

Islamic and Muslim Civilization in the Context of Pakistan: A Philosophical Review

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Pakistan is a country that is belonging to Islamic and Muslim civilization as the major part of the population is Muslims. Islam and Muslims' contribution to the history of Pakistan and the area is cultural, social and political setting. Thus, the presence of Islamic and Muslim civilization in Pakistan may be traced from the time of Indus Valley Civilization and till the diffusion of Islam in the Indian Subcontinent. It is noteworthy that Pakistan as a nation emerged out of the partition from British India in 1947 and shares a special religious connection with Islam. Pakistan has a profound Islamic connection, which constitute a useful model for analyzing the relationship between religion and civilization in the country's evolution. According to the framework of ideas drawn for the given paper, the historical analysis of the Islamic civilization development in the region will be presented. The Researcher dares to look at how Islam shaped identity of Pakistan and explores the current issues and prospects at that very same time. The paper explores the sphere of the Islamic and Muslim culture in different aspects as the part of Pakistani civilization. From the paper, the viewer can get acquainted with the history of its formation and religious prescriptions. The paper also enlightens the readers about architectural accomplishments, importance of Islamic history as a source of inspiration of different domains of Pakistani society such as education, male and female role in society, sports facilities, and tourism in the modern era. Researcher studies, analyses and explains variety and dynamism of Islamic and Muslim civilization in Pakistan. This paper starts by identifying the main theme and purpose of the paper which is to attempt at establishing how Islamic and Muslim civilizations can be understood within the Pakistani context.

1. Introduction

Discussing Pakistani culture, it is essential to know that Pakistani people and history are connected to Islamic and Muslim history. A symbiotic combination of religious pragmatics and socio-political contingencies, and culture actually has fine-tuned the fabric of Pakistani undertakings and has produced elaborate and rich embroidery of Traditionalism. Islamic and Muslim civilization in relation to the philosophy of Pakistan requires history, theology and sociocultural analysis. Not only the religion but the Islamic faith has been expressed and emerged in different domains of the Pakistani context, that is, politics, laws, arts, and architecture (Islam, 2019). Basically, the aforesaid region known as Pakistan has been a cradle of Islamic civilization. A brief historical background about the religion in the region indicates that Islam came to the Indian subcontinent in the eighth century through Arab Muslim traders and vanquishers (Milwright, 2010). The influence of the Islamic ideologies and principles into the Pakistani society was completely embraced and introduced into different facets in the community and these includes the laws, the systems of governance, the culture, and values and even the applies at large (Smith, 2019). The history of Pakistan, which in itself is a great topic for philosophical analysis (Ambedkar, 2021). This paper identifies the interconnect and interplay between the religiosity and culture, society and politics and elucidated how these factors created a distinct palate of norms and values in Pakistani society. Before joining this investigation, it is necessary to clarify two terms “Islamic civilization” and “Muslim civilization”. Islamic civilization refers to the culture, components, and values of people emerged as the result of an impact of Islamic religion in their lives and activity (Baloch, 2014; Mahmudhassan, 2024). However, Muslim civilization refers to the totalitarian contribution and the sacrificial gift of the Muslims globally in various spheres and throughout history including but not limited to science, philosophy, art and literature, and governance (Islam, 2019). This chaotic history has a very strong link with Pakistan and Islamic and Muslim civilizations. The philosophical implication of this relationship entails the analytical examination of various aspects such as religious, political, and socio-cultural that has contributed to the formation of the unique identity of Pakistan.

However, the essence of philosophy of Islamic and Muslim civilization with regard to Pakistan is more profound than the achievable expressions. They are imbibed in the moral and ethical standard which forms the basis of society structures. This falls in line with some of the Islamic teachings that are focused on justice, sympathy, and the needs of a community to influence the ethical outlook of Pakistanis significantly. Moreover, the philosophical analysis of Islamic & Muslim civilization in Pakistan requires a look at the genetic and historical experience, focusing on the involvement of Muslim minds and scholars in history. The scholarly quests in theology, jurisprudence, literature and science have thus written their names in the sand of Pakistan intellectual history. Today however, their philosophies’ echoes seem to resonate within the current social relevant conversations. This is obviously affecting educational curricula, scholarly discourse, and legislation. Therefore, the philosophical investigation of Islamic and Muslim civilizations regarding the Pakistan discloses the intertwined historical, cultural and Intellectual paradigms that has fundamental in understand the sophisticated nature of Pakistan’s social fabric.

Therefore, this paper seeks to examine the philosophical orientation surrounding the creation of the Islamic and Muslim civilization particularly with regard to Pakistan. This work goes into the complex strands that have created the diverse tapestry of Pakistan's Islamic and Muslim civilization, presenting a critical analysis of its philosophical core. Thus, the subject of this research article is the definition of Islamic and Muslim as a civilization with reference to Pakistan. It also aims to identify and explore the philosophical elements of Islamic and Muslim civilization in the regard of Pakistan. The researcher adopts the concept of New Islamic Civilization by Najafi (2020); applied in two dimensions, "Civilization" and "Islam". This has the seed of differentiation and integration within itself. It is crucial to assert that Islamic revolution is, actually, the summary of a rather longstanding animosity between the Islamic and the Western world. Islam has the potential to produce a system based on religious traditions in the contemporary society hence can be a product of "New Islamic Civilization."

