

The Analytical Study of the Political impacts of the Creed and belief

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Abstract:

According to Islamic teachings, religion is closely related to politics. In the Islamic world, the monarchical system of government and the promotion of deviant ideas of colonialism separated religion from politics so that colonialism could establish its dominance over Islamic countries and rule over these countries. Politics is a part of religion and in the context of politics the needs of the society are created and its problems are solved. If religion is separated from politics, then its example is like a tree that has lost its beauty and freshness after drying up. The concept of politics without religion is one of the conspiracies of

colonialism. After many years of experience, colonialism came to the conclusion that the greatest obstacle to the pursuit of its interests is the divine constitution and its collective laws. Therefore, colonialism has always tried to separate politics from religion in order to achieve its goals and ambitions.

Key Words: Politics, Creed, Society, Impacts, Quran, Sunnah

Introduction and Interpretation:

How important is the role of political power in spreading a religious message or belief? In other words, what is the significance of political power for any moral or religious message? What is the effect of political power in the general promotion of Islam? Furthermore, to what extent have their conquests and political influence been a part of the cultural influence that Muslims have had on a large region of the planet? These are the basic questions that are of fundamental importance in understanding the Islamic tradition. Their lack of understanding made it difficult for Western thinkers to take a correct position on the origins and evolution of Islam and the global impact of Islamic civilization, on the one hand, and the Muslims themselves on the other.

Many Western protesters have used their logical and logical force to prove that Islam was spread by the sword, that is, Islam is a religion spread by bloodshed. In response, the Muslims, considering the military aspect of Islam as a kind of historical stain, tried their best to wash away their historical face, even if they had to take an apologetic position. Even in the case of a thinker like Allama Muhammad Iqbal, in whose poetry power and strength for nations was described as a symbol of life and the punishment for the crime of weakness was considered as death penalty, the history of Islam. There is confusion about this, which is evident in his letter to Dr. Sir Nicholson. Writes:

I do not deny the fact that Muslims have been fighting like other nations. They have also won. I also acknowledge that some of their caravan leaders have been pursuing their personal aspirations in the guise of religion, but I am convinced that adolescence and patriotism were not part of the purpose of early Islam. Where Islam has succeeded in persecution and adolescence, to me it has been extremely detrimental to its aims. In this way, the economic and democratic principles mentioned in the Holy Qur'an and the Hadith of the Prophet could not be developed. Of course, the Muslims established a great empire, but at the same time, un-Islamic the color faded and they turned a blind eye to the fact that the scope of the application of Islamic principles is so wide. Free from the precise

and complex problems of theology and in accordance with human intellect can unravel this knot. Look at the situation where the mission of Islam without the support of any political force has achieved extraordinary success and millions of people have entered the realm of Islam. I have been studying the thoughts of the world for twenty years and this long time I have created such ability that I do not go to the circumstances and events I can consider it as such.¹

The case of the Muslims of China is much later. Consider what was possible in the beginning of Islam and the subsequent formation and evolution of Islamic civilization that all these effects and goals could be achieved by mere missionary mission? In fact, behind the Muslim mission in China was the same Islamic civilization which had a great impact on the history of mankind. There is a need to clarify the importance of political power and its full role in spreading the message of Islam and in the formation of Islamic civilization.

The role of political power in the promotion of monotheism

Patricia Cron, a well-known² (Patricia Crone:1945-2015) Jewish writer from the recent past From the point of view of this question, it is very interesting. According to him, no matter how many religions spread in the world and they had the opportunity to have a profound effect on human civilization, they must have the support of political power.³ It is as if a moral or religious message can have a major impact when it is supported by political power. Judaism had pure monotheism but did not gain political power. Although Christianity gained political power, it had a monotheistic belief in the Trinity, but Muslims had a pure monotheism and political power. Thus the doctrine of *Tawheed*, which was in fact the basic doctrine of Judaism, was carried forward by the Muslims, and today the doctrine of *Tawheed*, which exists in its purest form

¹ Iftikhar Hussain Agha, Dr. Qaumun ki Shakist q Zawal ky Asbab ka Mutaliah, Majlis Taraqqi Adab, Lahore, 1999, p. 178

² Adam Matez, Al-Hazarat ul Islamia fi Al-Quran Al-Rabbie Al-Hijri, 1940, p. 54

³ Zaighrid, Shams ul Arab Tastei Ala Al-Arab, Darul Jabal Beirut, p. 123

with full vigor, was mainly due to the political power of the Muslims I got a chance to flourish. Without a combination of Jewish faith and the uncivilized power of the Arabs, monotheism could not have made its way into history in its purest form. There is ample scope for clarifying this particular point, and perhaps none of the Maghreb writers viewed the history of Islam from this particular religious point of view. She writes in her famous book "*Hagarism*":

Without the fusion of barbarian force with Judaic value there would have been no such thing as Islamic civilization, and the intransigent stance of Islam vis-a-vis the heritage of antiquity was consequently part of the price that had to be paid for its very existence.⁴

The concept of Islamic civilization is not possible without the union of uncivilized power and Jewish faith (ie monotheism). Islam's inflexible stance against ancient heritage was part of the price that Islam had to pay for its survival.

