Islamic is a civilization resulted from the interaction of cultures of peoples group that entered the religion of Islam, as they recap the interaction of civilizations In the regions where Islam reached during the Islamic conquests. (Musa Muhammad Ahmad, 2017)

The Islamic civilization is a legacy shared by all peoples and nations that have joined and contributed to its construction and prosperity, it is not a civilization restricted to a specific race of people, but rather a comprehensive civilization of all races that have had a contribution to its construction, and the Islamic civilization includes its concept in two types, the first of which is the authentic creativity of Islamic civilization, which the only source is the Islamic religion and the second revival of the Baath and civilization; because it resulted from the application of Muslims of different things experimental. (Altwaijri, 2015) Is also intended to Islamic civilization, a group of efforts by Muslims scientists and it led to the output of successful theories in technology and worldwide science. the Islamic civilization dominated the field of science from the eighth century until the thirteenth century of, as the Islamic civilization included various material and moral aspects and devoted itself to facilitating progress and development; until it was said that there was no civilization in existence that provided humanity with what the Islamic civilization provided. (Aianhavand , 1431)

1.9.4. Characteristics of the Islamic Civilization

Characteristics of Islamic civilization are distinguished from other civilizations by a set of characteristics, the most important of which are:

The pillars of Islamic civilization: The pillars of Islamic civilization is based upon which civilization and Islamic law depend is the knowledge of people about their Creator, as it helps to find solutions to all problems facing humanity, without which reform in society will not be achieved.

Comprehensive Justice: The justice of great importance in achieving security and stability in society, and encourage acts of worship, and to achieve intimacy and affection between the people; so it is justice base of the most important political system rules in the Muslim community and must be applied to justice in the Islamic civilization among all individuals, whether they are rich or poor, ruler or ruled, even if they are not Muslims, then the achievement of universal justice contributes to the prosperity, growth and construction of the country. The judiciary is the position of politician appeared early in the Islamic state, where the Prophet Muhammad , the first judge in Islam was judged among the people

justly including down in the Book of Allah (the Qur'an) does not differentiate between the ruler and the governed and between the rich and poor. In the era of Omar Ibn al - Khattab after the expansion of the state Islamic and divided into states Omar bin al-Khattab appointed a judge for each state to rule among its people and the judges continued to rule among the people The caliphs do not interfere in their rule in the rest of the Islamic caliphate. (Hamad, 01-01-2004)

Human fraternity: Islam came to eliminate sexual differences and racial discrimination to be replaced by human fraternity, there is no difference between eastern, western, Arab or Ajami, so the message of Islam came universal to all nations and peoples and called for a world in which justice, freedom, tranquility and peace prevail.

Shura: The Shura mission of the rules basic of Islamic law; where Islam urged the Shura in all matters and ordered to follow them, and cemented its rules, but did not specify how to apply them; because it varies depending on social conditions and space and time, and the manifestations of the Shura at the present time the establishment of parliaments Through which the nation's affairs are consulted along with the advice of the guardian. (Lindberg, 2007)

Equality: Islam does not differentiate between individuals in society. Equality is an essential slogan of the advocates, and equality must be achieved in the rights and duties of all people, regardless of their beliefs, colors, and races. Society and another class, and everyone is before God Almighty alike.

Persistence: Islam is distinguished by its fixed legislations, because it is divine source, whereas human legislation changes and changes due to the control of passion over it, and the deficiencies of people's knowledge in what works and spoils their conditions.

Balancing between the public interest and the private interest: Islam balances between the public and private interests, and it also presents the interest of the group over the interest of the individual, by following the basis of balance and cooperation in the whole matter.

Mercy: Islam is the religion of mercy , and the Messenger, may God bless him and grant him peace, was sent as a mercy to the worlds, and the provisions of Islam and its rituals inspire mercy in the hearts of Muslims.

Peace: Islam is the religion of peace, and this can only be contradicted by ignorant or malevolent people, and the name of Islam is derived from peace, and whoever believes in the religion of Islam is called a Muslim, and the reality of Islamic religion is based on submission to the Lord of the Worlds in all aspects and aspects.

Civilization whose source is revelation: that is, it depends on faith in God Almighty and complete and absolute monotheism, and it gives the various systems in life a monotheistic character based on unity in slavery, deism, legislation, and looking at the universe and the person who lives in it.

Human civilization: it honors and serves the human being, and aims at progress and advancement in various aspects of life, and includes the different races without differentiating between them, and giving them equal opportunities in life.

Ethical civilization: It is a civilization that does not tamper with human values by adopting the name of relativity. Rather, people are equal under its banner without submitting to double standards and it is the moral values that govern and regulate them, including justice, honesty, and the fulfillment of covenants.

