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Research Article

Bridging Civilisations: Knowledge Sharing and Cultural Exchange between India and the Arab World

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Abstract. This research paper investigates the multifaceted dynamics of knowledge sharing and cultural exchange between India and the Arab world, tracing their historical interactions from ancient times to the present. It begins with an overview of Indo-Arab relations, highlighting the significance of collaborative intellectual and cultural endeavours in shaping civilisations. The historical context reveals early contacts facilitated by trade routes and key figures whose contributions established a foundation for future exchanges. The paper explores intellectual exchanges during the medieval period, illustrating how Indian advancements in mathematics and astronomy influenced Arab scholarship, while also examining the transmission of medical knowledge and the role of translation movements. Furthermore, it discusses cultural influences, including the impact of Indian art and literature on Arab culture, architectural exchanges, and the sharing of music, dance, and culinary traditions. The research highlights the role of trade as a vital conduit for these exchanges, detailing how merchants and scholars fostered dialogue. In addressing modern collaborations, it emphasizes current trends in educational partnerships, joint research initiatives, and cultural diplomacy, underscoring the ongoing relevance of these historic ties. In conclusion, the paper summarizes key findings and reflects on the enduring legacy of Indo-Arab relations, positing that the continued sharing of knowledge and culture is essential for fostering cooperation and understanding in an increasingly interconnected world, thus providing valuable insights into mutual contributions and prospects for

future collaboration. The study employs a historical analysis framework, utilizing primary and secondary sources to trace the evolution of Indo-Arab interactions. The study also incorporates comparative analysis of key intellectual exchanges and cultural influences, alongside case studies that illustrate successful collaborations.

Keywords: Indo-Arab, Culture, Knowledge, Bait al-Hikmah

INTRODUCTION

In recent times, the idea of dialogue among civilisations has gained global attention, though it is not new. Throughout history, great thinkers have emphasised cooperation and dialogue among diverse cultures. In the Indian tradition, ancient and modern rishis and saints envisioned a world that respects and integrates all faiths, cultures, languages, and intellectual traditions into a universal harmony. The Vedas, for instance, advocate openness to accepting and assimilating all positive and life-affirming influences from across the world.ⁱ Civilisations evolve not in isolation but through sustained encounters with other cultures. The historical relationship between India and the Arab world exemplifies this principle of inter-civilizational dialogue. Separated geographically yet connected through land and maritime routes, both regions developed enduring ties that facilitated the exchange of goods, ideas, beliefs, and intellectual traditions. Scholars have increasingly recognised that the intellectual efflorescence of classical Islamic civilisation cannot be fully understood without acknowledging Indian contributions, just as Indian intellectual history was shaped by sustained engagement with Arab-Islamic thought. The evolution of Indo-Arabic literature stands as one of the most significant cultural syntheses in global literary history, reflecting centuries of sustained intellectual interaction between India and the Arab world.ⁱⁱ

Review of the Literature

The scholarly study of knowledge sharing and cultural exchange between India and the Arab world has evolved through contributions from historians, Indologists, Arabists, and scholars of Islamic civilisation, who collectively frame Indo-Arab relations as a sustained civilisational encounter rather than episodic contact. Early historical works situate these interactions within the broader context of Indian Ocean trade networks. Warmington (1928) and Hourani (1995) demonstrate that long before Islam, Arab merchants maintained regular commercial contact with the Indian subcontinent, facilitating not only economic exchange but also early cultural and linguistic familiarity. Majumdar (1965) and Ray (2003) further argue that maritime trade created durable channels through which ideas related to navigation, medicine, and astronomy circulated across regions.