In another place she writes:

The power of *Hagarism* to reshape the world of antiquity lay in its union of Judaic values with barbarian force.⁵

The power of hegemony (i.e Islam) that reshaped the ancient world lay in uniting Jewish values with uncivilized power.

Then she writes:

Instead, the barbarian conquest and the formation of the Judaic faith which was eventually to triumph in the east were part of the same historical event. What is more, their fusion was already explicit in the earliest form of the doctrine which was to become Islam. The preaching of Muhammad integrated a religious truth borrowed from the Judaic tradition

with a religious articulation of the ethnic identity of his Arab followers.⁶

The structure of the Hagarene doctrine thus rendered it capable of long-term survival, and the consolidation of the conquest society ensured that it did survive. Judaic values had acquired the backing of barbarian force, and barbarian force had acquired the sanction of Judaic values: the conspiracy had taken shape.⁶

In fact, the conquests of the uncivilized power and the formation of the Jewish faith (ie, monotheism), which ultimately emerged victorious in the East, were part of the same historical events. Moreover, their association was evident in the earliest form of the belief that later became Islam. Muhammad's preaching combined a religious authenticity (ie, monotheism) derived from the Jewish tradition with the expression of the racial identity of his Arab followers.

The structure of the *Hagarian* faith (ie Islam) gave it the ability to survive for a long time, while the stability of the conquests ensured its survival. Jewish values gained the support of uncivilized power while uncivilized power gained legitimacy and sanctity of Jewish values. Thus the nexus that was needed (for monotheism to remain at the cultural level) came into being.

Considering what Patricia Crowe has done, Muslim jurists also say it in a slightly different way. They explain the wisdom of jihad that we do not force anyone to convert to Islam but when we establish our own political sovereignty it creates an environment in which non-Muslims can see the virtues of Islam from a place where their Create appeal and attraction. Power impresses man. It is a different matter if power affects only on the basis of power, but if there are virtues and virtues in a message, then these virtues and virtues are exposed under the umbrella of some power. It becomes a source of promotion.

The period in which the jurists are talking about this was the period of political rule of Islam, so there is a hint of a kind of dominant position in their

⁴ Siraj Muneer, *Millat e Islamia: Tehzeeb o Taqdeer*, Maktabah Riwait Lahore, 1997p. 130.

⁵ Fazal ul Rehman, Dr. , *Islam*, Mishal Books Lahore, 2006 p. 10.

⁶ Muhammad Iqbal, *Kullayat Mkateeb e Iqbal*, Urdu Academy Delhi, 2010, p.77

intellectual angle. Patricia Crown is not a Muslim, but she is looking from a historical angle at how Muslims were able to do what the Jews could not do because they had pure faith but no power, and Christians do not give. He could have had power but his faith was not pure. It has taken Haider, but the whole of Islamic law has moved forward with the same force. Thus, a common point is being found about the historical character of Islam, which is very similar in Muslim tradition and modern thought.

Dr. David Wasserstein, Professor of Judaism and the Jewish Heritage of Islam at Vanderbilt University, in one of his sermons, went beyond Patricia Crown and argued that Islam was the only religion saved from extinction. Islam seems to have given a new lease of life to the basic religion of the *Abrahamic* tradition, which was on the verge of extinction. He has stated his position in the context of the Islamic Khilafah in these words:

Islam saved Jewry. This is an unpopular, discomfiting claim in the modern world. But it is a historical truth. The argument for it is double. First, in 570 CE, when the Prophet Muhammad was born, the Jews and Judaism were on the way to oblivion. And second, the coming of Islam saved them, providing a new context in which they not only survived, but flourished, laying foundations for subsequent Jewish cultural prosperity - also in Christendom - through the medieval period into the modern world. Had Islam not come along, Jewry in the west would have declined to disappearance and Jewry in the east would have become just another oriental cult.⁷

Islam saved Judaism. This is an unpopular and disturbing claim in the modern world. But this is a historical fact. The argument is twofold. First, in 570 AD, when the Prophet Muhammad was born, Jews and Judaism were on the verge of disappearing. And second, the advent of Islam saved them in a way that gave them a new perspective in which they could not only survive but thrive, and (besides the Islamic world) also laid the foundation for the Jewish cultural development in

the Christian world that From the Middle Ages to the modern world. Had Islam not come into being, Judaism would have disappeared from the face of the earth, while in the East it would have remained just an Eastern sect.