2. Research Methodology

The study employs a qualitative research approach deep-rooted in historical-philosophical analysis to reconnoiter the dimensions of Islamic and Muslim civilization in the context of Pakistan. By examining primary and secondary sources, the research delves into the historical evolution, sociocultural dynamics, and philosophical underpinnings that outline Pakistan's Islamic identity. Key methodologies include; Historical Analysis, Archival research to trace the historical trajectory of Islamic influence in the Indian subcontinent, focusing on pivotal events such as the arrival of Islam in the eighth century, the Mughal period, and post-Partition developments. Thematic Literature Review, A comprehensive review of scholarly works, emphasizing studies published within the last five years to ensure contemporary relevance. Focus areas include the impact of Islamic principles on governance, education, culture, and social norms in Pakistan. Philosophical Inquiry, Critical analysis of philosophical texts and theories, particularly the concept of the "New Islamic Civilization" as proposed by Najafi (2020), to understand its applicability in Pakistan's context. Comparative Analysis, contrasting Pakistan's Islamic civilization with other Muslim-majority nations to identify unique characteristics and shared challenges. This multi-pronged methodology enables a nuanced exploration of how Islamic and Muslim civilizations have influenced Pakistan's identity, governance, and cultural fabric.

3. Literature Review

The literature on Islamic and Muslim civilization in Pakistan is very expansive and it entails aspects such as history, religious practices, arts and architecture, social relations. Islamic and Muslim civilization in Pakistan incorporates the probability of an Islamic historical and culture, as influenced by Islam (Baloch, 2014). This influence is not only applicable to the views on religious issues, but also such spheres as ethnic differences, culture, geography and political systems. Thus, Islamic heritage makes Islam and its followers' identity tangible to intangible cultural aspects of life viability (Alam & Ali, 2022).

Relating the Pakistani identity to the influence of Islam is reflexive and comprehensive (Zaman, 2018). It is clear in different sides of life encompassing cultural applies, social relations,

and political structures. Islamic culture has been influential in the development of Pakistan's culture, both socially and bureaucratically (Wal et al., 2020). This influence is further depicted in the religious differentiation within Islam where there is a big distinction between the Shia and Sunni (Hassan et al., 2018). These sects were held to split into sub-sects and each of these sects had their own private religion discourse and performance.

Islamic civilizations of today on the Indian-Subcontinent go back to the acceptance of Islam in the seventh century. But one of the most dominant chapters in this history was created with the founding of Delhi Sultanate in early thirteenth century. This may be termed as a clear beginning of a synthesis amongst the aboriginal cultures of the regional societies and the Islamic civilizations being nurtured by the monarchs. The Islamic identity of the subcontinent was shaped to a large extent by the Mughal Empire that ruled this area during the 16th-19th centuries. Latif and Mushtaq (2018) note that Dara Shikoh was an art patron and a philosopher born in 1615 and died in 1659, who strived to harmonize the two most important types of religions in India, namely Hinduism and Islam. To continue his pondering of Sufism and mysticism, He began arguing with intelligent Hindus. While Dara tried to combine many religious traditions for people, he faced problems within the Mughal kingdom. Dara's brother, Aurangzeb, who was to become emperor, was more intolerant of the likes of Dara and his more liberal, Sufi leaning. However, he fought the power-battle and was finally overthrown and executed in 1659.

In terms of various traditions' coexistence which he envisioned, however, his dream never came true in his lifetime but it has shaped the future understanding of Islamic civilization and interfaith dialogue in the region significantly: With regard to Pakistan's context, the period includes all of the changes historical, political and social, starting with Aurangzeb and ending with Zia-ul-Haq. Thus, as noted by Belokrenitsky et al. (1993), Aurangzeb was the sixth Mughal emperor who had ruled the Indian subcontinent. His rule is also associated with the strict adaption of Sharia laws and a rather conservative and puritanical form of Sunni Islam. He provided a sound Islamic administration; many of his policies encountered some setbacks from a variety of Islamic and other cultural entities. Aurangzeb is said to have died a year later after which the Mughal Empire started to wane. Innumerable regional powers were formed which led to the situation known as 'feudalism' where the centralized authority of the government was broken. This laid the foundation for British colonial rule later on the Indian subcontinent. The migration to the current General Classification started during the British colonial period, which was established officially in 1858 (Herrera, 2015). Muslims in the region begin experiencing limitations in their sociopolitical and economical lives. The struggle for liberation which culminated to the creation of Pakistan in 1947 was characterize by the dream for a separate country where the Muslims could practice their religion. After the British had left in 1947, the subcontinent was separated into India and Pakistan for the Muslims to have a country of their own. This marked the onset of yet another phase where people of the Islamic faith were an essential component in the formation of the nation. Some of the country's founding fathers like Mohammed Ali Jinnah saw it fit for the Islamic component to feature as an important engine of governance in the new nation. In 1949 the

Objectives Resolution laid the framework for the integration of Islamic concepts into the nation's laws and constitution.

It is significant to acme that the processes of the Islamic & Muslim civilization in Pakistan at that period are mutually complicated. It was also observed that historical endowments, further political occurrences, and social transformations contributed to the actualization of the region's plot of Islam. Different leaders and different decades have left enduring imprints on Pakistan's social, spiritual, and political configuration.

3.1 Comparing Islamic Civilization in Pakistan with other Societies

While analyzing the Islamic civilization in Pakistan it is more pertinent to observe the historical, social, cultural, and political context that has acted as background along with interpreting the teachings of Islam. Social, economic, colonial past and geopolitical considerations also affected the Muslim societies during the specified period. As for the governing factor, Pakistan's inclination to incorporate the Islamic teachings into the legal and political system is quite different from other Muslim states. While some countries have constitutional articles that proclaim the launch of Islam as the religion of the state, the extent to which the Islamic laws influence the judicial system shall be significantly different. Identifying different interpretation of Islamic teachings across the Muslim nations enriches with knowledge about the dynamic processes in the contact of tradition, religious beliefs, and contemporary society.

