

QUOTATIONS ON ISLAMIC CIVILIZATION

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Napolean Bonaparte as Quoted in Christian Cherfils, 'Bonaparte et Islam,' Pedone Ed., Paris, France, 1914, pp. 105, 125.

Original References: "Correspondance de Napoléon Ier Tome V pièce n° 4287 du 17/07/1799; profession de foi, voir aussi pièce n° 3148. Also, Journal inédit de Ste Hélène, de 1815 à 1818" du Gal Baron Gourgaud -2 tomes- Ed. Flammarion.

"Moses has revealed the existence of God to his nation. Jesus Christ to the Roman world, Muhammad to the old continent..."

"Arabia was idolatrous when, six centuries after Jesus, Muhammad introduced the worship of the God of Abraham, of Ishmael, of Moses, and Jesus.... Muhammad declared that there was none but one God who had no father, no son and that the trinity imported the idea of idolatry..."

"I hope the time is not far off when I shall be able to unite all the wise and educated men of all the countries and establish a uniform regime based on the principles of

Qur'an which alone are true and which alone can lead men to happiness."

[Note: Some Muslim historians have suggested that Asad bin Al Furat, the commander of Muslim forces in Sicily [see [827 CE](#) in Muslim History], is the progenitor of Napoleon Bonaparte (1769-1821). Asad's descendants were known as 'Banu Furat'; for other such names see [1031 CE](#). One of Napoleon's brother-in-law was Joachim Murat.]

Sir George Bernard Shaw in 'The Genuine Islam,' Vol. 1, No. 8, 1936.

"If any religion had the chance of ruling over England, nay Europe within the next hundred years, it could be Islam."

"I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to me to possess that assimilating capacity to the changing phase of existence which can make itself appeal to every age. I have studied him - the wonderful man and in my opinion far from being an anti-Christ, he must be called the Savior of Humanity."

"I believe that if a man like him were to assume the dictatorship of the modern world he would succeed in solving its problems in a way that would bring it the much needed peace and happiness: I have prophesied about the faith of Muhammad that it would be acceptable to the Europe of tomorrow as it is beginning to be acceptable to the Europe of today."

Bertrand Russel in 'History of Western Philosophy,' London, 1948, p. 419.

"Our use of phrase 'The Dark ages' to cover the period from 699 to 1,000 marks our undue concentration on Western Europe..."

"From India to Spain, the brilliant civilization of Islam flourished. What was lost to christendom at this time was not lost to civilization, but quite the contrary..."

"To us it seems that West-European civilization is civilization, but this is a narrow view."

H.G. Wells

"The Islamic teachings have left great traditions for equitable and gentle dealings and behavior, and inspire people with nobility and tolerance. These are human teachings of the highest order and at the same time practicable. These teachings brought into existence a society in which hard-heartedness and collective oppression and injustice were the least as compared with all other societies preceding it....Islam is replete with gentleness, courtesy, and fraternity."

Edward Montet, 'La Propagande Chretienne et ses Adversaries Musulmans,' Paris 1890. (Also in T.W. Arnold in 'The Preaching of Islam,' London 1913.)

"Islam is a religion that is essentially rationalistic in the widest sense of this term considered etymologically and historically....the teachings of the Prophet, the Qur'an has

invariably kept its place as the fundamental starting point, and the dogma of unity of God has always been proclaimed therein with a grandeur a majesty, an invariable purity and with a note of sure conviction, which it is hard to find surpassed outside the pale of Islam...A creed so precise, so stripped of all theological complexities and consequently so accessible to the ordinary understanding might be expected to possess and does indeed possess a marvelous power of winning its way into the consciences of men."

Thomas Carlyle in 'Heroes, Hero Worship, and the Heroic in History,' Lecture 2, Friday, 8th May 1840.

"As there is no danger of our becoming, any of us, Mahometans (i.e. Muslim), I mean to say all the good of him I justly can...

"When Pococke inquired of Grotius, where the **proof** was of that story of the pigeon, trained to pick peas from Mahomet's (Muhammad's) ear, and pass for an angel dictating to him? Grotius answered that there was **no proof!**...

"A poor, hard-toiling, ill-provided man; careless of what vulgar men toil for. Not a bad man, I should say; Something better in him than hunger of any sort, -- or these wild arab men, fighting and jostling three-and-twenty years at his hand, in close contact with him always, would not revered him so!... They called him prophet you say? Why he stood there face to face with them; bare, not enshrined in any mystry; visibly clouting his own cloak, cobbling his own shoes; fighting, counselling, ordering in the midst of them: they must have seen what kind of man he was, let him be called what you like! No emperor with his tiaras was obeyed as this man in a cloak of his own clouting. During three-and-twenty years of rough actual trial. I find something of a veritable Hero necessary for that, of itself...

"These Arabs, the man Mahomet, and that one century, - is it not as if a spark had fallen, one spark, on a world of what proves explosive powder, blazes heaven-high from Delhi to Granada! I said, the Great man was always as lightning out of Heaven; the rest of men waited for him like fuel, and then they too would flame..."

Simon Ockley in 'History of the Saracens'.

"A rugged, strife-torn and mountaineering people...were suddenly turned into an indomitable Arab force, which achieved a series of splendid victories unparalleled in the history of nations, for in the short space of ninety years that mighty range of Saracenic conquest embraced a wider extent of territory than Rome had mastered in the course of eight hundred."

Phillip Hitti in 'Short History of the Arabs.'