Civilization and political power

Belief or moral message, as has been made clear in the previous lines, can usually have a major impact on human history under a political force. The formation, evolution and spread of Muslim civilization also took place under the same principle. Thanks to its influence, it also enriched a large region of the world with very positive and constructive effects. The cultural effects that Muslims have had on a large area of land can be seen from the perspective of how these effects relate to the conquests of the Muslims. Such cultural influences can have such an effect. For example, take the services of Muslims in the scientific sciences. Could such a great movement for the translation of Greek sciences have been possible without the political backing of the Muslims? Interestingly, our apologetic minds take great pride in the fact that Muslims have done extraordinary things in the field of science, but feel ashamed of the political and cultural power behind it. That's it.

Dimitri Gutas, in his book *Greek Thoughts, Arabic Culture*, writes in great detail about the cultural, scientific, administrative, social and historical effects of the Arab conquests:

Certain material conditions that prepared a background against which a translation movement could take place and flourish were established by two momentous historical events, the early Arab conquests through the Umayyad period and the Abbasid revolution that culminated in 134/750.⁸

The special material situation that created the background in which the translation movement could flourish and flourish was due to two major historical events, the first Arab conquest of the Umayyad period and the Abbasid revolution of 134 AH. I reached the peak.

⁷ Houd Bhai, Pervaiz Ameer Ali, *Musliman aur Science*, Mishal Books Lahore, 2005, p. 210

⁸ Bernard Lewis, *The Crisis of Islam*, Phoenix, London, 2003, p:11

Highlighting the historical significance of the Arab conquests and the beginning of trade activities over a large part of the civilized world, he writes:

The historical significance of the Arab conquest can hardly be overestimated. Egypt and the Fertile Crescent were reunited with Persia and India politically, administratively, and most importantly, economically, for the first time since Alexander the Great, and for a period that was to last significantly longer than his brief lifetime. The great economic and cultural divide that separated the civilized world for a thousand years prior to the rise of Islam, the frontier between the East and the West formed by the two great rivers that created antagonistic power in either side, ceased to exist. This allowed for the free flow of raw material and manufactured goods, agricultural products and luxury items, people and services, techniques and skills, and ideas, methods, and modes of thoughts.⁹

The historical significance of the Arab conquests can hardly be overstated. Egypt and the Fertile Crescent region were for the first time after Alexander the Great united politically and administratively, and most importantly, economically, with Persia and India. This unity lasted long after its short period of Arab conquests. The great economic and cultural divide that separated the civilized world for a thousand years before Islam, and the two great rivers that formed the border between East and West, created warring powers on both sides. Were, finished. This has resulted in the free movement of raw materials and manufactured goods, agricultural products and luxury goods, individuals and services, techniques and skills and ideas, methods and ways of thinking.

Explaining the extraordinary role in the spread of knowledge and thought of the Arab conquests:

An equally significant result of the Arab conquests and arguably the most important factor for the spread of knowledge in general was the introduction of paper-making technology into the Islamic world by Chinese prisoners of war in 134/751. Paper

quickly supplanted all other writing material during the first decades of the Abbasid era, when its use was championed and even dictated by the ruling elite. It is interesting to note that the various kinds of paper that were developed during that time bear the name of some prominent patrons of the translation movement.¹⁰

An equally important consequence of the Arab conquests and perhaps the most important factor in the spread of knowledge was the introduction of papermaking technology into the Islamic world by Chinese prisoners of war in 134/751. During the first decades of the Abbasi era, paper replaced all other types of writing materials, when its use was supported by the ruling class. Interestingly, the various types of papers produced during this period were named after some of the prominent patrons of the translation movement.

He further writes:

In addition to the introduction of paper, the lifting of the barriers after the Arab conquests between the East and the West of Mesopotamia also had an extremely beneficial, though obviously unintentional, cultural consequence. It united areas and peoples that for a millennium had been subject to *Hellenization* ever since Alexander the Great while it isolated politically and geographically the Byzantines, i.e., the Greek-speaking Chalcedonians Orthodox Christians. This is doubly significant. First, it was the exclusionary theological policies and practices of Constantinopolitan "Orthodoxy" that created religious schisms in the first place and drove Syriac-speaking Christians into religious fragmentation and, in the case of the Nestorians, into Persia. The effective removal from the Islamic polity (the Dar al-Islam) of this source of contention and cultural fragmentation, and their unification under a non-Persian overlord, the Islamic state, opened the way for greater cultural cooperation and intercourse. Second, the political and geographical isolation of the Byzantines also shielded these Christian communities under Muslim rule, and all other Hellenized peoples in the Islamic

⁹ Dimitri Gutas. Greek Thoughts, Arabic Culture. Rutoledge, Taylor and Farncis Group, U.S, 1998. p:11-12.