3.1.1 Pakistan and Israel

This paper aims to explore the connection between Pakistan and Israel which is quite intensive. It has historical, geographical and political and diplomatic significance. What is studied should be done with complexity, or rather when the subject is debated. Pakistan has no diplomatic relations with Israel as a result the two does not recognize each other as official entities. Pakistan never recognized Israel as a state, no diplomatic relations, not even a word with such country. The major factor attributed to refugee existence is the Palestinian-Israel struggle. Pakistan's support with the Palestinian people, diplomacy and religion also has a role to play. Thus, Pakistani society has a vast spectrum of internal belvederes concerning the relationship with Israel. Prior happenings, political and geographical matters, and war have a significant influence on the states' foreign affairs. Meanwhile, state level decisions often involve a combination of regional factor, political considerations, and strategies.

3.1.2 Indian impact-Language challenge that relates to the Islamic and Muslim Civilization

Positioning its existence in the largest democracy country of the world, India's linguistic diversity proves to be challenging as well as resourceful for Islamic and Muslim civilizations. Indeed, India has a large Muslim community and the features of Islam in the country are influenced by the linguistic situation. Muslims of India are divided on linguistic and cultural lines as is evident from the following demography. They may talk Urdu, Bengali, Malayalam, Tamil, Gujarati and other languages respectively A. This linguistic change has the capacity of changing the manifestation of Islamic cultures in the region. Therefore, ever since its development the Urdu

script that uses Persian-Arabic script and the vocabulary drawn borrowed from Arabic is associated with the Indian Muslims. It has also served the role of the lingua franca that helps the people of different language to communicate and share their cultures among themselves as they are adherent to the Islamic faith. Indians Islam religious education has always been done in Arabic and Persian languages. But efforts have been made to produce the interpretation of Islamic scriptures in local languages so as to bring the religious knowledge to people of different linguistic backgrounds. The variation of language can prove to be problematic when addressing the problem of standardization of religious teachings. It is often the case that attempts at the Arabization process, thus the educating of people in Arabic, the language of the Quran, might vary depending on the regions and more often locals are involved in transmitting Islam in their languages. The issue of the implementation of the core elements of an Islamic curriculum in secular classrooms is not unique to the different language groupings. Therefore, the following question arises: how to combine religious education with the necessity to prepare for a pluralistic educational context?

3.1.3 Afghani-Seculars and Islamic & Muslim Civilization

Afghanistan's culture has evolved through the regional and central administration, local clans, and Persian and Turkic ruling and influence, as well as historical Islamic era. The history of the country represents the time of the central authority, the tribal phase and colonialism period. Afghanistan population is Muslims with Sunni predominance; nonetheless, Shiite population also exists there. It has an elaborate background of Islamic learning, Sufi practices, and Islamic institutions of governance. Modernization and secularization in the mid of the twentieth century existed in Afghanistan for a short time. This was particularly manifested when Hazara people came to power during the monarchy of King Zahir Shah who introduced the modernization policies in the country. The Soviet invasion in 1979 and the Afghani resistance with leadership of different Mujahidin parties led to emergence of anti-Soviet Islamic movements fighting against the previous regime, which decentralized attempts at secularization. They came to power through coup d'état in the early 1990s and consequently created the rule of hard line Islamic emirate in Afghanistan. The Taliban cut a severe interpreter of sharia law and their administration lack recognition of secular activities. After September 11, 2001 overthrowing of the Taliban government, political transitions happened in Afghanistan. 2004 saw the adoption of a new constitution that declares Islam the state religion while at the same time guaranteeing the freedom of religion and those of religious and ethnic minorities. Afghanistan has observed the emergence of secular voices for the reason of bringing about the change of a more diversified environment. However, the country faces challenges in trying to accommodate some of the Islamic practices in their society with the push for more secular government than before. Current problems of Afghanistan are still such as governance, security, and place of Islam in the societies.

3.1.4 Turkey political figure Mustafa Kemal and Islamic and Muslim civilization

Mustafa Kemal Atatürk-founder of modern Turkey and its first President-engaged in dramatic changes in the political, social and cultural life of the country. The reforms that he set to enforce had come to be referred to as Kemalism, with an aim of secularizing and westernizing



turkey. This approach of presenting Islam and Muslim civilization overall has a very influential impact on the society of Turkey. Some of these changes were: dethroning of the Caliphate in 1924, introduction of a new, European type of civil code of laws, replacing the Ottoman one, educational revolution to change the style of education in Turkey and to eliminate the big impact of religious organizations. Basically, these reforms were intended to secularize and rationalize the legal system. He also introduced reforms in the dressing code for the students. Religion education was ceased the mosques were seized mosques were sponsored by the state Kemalism was more inclined on Turkishness and building a new nation-state. A strong emphasis of Atatürk's reform was placed on the relations between religion and the state, particularly the connection to Islam in Turkey. Modernization as well as unification were expected and achieved when implementing the relevant reform, though controversy between secularists and those who believed that the religion of Islam should play a more active role in the lives of the nation arose. Recently, the Turkish politics has changed and some politicians are focusing on the Islamic view on the life. Hence, there is constantly adapting and developing the interaction between the state and Religion in Turkey While Turkey is coping with the prospects of its secularism and the impact of the Islamic civilization on its character and civilization.