The advent of Islam marked a decisive phase in Indo-Arab intellectual engagement, a point emphasized by scholars such as Arnold (1913) and Nizami (1993), who highlight the peaceful transmission of Islam to India's western coast through Arab traders rather than military conquest. Academic literature consistently identifies the Abbasid period as the most intensive phase of knowledge exchange. Gutas (1998) situates the Abbasid translation movement within a broader culture of

intellectual openness, noting that Indian scientific texts were translated alongside Greek and Persian works. Al-Khwarizmi's *Kitab al-Jabr wa'l-Muqabala* (c. 830 CE), analysed by Berggren (1986), is widely recognised as a pivotal work that incorporated Indian numerical systems, including the decimal place-value system and the concept of zero, which were later transmitted to Europe.

Historians of science such as Pingree (1970, 1981) and Saliba (2007) have extensively documented the transmission of Indian astronomical knowledge into the Islamic world, particularly through Arabic translations of Brahmagupta's *Brahmasphuṭa-siddhānta*, known in Arabic as *Sindhind*. These studies argue that Muslim astronomers did not merely adopt Indian models but synthesised them with Greek and Persian traditions, resulting in original developments in astronomical tables (*zijāt*) and observational techniques. Similarly, Ullmann (1978) and Pormann and Savage-Smith (2007) demonstrate that Indian medical knowledge significantly influenced Islamic medicine, especially in pharmacology and therapeutics, as reflected in the works of al-Razi and Ibn Sina. A significant body of literature also addresses the mediating role of Iran and Central Asia in Indo-Arab knowledge transmission. Frye (1975) and Nasr (1993) emphasise the importance of the Sassanian intellectual legacy and institutions such as Jundishapur, which functioned as early centres of synthesis for Indian, Greek, and Persian learning. The continued relevance of this mediation after the rise of Islam is highlighted by the patronage of Abbasid elites, particularly the Barmakids, who supported the translation of Indian scientific and literary works (Kennedy, 2004).

Beyond scientific exchange, scholars have devoted considerable attention to literary and ethical transmission. The translation of *Panchatantra* into Arabic as *Kalila wa Dimna*, studied by Irwin (1994) and Marzolph (2001), is frequently cited as a prime example of Indian narrative traditions shaping Arabic prose, political ethics, and didactic literature. Linguistic studies by Schimmel (1975) and Ricci (2011) further examine how Arabic and Persian literary cultures influenced Indo-Islamic intellectual life, contributing to the emergence of composite literary traditions in South Asia. Religious and philosophical engagement constitutes another important dimension of the literature. Al-Biruni's *Kitab al-Hind* (c. 1030 CE) remains central to scholarly discussions, with modern analyses by Sachau (1910), Bosworth (1977), and Lawrence (2006) highlighting its methodological rigor and relative objectivity in presenting Indian religious, philosophical, and scientific traditions. Watt (1985) and Nasr (1996) argue that such engagements reflect a broader Islamic intellectual curiosity about non-Islamic knowledge systems, even while maintaining theological boundaries. Studies on Sufism by Ernst (2003) and Eaton (2019) underscore its role as a cultural bridge, facilitating ethical universalism and social integration within the Indian milieu.

Contemporary scholarship increasingly connects historical Indo-Arab exchanges with present-day cultural diplomacy and strategic cooperation. Works by Pradhan (2017) and Pant (2019) analyse how historical civilizational ties inform India's modern engagement with the Arab world, particularly in education, migration, and cultural exchange. Institutional studies focusing on Arabic manuscripts in Indian libraries, such as those by Khan (2018) and Siddiqui (2021), further demonstrate

growing academic interest in recovering shared intellectual heritage. Taken together, the literature portrays Indo-Arab knowledge sharing as a reciprocal, cumulative, and transformative process that shaped the intellectual histories of both regions. While earlier scholarship tended to privilege trade or political narratives, recent interdisciplinary studies integrate history of science, literature, religion, and international relations, reinforcing the view that Indo-Arab interactions represent a paradigmatic case of civilisational dialogue grounded in mutual learning and intellectual openness. Building upon this body of scholarship, the present study contributes by offering a synthesised and interdisciplinary analysis of Indo-Arab knowledge exchange that bridges scientific, cultural, and intellectual histories across temporal phases. By foregrounding civilisational dialogue as an analytical framework, it moves beyond fragmented disciplinary narratives and highlights intellectual openness and reciprocity as enduring principles shaping Indo-Arab interactions from antiquity to the contemporary period.