¹⁰ George Sarton, A Guide to the History of Science: A First Guide for the Study of the History of Science, with Introductory Essays on Science and Tradition, Chronica Botanica, 1952. p:13.

commonwealth, from the dark ages and aversion to Hellenism into which Byzantium slid in the seventh and eight centuries.¹¹

In addition to the introduction of the paper, the removal of barriers between East and West of Mesopotamia after the Arab conquests had a very useful effect, which was obviously not intentional. It brought together regions and peoples that had been under Greek influence for thousands of years after Alexander the Great, while politically and geographically separated Orthodox Christianity from Byzantine, Greek-speaking and populist faith. Significance depends on the size of the problem, and the fact that the orthodox policies and practices of the orthodox in Constantinople caused religious divisions and pushed the Syrian-speaking Christians toward religious disunity and the Nestorians toward Iran. In Dar es Salaam, therefore, the effective elimination of strife and cultural parties, and their unification under a neutral sovereignty, the Islamic State, opened the door to wider cultural cooperation and reconciliation. Second: the Byzantine political and geographical separation saved the Christian communities under Muslim rule and all other sects associated with Greek thought from the Dark Ages and the hatred of Greek culture that Byzantine culture had suffered in the seventh and eighth centuries.

Dimitri Gutas in his research also reveals the attitude of Muslims towards other sciences and to what extent it was correct. There is a big difference between the mood of Muslims in the past and the mood of today. The civilization I formed was cosmopolitan, with a wide range of Mashrebis. Both Muslims and non-Muslims were working side by side in this work. In those days, Muslims, Christians, Jews and *Saebis* were working together in the House of Wisdom. The main reason for this was intellectual freedom. Now there is no intellectual freedom in the Muslim world. - Their approach was that wherever they found something useful, they would take it.

For him, the effects of Islamic civilization on other civilizations were not one-sided but two-sided.

While Islamic civilization influenced other civilizations, Islam also accepted influences from other civilizations. The civilizations that were under the control of Islamic civilization became part of it in a way, but there was a kind of interaction with those who were not directly under the control of Islam, The civilization that came to its peak after Islamic civilization that is European civilization. What did he learn from his pre-Islamic civilization in terms of ideas, culture, sciences, arts, values and customs? But in the southern part of Europe, especially in Sicily, the influence of Muslims on their civilization is rarely mentioned. The region remained under Muslim rule for almost two hundred years, during which time This is evident from the fact that even after the demise of Muslim rule, one can see the profound effects of Muslim civilization and civilization that emerged here. Especially during the reigns of Roger II, William and Frederick II. It was like that of Haroon Al-Rasheed and Mamun in the Abbasi era of Islamic civilization.

Dmitry Gotas writes about the Translation Movement:

The Graeko- Arabic translation movement lasted, first of all, well over two centuries; it was no ephemeral phenomenon. Second, it was supported by the entire elite 'Abbasid society: caliphs and princes, civil servants and military leaders, merchants and bankers, and scholars and scientists.

The Greek-Arabic translation movement which lasted for two hundred years, It had the support of scholars and scientists.

In fact, it was in the interest of the ruling class itself to support the translation movement among the classes that Dmitry Gotas has lost. The constant interest of kings and princes had created this trend in the society of that time; therefore all classes were showing interest in it, If the rulers themselves were not interested in this movement then the society of that time. This general tendency could not have arisen at all, as if the branches of the translation movement had sprung from the royal palace itself, although later other classes also contributed their share in its cultivation.

¹¹ Huntington, Samuel , The clash of civilizations and remaking of world order, Penguin books USA,1996. p. 13.

Leading Pakistani physicist Professor Pervez Hood bhai also attributes the achievements of Muslim intellectuals to the encouragement and support of the Muslim ruling classes. He writes:

This first period of Islamic scientific evolution was in fact a pledge to understand and digest the sciences imported from Greece. During this period, Muslim intellectuals had a secondary role as translators. In this early period, the contribution of Muslim intellectuals in the development of science was of little importance. Renan's argument is valid if only the early period is taken into account. But we must also acknowledge that translation would not have been possible without the full encouragement and support of the Muslim ruling classes. Was honored. They were not only tolerated but also respected. In this environment of tolerance and religious expansionism, science has taken root in the Islamic land.¹²

Comparing this patronage of Muslim rulers with the patronage of the French elite in the Enlightenment, he writes:

One of the main factors is the interest of enlightened caliphs and princes in science and learning, which led to their patronage of intellectuals. The patronage of the French elite in the Enlightenment is nothing compared to this patronage. The rulers used to try to outdo each other in inviting intellectuals to their courts. Ibn al-Haytham as an advisor to al-Hakim, Ibn Rushd under al-Mansur which earned them professional reputation, social respect, profits from libraries and laboratories, and (perhaps most importantly) generous scholarships.¹³

Regarding the role of Muslim conquests in shaping Islamic civilization, Patricia Crone writes:

Islamic civilization is the outcome of a barbarian conquest of lands of very ancient cultural traditions. As such it is unique in history. There is of course no lack of experiences of barbarian conquest in the history of civilization; but in so far as the barbarians

do not destroy the civilization they conquer, they usually perpetuate it. Nor is there any lack of barbarian transitions to civilization in the history of barbarism; but in so far as the barbarians do not take millennia to evolve a civilization of their own, they usually borrow it. But the relationship of the Arabs to antiquity does not fit any of these patterns. It is not of course particularly remarkable that the Arabs were neither so barbaric as to eradicate civilization nor so original as to invent it for themselves. But they were indeed unusual in that they did not, sooner or later, acquire or lose themselves in the civilization they conquered. Instead, the outcome of their collision with antiquity was the shaping of a very new civilization out of very ancient materials, and that at such a speed that by the time the dust of conquest had settled the process of formation was already well under way. Any attempt to understand this unique cultural event must begin by showing what it was about the conquerors and the conquered that made such an outcome possible.¹⁴

Islamic civilization is the result of the conquest of very ancient cultural traditions and territories by uncivilized (Arabs). In that sense, it is unique in history. There is certainly no shortage of conquests by uncivilized nations in the history of civilization, but the uncivilized elements do not destroy the civilizations they conquered, but maintain them. There are many examples in the history of uncivilized nations moving towards their civilization, but uncivilized nations do not take a thousand years to build their own civilization, but generally borrow it. But the relationship of the Arabs with the ancient civilizations does not meet any of these principles. Of course, it is not particularly noteworthy that the Arabs were not so savage as to destroy civilizations, nor were they so innovative as to create their own new civilization. But they were unique in that they neither sooner nor later adopted the civilization they had conquered nor integrated themselves into it. On the contrary, their collision with the ancient civilizations resulted in them inventing a brand new civilization from very ancient materials, and that too so fast that when they sat around their conquests, the process of civilization formation began. Was done any attempt

¹² Marshall G.S. Hodgson .The Venture of Islam. University of Chicago Press, Chicago and London,1974. P 138

¹³ Patricia Crone. Micheal Cook .Hagarism.Cambridge University Press ,London ,1977. P 142

¹⁴ Ibid, p:74.

to understand this cultural event must begin with an explanation of what was in these conquerors and conquerors that made this conclusion possible.

Dr. Fazlur Rehman does not consider Islamic civilization to be an exception to this, calling mutual transactions a natural process in the interaction of civilizations. According to him, when the Arab Empire expanded as a result of its conquests, it acquired the necessary elements from other civilizations and formed the country's system and constitution, and this is a special thing for Islamic civilization. He writes:

With the expansion of the Arab Empire outside of Arabia, the Muslims aimed to establish their own system of law and order, in which they adopted the pattern of Byzantine and Iranian institutions and other local elements and transformed it into an Islamic form. This is the system that gave Islamic civilization its distinctive features and which, while expressing the basic moral temperament of Islam, considered the Muslim state as having provided a real constitution and clarified its boundaries.¹⁵

He writes that thanks to this interaction a wonderful civilization came into being which led to many materials, economic, historical and literary and scientific activities which were fully utilized by mankind.

The influence of foreign cultures on the Arab mind led to the emergence of a successful and flourishing religious intellectual and material civilization in the 2nd to 4th centuries AH (8th to 10th centuries AD). Muslims laid the foundation for a prosperous trade and industry, and for the first time, scientific expertise was used for the real material development of humanity and for practical benefit. Mentally and intellectually, the basic Arabic sciences of history and literature spread and took the form of general history, geography and advanced literature.¹⁶

Elsewhere, Muslims consider intellectual development to be not only the result of the interaction of Islamic and Greek traditions, but also

of extraordinary importance in human intellectual history:

Within a century of the Muslim conquests, Muslims were able to cultivate their specific mental and intellectual life and lay the foundation for pure Arabic Islamic knowledge of hadith, jurisprudence and history. This intellectual development, which took place at a very rapid pace, and which was the result of the interaction of the Greek tradition in Syria and the basic structure of thought given by the Arabic Qur'an, is a marvel of the rational history of man.¹⁷

In this regard, the book of the German Orientalist Zeigrid Hunka, whose Arabic translation is called "Shams al-Arab Tasta Ali al-Gharb", is of great importance. In this book, he gives a very detailed account of the effects of the Arab civilization on the Western civilization.