3.1.5 Iran, Raza Shah Pahlavi and Islamic and Muslim Civilization

The Reza Shah Pahlavi was responsible for directing dramatically the political and social changes of Iran; he was the founder of the Pahlavi dynasty and Shah of Iran 1925-1941. As to his policies' contribution to the transformation of the state-Islam relations during his reign, his influence was quite tangible. Residential wanted to make Iran look more like a western country; he also geared his policies towards a secularization of the society with the particular focus on reducing the religious influence. The changes he started were the new legal code, the education practice from the western countries, and the creation of a secular bureaucracy. Raza Shah banned women from wearing an Islamic veil as the steps towards the modernization process in 1936. This policy was despised by most church groups and other religious bodies but was part of a broader of secularization process. Raza Shah decreased the influence of customary spiritual organizations which were related to the Shi'a sect of Islam. He built up an Iranian nationalism that was not confined to religion or ethnically based. He wanted a unification of the state with a clear national culture and identity which Iran had lost during the Muslim conquests and more so with pre-Islamic Iran. It should be noted that with all of the Raza Shah Pahlavi secularization all the same had the intention to strengthen the Iranian state with the help of its modernization and turning into an industrialized country. However, the rapid and often rather unsavory implementation of these policies aggravated the conflict and led to his ousting in 1941. His son Mohammad Reza Shah Pahlavi took over and maintained many of the modernizing policies. The effects of Reza Shah Pahlavi's policy of secularization are felt up to this present day in Iran, and the nature of these reforms and their outcomes still perplex historians as to their role in the Iranian society and Persian Islam.

3.2 Role of Different Movements in Sunni Islamic world to civilization of Pakistan

These two terms are a reference to two particular Sunni Islamic movements, namely Deobandis and Wahhabis. Deobandi schools originated in the eighteenth century, in reaction to the decline of Islamic education and what was considered the corresponding decrease in Islamic observance. Deobandis are a radical sect of the Muslims who strictly adhere to the teachings of the Sunni school of thought. They are Islamic schooling advocates and often engage in evangelism activities. Among the madaris affiliated with Deoband Darul Uloom Deobandin is a premier institute in this regard. Thus, Wahhabism can be described as an Islamic reform movement that emerged in the Arabian Peninsula, and its founder is Muhammad ibn Abd-al-Wahhab. Several trends and currents of Islamic culture were appreciated and oriented in a positive way by some people and respected by others according to their vision. In that context, it should also be emphasized that the attitudes towards various trends within the Islamic civilization can also be rather multi-faceted and relative. Concerning opinions, people and groups may have different opinions. Regarding perception of praise or criticism the following issues would influence one depending on this or that theological, cultural and historical point of views.

3.2.1 Role of Ulama and Fukaha for Islamic and Muslim Civilization

Ulama are Religious scholars while Fuqaha are Jurists /Islamic legal expert. The basis of the interpretation of Islamic teachings and religious activities, affecting various aspects of social, cultural, and legal activity (Khalid, 2009). Ulama are in authority when it comes to understanding and explanation the Quran & the Hadiths; the Sunnah. They provide consultation services in matters to do with faith, theology, and spirituality. Fuqaha, are known for understanding and expounding Islamic Law also known as the Sharia. The legal rulings of this branch stem from Quran, Sunnah, consensus (ijma) and analogy (qiyas). They help to bring modern issues into the Islamic legal framework, this way also coming up with solutions to the problems under the rules of Islamic laws. Some religious scholars engage in the educational systems specifically in the Islamic education system where they teach in madrasas (religious schools and universities). Nonetheless, the duties of ulama & fuqaha might partially intersect, and their acts' collective significance was significant for the advancement and preservation of Islamic & Muslim societies.

Another notable personality of Pakistan Syed Akbar Ahmed who is a former Pakistani High Commissioner to the United Kingdom well-known anthropologist and academician has initiated much study and has also written much on Islamic and Muslim civilizations. He focuses on the aspect of spirituality and the place of Sufism in disseminating the Islam message of pluralism and diversity. He possesses the opinion that education as well as dialogue constitutes efficient tools for building up tolerance among cultures and religions.

3.3 The part played by Islam in Pakistani society

3.3.1 Historical background of the Islam in the culture of Pakistan

Religious, cultural, and intellectual interactions of Islamic and Muslim civilization in Pakistan have a long history that is quite rich in the annals of the history (Smith, 2019). The process of the Islamic penetration on Indian soil essentially began in early eighth century when Islam

conquered the Indian territories. Employing this theory, it is possible to judge that during this period Islam faced problems in the process of conversion and subjugation of the Hindu population (Ahmed & Ali, 2020). Nonetheless, due to the efforts of the Central Asian Turkic Muslims explaining Sufism between the 13th and 18th centuries, there was a massive growth and dissemination of Islam in South Asia (Alam et al., 2022). Therefore, Pakistan experienced cultural transmitting and influences significantly over the time (Alam et al., 2022). Anti-sati movements were products of religious beliefs British colonization of India and Indian culture as well as Western affect. Each of these numerous cultural stimuli significantly affected the norms & values of the society in Pakistan. The above arguments therefore go to show that Islamic heritage is an important aspect of the identity of Pakistan. For various reasons Pakistan had a definite Islamic legacy that forms today a significant though heterogeneous part of Pakistan. A lot of British Muslims originating from the Pakistan have socially redefined certain practices as strictly 'Pakistani' or 'Islamic'. But it is significant that one has to determine that though Islamic history has played a role in shaping the identity of the Pakistanis, there are also other historical aspects that need to be mentioned when describing the Pakistani culture, such as Persian, Turkic, British, and Indian invasion. Besides, integration of the ethnic, cultural, geographical, and religious factors (Hasan et al., 2018).

These factors have therefore led to the development of a rather large and complex identity of the Pakistan. In such a world where culture transitions, impacts, and similarities are quickly shifting, the literatures skill for culture transitions and its impacts proved rather valuable in making sense of the multilevel ethnic structure of Pakistani society.