"During all the first part of the Middle Ages, no other people made as important a contribution to human progress as did the Arabs, if we take this term to mean all those whose mother-tongue was Arabic, and not merely those living in the Arabian peninsula. For centuries, Arabic was the language of learning, culture and intellectual progress for the whole of the civilized world with the exception of the Far East. From the IXth to the

XIIIth century there were more philosophical, medical, historical, religious, astronomical and geographical works written in Arabic than in any other human tongue."

Carra de Vaux in 'The Philosophers of Islam,' Paris, 1921.

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

Marcel Clerget in 'La Turquie, Passe et Present,' Paris, 1938.

"Many proofs of high cultural level of the Ottoman Empire during the reign of **Suleiman the Magnificent** are to be found in the development of science and law; in the flowering of literary works in Arabic, Persian and Turkish; in the contemporary monuments in Istanbul, Bursa, and Edirne; in the boom in luxury industries; in the sumptuous life of the court and high dignitaries, and last but not least in its **religious tolerance**. All the various influences - notably Turkish, Byzantine and Italian mingle together and help to make this the most brilliant epoch of the Ottomans."

Thomas Arnold in 'The Call to Islam.'

"We have never heard about any attempt to compel Non-Muslim parties to adopt Islam or about any organized persecution aiming at exterminating Christianity. If the Caliphs had chosen one of these plans, they would have wiped out Christianity as easily as what happened to Islam during the reign of Ferdinand and Isabella in Spain; by the same method which Louis XIV followed to make Protestantism a creed whose followers were to be sentenced to death; or with the same ease of keeping the Jews away from Britain for a period of three hundred fifty years."

Michael the Elder (Great) as Quoted in 'Michael the Elder, Chronique de Michael Syrien, Patriarche Jacobite d' Antioche,' J.B. Chabot, Editor, Vol. II, Paris, 1901.

"This is why the God of vengeance, who alone is all-powerful, and changes the empire of mortals as He will, giving it to whomsoever He will, and uplifting the humble beholding the wickedness of the Romans who throughout their dominions, cruelly plundered our churches and our monasteries and condemned us without pity, brought from the region of the south the sons of Ishmael, to deliver us through them from the hands of the Romans. And if in truth we have suffered some loss, because the Catholic churches, that had been

taken away from us and given to the Chalcedonians, remained in their possession; ...nevertheless it was no slight advantage for us to be delivered from the cruelty of the Romans, their wickedness, their wrath and cruel zeal against us, and to find ourselves at people. (Michael the Elder, Jacobite Patriarch of Antioch wrote this text in the latter part of the twelfth century, after five centuries of Muslim rule in that region. [Click here for a relevant document sent to the monks of St. Catherine Monastery in Mt. Sinai, 628 C.E.](#))

James Addison in 'The Christian Approach to the Moslem,' p. 35.

"Despite the growth of antagonism, Moslem (Muslim) rulers seldom made their Christian subjects suffer for the Crusades. When the Saracens [Muslims] finally resumed the full control of Palestine the Christians were given their former status as **dhimmis**. The Coptic Church, too had little cause for complaint under Saladin's (Salahuddin) strong government, and during the time of the earlier Mameluke sultans who succeeded him the Copts experienced more enlightened **justice** than they had hitherto known. The only effect of the Crusaders upon Egyptian Christians was to keep them for a while from pilgrimage to Jerusalem, for as long as the Frank were in charge heretics were forbidden access to the shrines. Not until the Moslem victories could they enjoy their rights as Christians."

Muhammad Marmaduke Pickthall in his 1927 Lecture on 'Tolerance in Islam,' Madras, India.

"In the eyes of history, religious toleration is the highest evidence of culture in a people....It was not until the Western nations broke away from their religious law that they became more tolerant, and it was only when the Muslims fell away from their religious law that they declined in tolerance and other evidences of the highest culture. Before the coming of Islam it (tolerance) had never been preached as an essential part of religion...

"If Europe had known as much of Islam, as Muslims knew of Christendom, in those days, those mad, adventurous, occasionally chivalrous and heroic, but utterly fanatical outbreak known as the Crusades could not have taken place, for they were based on a complete misapprehension...

"Innumerable monasteries, with a wealth of treasure of which the worth has been calculated at not less than a hundred millions sterling, enjoyed the benefit of the [Holy Prophet's \(Muhammad's\) Charter to the monks of Sinai](#) and were religiously respected by the Muslims. The various sects of Christians were represented in the Council of the Empire by their patriarchs, on the provincial and district council by their bishops, in the village council by their priests, whose word was always taken without question on things which were the sole concern of their community...

"The [tolerance](#) within the body of Islam was, and is, something without parallel in history; class and race and color ceasing altogether to be barriers."

Sir John Bagot Glubb

“Khalif (Caliph) Al-Ma'mun's period of rule (813 - 833 C.E.) may be considered the **'golden age'** of science and learning. He had always been devoted to books and to learned pursuits.”

“By Mamun's time medical schools were extremely active in Baghdad. The **first free public hospital** was opened in Baghdad during the Caliphate of Haroon-ar-Rashid. As the system developed, physicians and surgeons were appointed who gave lectures to medical students and issued diplomas to those who were considered qualified to practice. The first hospital in Egypt was opened in 872 AD and thereafter public hospitals sprang up all over the empire from Spain and the Maghrib to Persia.”

On the Holocaust of Baghdad (1258 C.E.) Perpetrated by Hulagu:

“The city was systematically looted, destroyed and burnt. Eight hundred thousand persons are said to have been killed. The Khalif Mustasim was sewn up in a sack and trampled to death under the feet of Mongol horses.

“For five hundred years, Baghdad had been a city of palaces, mosques, libraries and colleges. Its universities and hospitals were the most up-to-date in the world. Nothing now remained but heaps of rubble and a stench of decaying human flesh.”

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