لقد طور العرب، بتجاربههم وابحاثهم العلمية، ماخذه من مادة خام عن الاغريق، وشكلوه تشكيلا جديدا. فالعرب، في الواقع، هم الذين ابتدعوا طريقة البحث العلمى الحق القائم على التجربة لقد سرت بين العلماء الاغريق، الذين لم يكونوا جميعا بالاغريقين بل كان اغلبهم من اصل شرقى، سرت بينهم رغبة فى البحث الحق، وملاحظة الجزئيات، ولكنهم تقيدوا ادائما بسيطرة الآراء النظرية. و لم يبدوا البحث العلمى الحق القائم على الملاحظة و التجربة الا عند العرب. فعند هم فقط بدا البحث الدائب الذى يمكن الاعتماد عليه. يتدرج من الجزئيات الى الكلليات، واصبح منهج الاستنتاج هو الطريقة العلمية السليمة للباحثين. و برزت الحقائق العلمية كثمرة للمجهودات المضنية فى القياس و الملاحظة بصبر لا يعرف الملل. و بالتجارت العلمية الدقيقة التى لا تحصى، اختبر العرب النظريات و القواعد الآراء العلمية مراراً وتكراراً؛ فاثبتوا صحة الصحيح منها، و عدلوا الخطاء فى بعضها. ووضعوا بديلاً للخطأ منها متمتعين فى ذلك بحرية كاملة فى الفكر و البحث، وكان شعارهم فى ابحاثهم - الشك هو اول شروط المعرفة - تلك هى الكلمات التى عرفها الغرب بعدهم بثمانية قرون طوال. وعلى هذا الأساس العلمى سار العرب فى العلوم الطبيعية شوطاً كبيراً. اثر فيما بعد، بطريق غير مباشر، على مفكرى الغرب وعلمائه امثال روجر باكون (Roger Bacon) وما

¹⁵ Fazal ul Rehman, Islam, P. 10

¹⁶ Fazal ul Rehman, Islam, P. 13

¹⁷ Fazal ul Rehman, Islam, P. 13

جنوس (Magnus) وفيليو (Vetellio) وليوناردو دافنشى
(Leonardo da Vinci) و جاليليو (Galileo)¹⁸

The Arabs, taking raw materials from the Greeks, developed and modernized them through their experiments and scientific research. In fact, it was the Arabs who invented the method of real scientific research based on experience. Among the Greek scholars, all of whom were not Greeks, but most of who were of Oriental origin, had embraced the pursuit and desire for real research and details, but they ... remained subject to the domination of theoretical opinions. And true scientific research based on experience did not begin with anyone but the Arabs, only with them began serious and permanent research that can be trusted. In this method, the ladder of details is climbed and it is reached to the generals. Scientific facts emerged as a result of the tireless work of speculation and observation, and of countless, precise scientific experiments. And where he saw the error, he corrected it, and also offered an alternative to the error. He carried out this process with complete intellectual and research freedom. The motto and basic point of his investigation was "Doubt is the first condition of knowledge". It was on this scientific basis that the Arabs made great strides in the field of natural sciences.

In his book *The Venture of Islam*, Marshall Hoggson writes about the formation and evolution of Islamic civilization:

In the region where Islam began to flourish, no cultural tradition was strong, other civilizations and empires were strong and solid in their place, but extraordinarily no other civilization could set foot in this region, it can be said that this region There was a kind of cultural vacuum in the land, so Islam did not face any difficulty or reaction in cultivating its cultural tradition, nor did it have to face any strong rival.

Dr. Iftikhar Hussain Agha has a similar position on the cultural space. He writes:

The status of Islam in the cultural history of man is not only a religion of nature but also a great mental and social revolution. Today's civilized Europe was plunged into the darkness of the middle Ages. Had done during this period, the Roman Empire emerged in Europe with a new hope of civilization, but ... this great kingdom was also ready for decline. Thus, a vacuum of civilization was created in East and West. Islam has successfully filled this gap.¹⁹

Siraj Munir also feels a cultural vacuum in the Arab region at the time of the emergence of Islam.

The land on which Islam appeared has not yet descended to the place of civilization in the conventional sense, but there was an abundance of religions. The influence of Christianity was also coming from Syria and Yemen on the other hand. A great manifestation of Aryan religions in the form of Magianism was present in Iran and trade caravans were more or less familiar with it. On the other hand, Arabs also met Hindus and Chinese in trade fairs. The Arabian Peninsula was more or less familiar with the well-known sects and religions. In this environment, Islam emerged as a huge spiritual explosion. In the first stage, Islam strengthened its religious and cultural foundations and then it started spreading. A study of the kings to whom the Prophet (peace and blessings of Allah be upon him) wrote letters, points to the possibility of a cultural approach to the propagation of Islam.²⁰

Marshall Hoggson states another important aspect of the evolution and formation of Islamic civilization, that although Islam initially emerged as a religion, it later became an entire civilization which he refers to as Islamic. For its formation, Islamic civilization took advantage of the entire pre-existing human heritage in the region and incorporated all its components. Let it remain as it was. Initially, the change was made at a very low level and Islam as a sub-culture was included in this cultural mainstream. Then he established a permanent cultural identity.