3.3.2 Cultural Relations between Islam and Pakistani Culture

Pakistani culture and society has been impacted a lot by Islam. It has provided direction in such spheres of life, which are individual, and communal, influencing beliefs and practices of worship, ethics and behaviors, laws and regulation (Islam, 2019). Analyzing the role of Islam in the functioning of society countries, Siddıkođlu (n.d.) pointed that in Pakistan Islam not only was a religion but also defined social and political activities. Islam forms a strong part of Pakistan's society, culture, and credible practices as are manifested from the incidents. Based on these facts one can generalize that Pakistani society, during its history, experienced various waves of Islamic penetration. In the beginning of Islamic civilization, there was the advancement of the higher mental and spiritual part of the lives of Muslims. Thus, a profound influence of Muslim civilization on Pakistani culture can be noted. Religion, in this case, Islam has had a role in shaping Pakistani standard and practice, including bureaucracy, as well as having shaped values in readiness of Pakistan society (Wal et al., 2020). There is a rich history of Islamic culture rooted in Pakistan and Islamic art is very much present in the country. Pakistan under the influence of Islamic culture is the result of dispersion and amalgamation of early civilizations, tribes, migrant groups and other cultures of settlers including Aryans, Greeks, Arabs, Mongols, Persians, Afghans and Central Asians (Abu-Lughod, 1991). It greatly influenced the development of Pakistan's architectural style, literature, music, clothing, cuisine, and religion practice among others.

3.4 The contributions of arts in architecture and Sufism in the Islamic Republic of Pakistan

The Islam impact in direction of arts & architectures in the art world of Pakistan is evident and left a long legacy for the country. BD4 Historical landmarks of Pakistan consist of magnificent structures that are a substitute of both Islamic and cultural styles. The patterns of various buildings such as mosques, mausoleum as well as fortresses which are present throughout the country are symbols of the melding of Islamic architecture with other cultures of the area (Wal et al., 2020). The interpenetration of native cultures and influences of Islamic architecture has led to emergence of buildings such as Badshahi Mosque, Shah Jahan Mosque. These architectural masterpieces represent the elegance and grandeur of the Islamic style, stressing the historical role of Islamic civilization in Pakistan's cultural life. Moreover, creativity in Pakistan based on the Islamic art including such kinds of arts as calligraphy, miniature painting and poetry demonstrates a rather long and developed tradition oriented by the Islamic principles. Sufi has a significant place in the religious and cultural practices of Pakistan as it penetrates every sphere of the people's social existence (Yousaf & Li, 2014). It was closely related to Pakistan's music, literature and other arts Sufism stresses and celebrates tolerance, benevolence and non-aggressive coexistence.

3.5 Implications of Explaining the Roles of Muslims to the Development of Education and Science

The paper further highlighted that there were indeed Islamic imprint on education and science that had impacted a significant extent of Pakistan's intellectuality. Islamic civilization in Pakistan has these parameters laid down much emphasis on knowledge acquisition and the studious detections that have formed the basic framework of the educational system in the country. In the sphere of education Pakistani Islamic civilization has introduced the love for learning and the pursuit of knowledge. Many of the older academic institutions such as the madrasas, or university systems, not only preserved the Islamic theology, but also become centers of discourse in contexts of science and academic learning. Due to these reasons, Islamic contributions remain relevant to the progressive pedagogy and the reformation of education and even multidisciplinary researches in Pakistan. Additionally, scientific developments in medication in the Islamic civilization were pushed forward. Tayarani-Najaran and colleagues in their 2014 study also added other beautiful contribution to the health field. Astronomic and philosophical contributions of Islam also proved to be fruitful for the scientific history of Pakistan.

3.6 Education as a tool towards the women's empowerment

Islamic female also holds a significant status in civilization especially with regard to the education status. These discoveries they were making had assisted in the remodeling of the intellectual territory. Women had performed significant functions in entailing formation of schools, conservation of knowledge and progressive learning. It has revealed that their dedication was not only to the education and making of minds but the training of future generations as well. An aggressive factor that has enhanced the advancement educational opportunities for the female sex and the male sex, as well, is the commitment possessed by female academics and educators towards Islamic civilization.

3.7 Islamic tourism development in Pakistan

Islamic history has a long presence in Pakistan and hence there is potential for development of Islamic tourism. These assets cherish historical sites as well as religious centers that attract tourists from all over the world. These sources help to explain the historical aspects of Islamic and Muslim civilizing in Pakistan. All these have played a role in making Pakistan to take a suitable position to attract Islamic tourists.

3.8 Islamic and Muslim Civilization in Relation to Sports

Cricket teams, like teams of all other games, are not linked with civilization and can be of any religion or region. However, the composed teams include people of different cultural and religious backgrounds, moreover, there are Muslims. Cricket is one of those sports that people of all nationality indulge in playing as well as in spectating. Different countries' cricket teams comprise players of different religious beliefs, including Islamic players. The given teams, their composition and appearance, mirror multiculturalism of many contemporary nations. Such players might be from the countries such as Pakistan, Afghanistan or Bangladesh that are mainly with Muslim population. Some Muslim cricketers are likely to pray before proceeding with the game and other related practices. Such as prayer hours, fasting in Ramadan, and many other religious duties. It is for this reason that cricket teams usually acquire symbolism; the players, who are taken to be incarnations of a given country's ethos and worldviews. In spite of the adherence to fair play, the players might take their ethnic or religious beliefs to the field. It would help for them to use their sporting prowess in standing up and advocating for Muslims to be depicted correctly in the societies. In team competitions, camaraderie is unlikely to be overshadowed by ethnic & religious strife.

3.9 The impact of Islamic philosophical values on the patterns of sociopolitical life in Pakistan

Contribution of Islamic philosophy that education has in Pakistan can be condemned for possessing a narrow and close-minded outlook towards knowledge. The emphasis with reference to religious instructions in education especially in madrasas has raised concerns about its potentiality of depriving the learning system with holistic knowledge and education. This might hinder analysis and consideration of other views besides the normative, thus restraining the general students' learning and development. Moreover, the role of Islamic philosophy in the scientific deeds in Pakistan had being discussed in a very objectionable way in niche of recent scientific achievements. Still through the course of the Golden Era of Islamic culture, parallel to the addition of rich research towards various domains of science, there have been questions if some of Islamic perspectives are suitable to the present scientific framework or not? This had developed certain antinomies between the orthodox Islamic theology and the modern scientific discussions and hence had was able to form the Islamic philosophy in interaction with the overall scientifically and technological advancements in Pakistan.