Research Methodology

This study employs a qualitative research methodology based on historical, analytical, and descriptive approaches to examine knowledge sharing and cultural exchange between India and the Arab world. It relies on primary sources such as classical texts and historical writings, along with secondary scholarly literature, including books and peer-reviewed articles. The data are analysed thematically to trace patterns of intellectual, cultural, and scientific interaction across different historical periods. An analytical and comparative reading of sources is used to assess the nature and impact of these exchanges.

RESULTS AND DISCUSSION

Early Contacts and the Foundations of Exchange

Contacts between India and the Arab world predate Islam by several centuries. Classical Greco-Roman sources, as well as Arab genealogical and commercial traditions, attest to Arab familiarity with Indian geography, products, and maritime routes. Indian spices, textiles, perfumes, precious stones, and medicinal substances were traded extensively in Arabian markets, making India a central node in pre-modern global commerce. During the ancient period, India maintained contacts with regions of West Asia and North Africa, though the exact nature and extent of these relations remain uncertain due to limited evidence. Archaeological findings suggest that such interactions may date back to the third millennium B.C., particularly through maritime trade. *Mohenjo-Daro* in Sind is believed to have been an important port engaged in sea trade with Mesopotamian cities such as Ur and Kish, and possibly with Egypt, alongside probable overland routes connecting the Indus Valley with western and central Asia. While these contacts were primarily commercial, they likely facilitated some degree of cultural exchange. However, reconstructing India's cultural relations with ancient civilizations like Egypt remains challenging because of fragmentary archaeological evidence and scholarly disagreements, especially regarding the identification of ancient place-names. One notable example is the "Land of Punt," mentioned in Egyptian inscriptions related to eastern expeditions,

including those of Queen Hatshepsut. While some scholars associate Punt with Somaliland, others, such as M. A. Murray, argue that the depictions of its people and references to exotic goods suggest an Asiatic origin, possibly even India. These debates highlight both the possibilities and limitations in tracing India's ancient cultural interactions with the wider world.ⁱⁱⁱ

The roots of Indo-Arab relations predate the Islamic period and are deeply embedded in the socio-economic and cultural fabric of the pre-Islamic world. As early as 3000 BCE, sustained maritime and overland trade links connected Bharat with the Arab region, fostering not only economic interdependence but also civilizational exchange. Key Indian ports such as Bharuch and Muziris played a central role in these networks, facilitating the movement of spices, textiles, semi-precious stones, and medicinal goods to Arabian centres including Gerrha, Qana, and Hadhramaut.^{iv} These early trade relations were not merely economic. Commercial interactions encouraged linguistic borrowing, technological exchange, and the circulation of practical knowledge such as navigation, astronomy, and medicine. Indian Ocean trade routes functioned as cultural corridors where merchants doubled as carriers of ideas, customs, and beliefs. The predictability of monsoon winds allowed sustained contact, fostering trust and long-term relationships that later facilitated deeper intellectual engagement.^v

The rise of Islam in the seventh century marked a decisive turning point in Indo-Arab relations. Islam's emphasis on knowledge, travel, and learning created a favourable intellectual climate for cross-cultural engagement. Arab traders introduced Islam to parts of coastal India through peaceful means, particularly in Kerala and along the western seaboard, where Muslim communities emerged without large-scale political conquest. The most intensive phase of cultural interaction between India and the Arab world began about a century after the rise of Islam, particularly with the establishment of the Abbasid Empire in the mid-eighth century A.D. This era witnessed sustained and close relations, unparalleled in earlier Indian history, marked by a reciprocal exchange of knowledge across sciences, arts, religion, philosophy, and social values. With Sind and parts of Punjab coming under Arab political control and becoming the eastern frontier of the Abbasid Empire, these regions emerged as major centres of Arab cultural influence. Governed from al-Mansura and enriched by the migration of Arab scholars, merchants, missionaries, and travellers, Sind played a pivotal role in transmitting Arab intellectual, religious, linguistic, and cultural traditions into the Indian subcontinent, enabling direct and meaningful cross-cultural engagement.^{vi}