¹⁹ Iftikhar Hussain Agha, Dr. Qaumun ki Shakist q Ziwali ky Asbab ka Mutaliah, p.51

²⁰ Siraj Muneer, Millat e Islamia: Tehzeeb o Taqdeer., p.88

¹⁸ Shams ul Arab Tastei Ala Al-Arab, p, 401

One of the distinguishing features of Islamic civilization in this period, according to Marshall Hoggson, is that unlike all other civilizations that existed before it, even the civilizations it inherited, their religious texts and literature He did not take it as a thesis but based it on a completely different text.

The author writes about the Umayyad and Abbasid caliphate:

Under the Marwanid caliphs and especially under the 'Abbasids who succeeded them, the barriers gradually fell away that had kept the evolution of the cultural life of the several conquered nations separated from each other and from the internal development of the Muslim ruling class. The leading social strata of the empire, of whatever background-even that minority that was not yet becoming Muslim-lived in a single vast society. Their common cultural patterns formed what can be called High Caliphal civilization.²¹

Under the Marwani caliphs, and especially the Abbasids who came after them, the obstacles that kept the evolution of the cultural life of several conquered nations apart from each other and from the internal development of the Muslim ruling class were gradually removed. - The leading social classes of the empire, regardless of their background, even the minority who had not yet become Muslims, were living in the same vast society. Their combined cultural patterns formed what could be called a superior caliphate civilization.

He further writes:

These cultural patterns continued to be expressed, till almost the end of the period, in terms of a variety of linguistic and religious backgrounds. Syriac and Pahlavi continued to be major vehicles of high culture along with the newer Arabic. The revivifying of the Hellenic intellectual tradition, a most striking feature of the period, was marked by Greek translations into Syriac as well as into Arabic; Christians, *Mazdeans*, Jews, and even a group of Hellenistic pagans (*at ij: arran in the*

Jazirah) alongside Muslims, shared in many of the concerns of the time either within their own religious traditions or across religious lines, often in co-operation with each other.²²

Due to the diverse linguistic and religious backgrounds, these cultural patterns continued to be expressed till almost the end of this period. Which was the most important manifestation of this period, appeared in the form of Arabic and Syrian translations of the Greek sciences. And often collaborated with each other, whether they were within their religious traditions or shared issues of different religious traditions.

Nevertheless, it was under the common administration and protection of the Muslim caliphate that the society prospered and the civilization flowered. What brought all the traditions together increasingly was the presence of Islam.²³

However, it was under the general management and protection of the Islamic Khilafah that society developed and civilization flourished. What brought all traditions closer together was the presence of Islam.

Professor Pervez Hood bhai writes:

Just as conquests were important for the spread of Islam in the beginning, so too the great achievements of Muslim intellectuals in establishing the superiority of Islamic civilization over other civilizations have a pure place. We should only keep in mind that The Arabs were like conquests, only to establish a temporary empire but not to give birth to a lasting and permanent civilization. On the contrary, Islamic conquests gave the world a new civilization and this civilization continued to flourish and continue for centuries even after the end of Muslim domination.²⁴

²² Marshall G.S Hodgson- The Venture of Islam, Vol-1, p. 235.

²³ Marshall G.S Hodgson. The Venture of Islam, Vol-1, p. 235.

²⁴ Houd Bhai, Pervaiz Ameer Ali, Musliman aur Science, p.163

²¹ Marshall G.S Hodgson- The Venture of Islam, Vol-1, p. 235.

George Sarton, who has done a great deal of scholarly work on the history of science, writes about the attitude of Muslims towards science:

Muslims had realized the need of science, mainly Greek science, in order to establish their own culture and to consolidate their dominion, even so the Latin's realized the need of science, Arabic science, in order to be able to fight Islam with equal arms and vindicate their own aspirations. For the most intelligent Spaniards and Englishmen the obligation to know Arabic was as clear as the obligation to know English, French or German for the Japanese of the Meiji era. Science is power. The Muslim rulers knew that from the beginning, the Latin leaders had to learn it, somewhat reluctantly, but they finally did learn it. The prestige of Arabic science began relatively late in the West, say in the twelfth century, and it increased gradually at the time when Arabic science was already degenerating.²⁵

Muslims felt the need for science, especially Greek science, so that they could establish their culture and consolidate their power. Even the Latinos realized the importance and necessity of science, ie Arabic science, so that they could fight with Islam on the basis of equality and fulfill their ideas. It was important for the most intelligent people in Spain and England to know Arabic, just as it was important for the Japanese in the Meiji period to know English, French and German. Science is power; Muslim rulers knew it long ago. The Latin leaders also had to learn this with some reluctance, but in the end they learned it. The greatness of Arabic science was realized in the West a little later, in the twelfth century, and it gradually increased at a time when Arabic science was declining.