3.10 Contemporary Practices of Islamic Culture in Pakistani Public Domain

In Pakistan Islamic philosophy has an influence on civil society in several ways ranging from education science and art among them influence on education Islamic philosophy has greatly affected the curriculum and teaching methods. This is an important indication that there is an

urgent call to search responsibly, through finding ways on how to harmonize the incorporation of concepts from the Islamic philosophy with the most recent scientific discoveries; without disregarding or undermining both the past contributions from the history of Islamic philosophy to scientific development and the present day scientific theories; so that there will always be room for the Islamic philosophical principles to flourish and at the same time accommodate the principles of modern science. This integration aims at enabling the pupils to gain knowledge and understanding of Islam and its ideas and also for teaching moral and religious values and to feel that they belong to the religion. Religious studies and teachings from the Islamic philosophy have been incorporated in the education system by the incorporation of schools. Nevertheless, the integration of the Islamic philosophy into education has created a topic of controversy and debate on the right integration of religion and encourager critical thinking as well as diversity in knowledge. It is undeniable that the religious principles of Islam remain important for the student's personal moral and ethical development; however there is a never ending debate about the need to open the doors for knowledge to a diverse number of concepts and ideas to enrich the student's experience on a learning process.

4. Effects Islamic Civilization

4.1 Exploring the Effects of Islam on the Present Pakistani Management Systems

Some aspects such as the inclusion of Islamic elements into the system of laws have become a subject of discussion especially regarding the impact on rights and freedoms of a person. As for the Sharia law designed to defend values of Islam, some questions arose concerning the compatibility of the Sharia law with the contemporary human rights conventions and the possible effects on persecuted communities of Pakistan. Politics of freedom and personal rights along with Islamic values is a sensitive and an evolving problem in the structure of Pakistan's administration. Moreover, the ideas of this country's sociopolitical environment necessitate regarding Islamic tenets' impacts on the policies aimed at education. The Islamic moral education in schools seeks to develop the moral standards and instill in students their religion's identity. Nevertheless, this merger has caused discussions regarding the necessity of fostering critical thinking as well as the academic diversity in educational institutions. The two main issues that have emerged in the present context of Pakistan are the duality of the country's decision-making and how the teachings of Islam have influenced the current government. From their early days, Pakistan has apparently witnessed dramatic effects from the teachings of Islam. Quaid-i-Azam Muhammad Ali Jinnah, the founder of the nation had dreamt of a state in accordance with the sharia law. This influence is apparent in almost all the spheres of the governmental decision-making process in Pakistan such as in the legal sphere, education, and social services. Specifically, the Islamic principles controlling the Sharia in Pakistan adopted the Islamic law into the country's legislation (Hussain 2013). Understanding the goal of creating an Islamic state that is both faithful to the religion's ideals while also constructing a tolerant civil society requires consideration and the dedication to defending rights of person and freedom under the Islamic state rules.

4.2 The effect of Islamic civilization on Western science

Western STM Tayarani-Najaran et al., (2014) talk about the significant influence of Islam in science, technology and medicine in the west. From 800- 1450, Islamic scholars in Cairo, Cordoba Bagdad and many other Islamic cities contributed immensely to these subjects (Majeed, 2005). Their scientific findings and scholars' activities contributed to the creation of the base for the further achievements of Western science and became the significant factors which influenced the beginning of the great Renaissance in Europe. Islam has contributed in almost all the sections of the Pakistan society in the forms of intellectual, cultural and even in the scientific front.

4.3 Effects of Islamic Civilization on Politics of Pakistan

The impact of Islamic civilization on Pakistani environment concerning politics is very strong according to Kalia and Iraqi (2014). Since its formation, Pakistan had tried towards attaining the objective of becoming a better Islamic nation. This led to the merging of religion and politics so that they became inter-related systems. Muslim juristic principles are crucial and guiding when it comes to decision-making at the policy level as well as the coordination of the government's activities. A brief history of Pakistan shows that cultural traditions and its national identity are rooted in the Islamic segment of the historical times. Pakistan itself has been influenced a lot by the presence of Islamic and Muslim civilization historically, culturally, and politically. Pakistani society has been greatly influenced by Islamic civilization in terms of social and political culture and features of religious belief even in the arrangement of the state government (Wal et al. , 2020). Islamic civilization is a vast subject covering the development of the Islamic cultures in their social, technological, artistic, and political aspects.

4.4 Big Idea as applied to Islamic Civilization

The idea that defines the Pakistani civilization is the harmonious integration of the bundles of Islamic values and the cultural frames, artistic spirit, and historicity of the area. It has given birth to a now 'generic' identity which dominates many aspects of human existence such as art, literature, education and governance. Conceptualizing the plurality of Islam, Pakistan tries to reconcile religion of the past with the issues of the present day world, progressing the process of walking the tightrope of tradition and modernity, an example of the continuing debate between religion, culture and reality.