Many medieval Muslim thinkers chased and included humanism rationalism in their research on knowledge and values . Religious tolerance in Islam helped create a multicultural network where and Jewish intellectuals were attracted, which allowed for the greatest period of philosophical creativity in the Middle ages from the eighth century to the thirteenth century. (Lenn Evan, 2003)

Mental and scientific civilization: It is a civilization that urges worship with reflection, meditation and the realization of the mind, as the mind agrees with revelation, science and religion, and does not contradict or clash with each other, but the collision comes from overlapping passions and lack of awareness or lack of objectivity of the mind.

Civilization based on tolerance: as a civilization before it did not appear characterized by tolerance as characterized by Islamic civilization, especially tolerance between religions, where the Islamic civilization coexisted with other religions.

Calculus: The calculation system is a system that was characterized by the Islamic state and the calculation is to guide and direct people to the strong behaviors in commercial transactions where it began when the caliph Omar bin al-Khattab was going to the markets himself to monitor measures and scales and calling people to adhere to public morals and in the era of the Umayyad state continued to monitor markets and scales and in The era of the Abbasid dynasty became a formal

function called Hisbah accountant and used to go to the markets to reveal the corrupt goods and to identify fraudulent merchants and announce their names among people to refrain from dealing with them. (Ahmad, 2015)

Multi - cultural aspects: The presence of a large number of Muslim scholars who were dubbed as (Wise / Collective, Wise / Single), each of whom contributed to a variety of religious, scientific, and educational fields, and this resembles Renaissance men such as Leonardo da Vinci . In this era, Muslim scholars enjoyed wide and broad knowledge in various fields and fields and were not specialized in one field.

Civilization of justice and equality: because it depends on the integration of the material and moral side, and all individuals in the Islamic civilization before the law of God, both, as it is a balance between man and woman, between reason and revelation, between the individual and society, and between religion and the world, so do not clash with them between them, and they are so a civilization based on integration.

Vital civilization: that is, it rejects despair in life, seeks to achieve happiness in this world and the hereafter, and calls for the reconstruction of the earth in the name of God Almighty.

Comprehensive civilization: its rulings include the worldly life, the hereafter, and the entire universe, not just the human being. It is also a civilization that interacts with other civilizations and beliefs. It has transferred many arts and sciences throughout Europe, and has benefited from and benefited from other civilizations. (Aianhavand , 1431)

Civilization that respects the customs of society: but these customs and traditions must not contradict religion and law.

Civilization that understands the value of time: The Messenger, may God bless him and grant him peace, urged attention to the value of time and time, for a person will be asked about his age in what he has spent, his knowledge of what he has done, his money how he earned it, how he spent it, and his body in what he did.

Civilization fit for every time and place: It is not limited to a specific region or a specific group of people.

Civilization which original language is Arabic: it is the language of religion, science, rulings, and culture, as it is a language of fixed origins and always renewable. (Bin Swad, 2018)

1.10. CONCLUSION

Islamic civilization is characterized by monotheism and ethnic diversity in the arts, sciences and architecture as long as they do not fall outside the scope of Islamic rules. Because intellectual freedom was acceptable under the shadow of Islam. Philosophy was subject to Muslim philosophers by fundamentalist rules, which demonstrated the science of speech, which is considered a science in theology. The symbol of Islamic civilization is not a rolling river, but the dice of the Kaaba, the firmness of which represents the everlasting and incontrovertible character of Islam.

In contemporary world, Islam is understood as many things, but seldom viewed as a cradle of motivation and instruction. Nevertheless, it is a force of education and it is not only verses of the Quran that affirm to that fact, but also the boundless body of scholarship produced during the Middle Ages. While Europe was in the core of darkness, it was the Muslims, prompted on by the elegant of their teachings that picked up the torch of scholarship and science. It was Islamic civilization well looked-after the knowledge of ancient times, expanded upon it and finally passed it on to Europe. The organization of the Western educational model, euro centrism along with Colonialism often reveals Islam as backward religion, irreconcilable with science and technology and anti-educational. It was Islam that carried the light of learning through so many centuries, paving the way for Europe's Renaissance and Enlightenment. President Obama, for instance, in his June 4, 2009 speech in Cairo, praised Muslims for their historical scientific and intellectual contributions to civilization.

It is important for contemporary Muslims to know about and appreciate the contributions of the Islamic civilization by the early Muslims. Muslim school children never acquire of their prominent past and often the only thing passed on to them is the inferiority complex. From the past it can be learnt from mistakes and use the analysis of those great examples before us as role models to enrich us in the future.

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