Leading contemporary Western thinker S.P. Huntington, not only did Islamic civilization in its heyday affect a vast area of the earth, but modern Western civilization also laid the foundation for its development by deriving many virtuous elements from it. Writes:

Between the eleventh and thirteenth centuries, European culture began to develop, facilitated by the eager and systematic appropriation of suitable elements from the higher civilizations of Islam and Byzantium, together with adaptation of this inheritance to the special conditions and interests of the west.²⁶

Between the eleventh and thirteenth centuries, European culture began to flourish, in which the attitude of eagerly and systematically deriving its proper elements from the superior civilizations of Islam and Byzantium greatly aided and subjugated this heritage to the West Adapted to specific situations and interests.

Dr. Bernard Lewis writes:

For more than a thousand years, Islam provided the only universally acceptable set of rules and principles for the regulation of public and social life. Even during the period of maximum European influences, in the countries ruled or dominated by European imperial powers as well as in those, that remained independent, Islamic political notions and attitudes remained a profound and pervasive influence. In recent years there have been many signs that these notions and attitudes may be returning, albeit in modified forms, to their previous dominance.²⁷

For more than a thousand years, Islam has provided the only set of rules and regulations for the organization of public and social life that are universally accepted. Even in countries that have had the greatest European influence, which have been ruled by Europe, or which, by the way, have been under the domination of the imperialist powers of Europe, and which have been completely free from European domination, there are political concepts and tendencies of Islam Had a profound and influential effect. In recent years, there have been numerous indications that these ideas and trends, albeit in a modified form, may re-emerge.

²⁵ George Sarton, A Guide to the History of Science: A First Guide for the Study of the History of Science, with Introductory Essays on Science and Tradition, Chronica Botanica, 1952, p. 30.

²⁶ Huntington, The clash of civilizations and remaking of world order, p. 50.

²⁷ Bernard Lewis, The Crisis of Islam, Phoenix, London,2003, p. 11.

Interfaith tolerance is also one of the effects of Islamic conquests on world civilization. There were a large number of different religions and nationalities, while the Christian Empire lacked tolerance. The existence of a common economy and certain agreements is a great example of tolerance and its manifestation was the beginning of comparative knowledge of nation and religion.²⁸

The same position is seen with Dr. Fazlur Rehman. He writes:

There is no doubt that the internal weakness of the great empires of Byzantium and Iran, exhausted by the civil wars and hollowed out by a spiritual and moral stalemate on the inside, accelerated the pace of this glorious advance of the Muslims. But this phenomenon of dazzling progress cannot be explained by this situation alone. In this regard, it is also important to give due importance to the fresh and energetic role of the Islamic movement. The truth is, the apologetic attitude of the Muslims themselves has faded. While insisting that Islam spread by the force of the sword is a joke with the facts, it is also an understatement to say that Islam spread in the same way that Buddhism and Christianity spread, despite the fact that Christianity used the power of government from time to time. The real justification for this is in the nature of the structure of Islam, which is a combination of religion and politics. While it is true that Muslims did not spread their religion by the sword, it is also true that Islam emphasized the acquisition of political power. Because he considered himself a defender of God's will, which could only be enforced on earth through a political system. From this point of view, Islam bears a resemblance to the communist structure, which, even if it does not force the people to accept their cult, still insists on seizing political power. Denying this fact will go against history and it will not do justice to Islam itself. We do not have the slightest doubt that this fact has equated Islam's belief in equality with the innate characteristics of human and broad human

friendliness. Together they accelerated the process of Islam's influence in the conquered nations.²⁹

The previous pages have tried to make it clear that the spread of the doctrine or moral message and its wide-ranging effects on human history are also overshadowed by political domination and power. Nor is it wrong to deny or diminish the importance of political power in faith.

It can be understood in today's context that the values that are being viewed or at least given full attention all over the world today, such as human rights, equality, freedom of speech, religious freedom. Secularism, etc., can all be viewed in this way apart from the pressure of political supremacy and power in the West. I have been playing the role of political power, just like today we are valuing things that cannot happen without the political power of the West. What we consider to be valuable or good things or what we consider being some cultural contribution, then power must interfere in it and in its acceptance.

In short: Numerous aspects can be presented which prove that the Arab Conquests and Expansions have played a pivotal role in the formation and evolution of Islamic civilization. This civilization has been able to exert a profound religious, social, political, moral, cultural, scientific, economic and administrative influence on a vast region of the world. Can the role of Islamic conquests and Muslim political rule in this centuries-long cultural interaction and its long-term and far-reaching effects be excluded? An early attempt to draw attention to these lines will surely reveal a new angle of understanding the relationship between faith, cultural influences and conquests and political power. Political sovereignty, this is not something we are ashamed of or we do not have an angle to understand.

²⁸ Adam Matez, *Al-Hazarat ul Islamia fi Al-Quran Al-Rabbie Al-Hijri*, 1940, p. 55-96

<http://xisdxjxsu.asia>

²⁹ Fazal ul Rehman, *Islam*, P. 13

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