4.5 Pakistan's Dilemma of emerged in the name of Islam and Nationhood

Pakistan has aimed at developing under the umbrella of Islam, which assumes a crucial and contentious part of Pakistan's identity and nation-building process. The opinion on creating a new state for Muslims in the territory of the Indian subcontinent originated more or less due to the concerns about everyday practice of Islam and the fact that the Muslims living there could rule themselves within the framework of Islamic law. The following points highlight some significant aspects of Pakistan's difficulty with its identity: Pakistan was created in the year 1947 when Britain partitioned India, and the formation of Pakistan had a direct link with the Two-Nation Theory, stating that Hindus and Muslims are two different nations. Mainly, it aimed at establishing a state in which people of the Muslim faith would be able to freely express their religious and cultural

freedoms. Pakistan's creationist prime movers and especially Muhammad Ali Jinnah – planned a state with Islam at its center but where people of all faiths would be protected. The debate within Pakistan is how the state should be, whether it should be secular or Islamic impacting the policies and government of the country. From the historical section it is evident that Pakistan's constitutions have been changed and amended to define the role of Islam in the state. In this case, Objectives Resolution of the year 1949 and other subsequent amendments aimed at the integration of the Islamic values into legal and political systems. Prominent features include a section regarding the state's religion whereby the 1973 Constitution delineates that Islam is the state religion.

Due to differences in attitude towards Islam in Pakistan; from fundamentalist to liberal, the ground has been made complex. Maintaining Islamic tone of the country and the rights of the religious minorities and other cultural groups is always a challenge. The derivation often arises when defining the types and level of Islamic influence on norms, operation, and legislation in societies. Geographical position, regional realities, and world's perception of Islamic nation also define the identity of Pakistan. Pakistan's relations with its neighbors especially India and Afghanistan are responsible for the construction of the Islamic narrative in Pakistan. There is nothing that signifies the trial of Pakistan's identity more than the volatile turmoil it has been through in its struggle to negotiate the Islamic part of its identity. Although not as prominent as it was earlier, it still forms a significant component in the nation's political and social discourse.

4.6 Objective Resolutions in relation to Islamic and Muslim Civilization

It is quite probable that in the context of Islamic and Muslim civilization terms 'objective resolutions' do not have a popular and agreed upon meaning. However, it could be possibly referring to communal objectives, ideologies, or a set of caring beliefs in the Islamic fraternity. Here are several possible interpretations: Islam based on the teachings of Allah and his Messenger Prophet Muhammad and is primarily built around word of Allah in the holy book Quran and the Hadith this word of Allah and the Sunnah of the holy Prophet Muhammad. These are such tenets as the. Tawheed, people's justice, kindness, and moral conduct. Such could be considered as fundamental "objective goals" that define the existence and functioning of people and societies in the Islamic and Muslim world. Some Islamic countries like Pakistan have formulated objectives corporate and national values that are based on the Islamic teachings. For instance, the Objectives Resolution passed in Pakistan in 1949 outlines foundational objectives some of which are the preservation and promotion of Islamic concepts. Islamic finance is devoid of any interest and adherent to Islamic laws that make economical operations quite ethical and just. This should be a financial system that will align with Islamic teachings, for example on prohibition of interest and promoting justice in the society economically. Education systems within countries with largely Muslims regard Islamic values and practices in their education systems. In other words, the objective is to provide an educational outcome that is in line with the conservative Islamic norms as well as to cultivate a apprehension of the world which is not restricted. Benevolence, social justice and moral integrity are among some of the key tenets of Islam and its holy book the Quran. These values guide the relations with other people stating the caring, kindness, and commitment

to the welfare of the society. While the expression “objective resolutions” may not be utilized more frequently, the core of the issue in Islamic and Muslim culture remains the implementation of Islamic principles and norms throughout all spheres of life, including behavior, politics and other entities. These principles set out guidelines of how people and communities can organize their existence and live per their values.

4.7 295-C and Islamic & Muslim civilization

Concerning the matter, it seems that your inquiry mentions Section 295-C of the Pakistan Penal Code. This section deals with blasphemy offences pertaining to Pakistan and it is contained in Section 295-C. However, it should be pointed out that the discussion regarding blasphemy laws particularly Section 295-C is a sensitive and educative issue though there may be variations in perception. Thus Section 295-C was introduced in Criminal Law (Amendment) Act of 1986 in Pakistan.

4.8 Suffocated Murder of Islamic and Muslim Culture and Science in Pakistan

Why are we in our current state where, for most people, the religion of Islam is not practiced? Pakistan is a caricature of a diverse country where religious, cultural, and, to an extent, political spectra exist in abundance. It is therefore clear that people and groups seize to understand the religion in the same perspective thus differing on the role of religion in society. In this country it has had its share of military rule, political upheavals and shift in political systems. These elements may also affect the process of the Islamic values’ realization and interpretation at the level of states. Currently, Pakistan identifies itself as an Islamic Republic that has ensured that the concepts of Islam are incorporated in the legal system although the execution of these principles is not straightforward. The situation of constantly having to avoid or address legal inconsistencies within the context of an Islamic jurisprudence while catering to the multicultural population remains a never-ending affair. Political vices such as corrupt practices, economical issues and social malaise tremendously affect a society’s wellbeing. Eradicating these difficulties is crucial to the progression of any society, particularly Islamic and Muslim civilization. Issues to do with security always affect the social entity of a country. The constant and safety in any civilization is an ingredient that is mandatory. Ensuring that people appreciate education and knowledge on the Islamic concepts, culture, and respect for other people’s religion can lead to better relations. Religious people, scholars and other members of civil society must be allowed to engage in the freedoms of discussion about the role of the religion, Islam in particular, and its practices in any society for a positive change to be made. The geographical position of Pakistan along with its relationships with other countries to a significant extent defines the position and processes occurring in this state. External pressures for instance may act on internal stability and growth. It is essential to understand that when people tackle various significant issues in society, it is always multi-faceted and affects multiple groups of people and their perspectives. Positive dialogue,

friendly practice and measures to address existing social, economic, and governance challenges are essential for enhancing the society.

4.9 Main issues and perspectives of modern Pakistan

Now in the contemporary Pakistan, the Islamic and Muslim civilization principles are dynamic in most of the spheres of living. In this respect religious legacy that blends Old and New Testament instructions into a culture's paradigm implicitly asserts a foretold linkage of tradition and modernity suffused with tension. Therefore, the abridged and modernized depictions of Islamic and Muslim civilization embody Pakistan's emergent cultural and faith, as it masters the tricky contours of a transforming global order. Knowledge level: Tambak et al. (2021, September). Culture, politics and social life of Pakistan has been shaped by the teachings of Islam (Durham & Lindholm, 2016).

Thus, although Pakistani Islamic and Muslim civilization might have a historical background, it also has had and might still have modern issues. Alas, extremism and radicalism have become one of the most threatening risks for the Islamic and Muslim civilization in Pakistan, with different forms of extremisms threatening the calmness and togetherness of different religious and ethnic groups in the country of Pakistan. Another very significant problem is the quest for a compromise between the 'native' values and the postmodern 'Western' way of life. The process of socialization in Pakistan is another conflict as the country is gradually integrating into the global society, and the people want to find ways of resolving this conflict between the religion that has been guiding the society for centuries and the new advancements. Of course, this tension is especially apparent in art where the very purpose is to evoke an emotional reaction. Although Islamic and Muslim civilization in Pakistan has vast legacy of art on social life where people are very skillful in calligraphy, architecture, music, and literature etc. (Grabar, 2006). Among them calligraphy art has specific functions in the context of the Islamic and Muslim civilization in Pakistan present nowadays. It cannot only be considered as art, but at the same time, it is a way of disseminating and sharing the doctrines of Islam. Additionally, the conservation and continuation of Islamic and Muslim civilizations in Pakistan bear relation with the over political system and social consumption (Dalacoura, 2001). Political Islam is a topic that has played a very significant yet paradoxical role in Pakistan in dealing with the formation of religion and state. Political Islam or Islamism emerged in Pakistan from the mid-1970s when people moved from employing it as creed only to using it as a guideline for change in society and politics. Islamist movement which is also referred to as Political Islam has played a huge role in the politics of Pakistan. It has evolved to form several political parties and groups with Islamic Agenda to establishment of an Islamic country pursuant to the Shari'ah. Political Islam in Pakistan has presented talks and controversies on blasphemy laws, women as well as minority rights in the country (Hussain, 2013). The culture of Islamic and Muslim in Pakistan is very much blended with the historical background which has left a very strong influence in all spheres of life in this country. Trade, language, and culture are all deeply integrated with the religious foundations of the country and its people in Pakistan, specifically through the spheres of Islamic history and Muslim civilization. For instance, Muslim

people appreciate the historical practice of Islam in Arabia as that enables them to copy every life of Prophet Muhammad and his friends (Durham, et al., 2016). One of the major challenges is the conflict of interest between the religious values and practices specific to Islam and the globalization of the society.

4.10 Discussion and Research Implications

This research article gives a full description on Islamic and Muslim civilization in Pakistan, nevertheless, there is more potential for research. Like:

- Analyzing how aspects of the Islamic culture present in the Pakistani states are expressed in the regions where they are located.
- Questions like; how globalization and the use of technology have affected religious practices are interesting topics to explore in future.
- Additionally, a research of the evolution of women's statuses in Islamic and Muslim societies, and especially their specific contribution to shaping the culture, might shed more light on the indicated Pakistani junction of tradition and modernity.

As much as scholarly community thinks these questions, the existence of the backdrop of Islamic & Muslim civilization in Pakistan categorically remains significant and an unending research interest, discussion and contemplation. Furthermore, continuing Pakistan's Islamic identity in the future is subject mainly to the ability to navigate these complex relationships while pursuing the enduring spirituality of Islam. Establishing relations between different faiths, the spirit of learning and eradicating the social-economic injustice within the light of the Islamic Sharia will be decisive to invent the progressive Islamic democracy in Pakistan. More studies can be conducted regarding the impact of Islam in the further formation of Pakistan's social, cultural and political entity as the nation develops. In the end, Pakistan's environment comprises one distinct way of looking at the Islamic & Muslim civilizations. Still, it is vital to understand that the topic concerning Islamic & Muslim civilization in the context of Pakistan is many-sided. In order to comprehend the various historical, sociopolitical, as well as cultural components of the civilization of Muslim in Pakistan, it is important that many elements of education, governance, well-being of society, and culture be examined meticulously.

5. Conclusion

Islamic and Muslim civilization of Pakistan can be defined as a rich multifaceted historical, cultural and religious experience. It is manifested by having introduced the governance system, setting the societal norms, and being a major determinant of the religious demography. Persian, Turkic and British invasions which when linked with a rich Islamic history have contributed to the manifold society of Pakistan. The constant process of identity switching in the light of religious and cultural factors may be attributed to the establishment of Pakistani identity as a dynamic and nascent one in the above-mentioned scattering communities. Understanding the many layers of these cultural shifts and influences is therefore relevant to achieving an account of Pakistani culture

in today's world. In the middle Ages, people particularly the Islamic scholars aided in interpretation and building upon the ancient Greek & Roman work. Till date, Islamic civilization had lectures on theology, law, and philosophy. Hence, subject diversity in Islamic civilizations have ethnic and sectarian differences of different schools of thoughts like Sunnis and Shias. Hence this research paper aims to analyze the historical and cultural components of Islamic and Muslim civilization in the Pakistani perspective. Oft-destructive romp through the prickly issue of political institutions, social norms and cultural and religious pluralism in Pakistan, providing a snapshot view of the country's multicameral self-image. However, it should be noted that the paper underscores the construction of religious and cultural identities as a process that never ends and is under construction and that new forms of religiosity and culture are emerging, especially among the dispersed people; Pakistani society and its culture are, therefore, devolving and progressive. This research therefore uniquely adds to the existing knowledge in this particular area of scholarship in explaining the multiple cultural changes and movements that have occurred in Pakistan and the complex nature owed to the country's complex position globally in the contemporary world.

6. References

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