Transmission of Scientific and Technical Knowledge

One of the most consequential dimensions of Indo-Arab intellectual exchange was the transmission of scientific knowledge, particularly in mathematics and astronomy. Indian mathematicians had developed a sophisticated decimal place-value system, including the explicit conceptualisation of zero, by the early centuries of the Common Era. This mathematical system was transmitted to the Islamic world during the Abbasid period through translations of Indian works, and it was systematically presented in Arabic by scholars such as al-Khwarizmi in the ninth

century. The adoption of what came to be known as “Hindu numerals” transformed mathematical computation within Islamic civilisation and later entered Europe through Arabic scholarly channels, laying the foundation for modern arithmetic.^{vii} Indian astronomy likewise exerted a profound influence on Islamic scientific traditions. Astronomical texts derived from Indian sources, particularly the *Brahmasphuṭa-siddhānta*, were translated into Arabic under the title *Sindhind* and introduced advanced computational methods, planetary models, and calendrical calculations. Muslim astronomers integrated these Indian techniques with Greek and Persian astronomical traditions, contributing to the development of astronomical tables (*zijāt*), improved observational practices, and more accurate systems of time-reckoning in the medieval Islamic world.^{viii}

The transmission of Indian scientific and intellectual traditions to the Muslim world was a complex, multi-layered historical process that significantly contributed to the formation and flourishing of Islamic civilization. This transmission did not occur through a single channel but through multiple, interconnected routes that facilitated sustained cultural, scientific, and intellectual exchange between India and the Islamic world. One of the earliest and most significant mediating regions in this process was Iran, particularly during the Sassanian period. Sassanian rulers such as Ardashir, Shapur, and Khosro Anoshirvan actively patronized learning and encouraged the collection and translation of scientific works from India and other civilizations. The establishment of Jundishapur as a major center of learning played a decisive role in synthesizing Greek, Persian, and Indian knowledge, especially in medicine, astronomy, mathematics, and philosophy.^{ix} The mission of Borzouyeh to India under Anushirvan, which resulted in the transmission of *Kalila wa Dimna* and Indian medical knowledge, exemplifies the depth of pre-Islamic Indo-Iranian intellectual exchange. After the advent of Islam, Iran continued to function as a crucial conduit, transmitting this accumulated knowledge into the broader Islamic world.^x

Another important route was the Muslim conquest of Sind and Punjab beginning in the early 8th century under Muhammad ibn Qasim. Muslim governance, characterized by relative tolerance and administrative integration, enabled close interaction between Muslims and indigenous Indian populations. This environment facilitated linguistic exchange between Sanskrit and Arabic and encouraged the transfer of Indian knowledge in medicine, astronomy, and mathematics even before the formal Abbasid translation movement. Inter-marriage, social integration, and cultural coexistence further accelerated this process. The Abbasid translation movement constituted the most systematic and institutionalised phase of knowledge transmission. Indian scholars and texts were translated directly from Sanskrit into Arabic or indirectly via Persian intermediaries. Indian works on pharmacology, toxicology, medicine, astronomy, and mathematics—such as *Siddhānta* by Brahmagupta—became foundational sources for Islamic science. Abbasid patrons, particularly the Barmakid family, played a central role in sponsoring translations and inviting Indian scholars to Baghdad. This movement enabled Indian scientific ideas to become fully integrated into Islamic intellectual life.^{xi}

Trade and commerce also functioned as a peaceful and continuous channel of transmission. Long-standing maritime and overland trade networks connecting Arabia, Iran, and India allowed Arab merchants to encounter Indian goods, languages, customs, and intellectual traditions. Muslim traders settled along the western and southern coasts of India, particularly in Malabar and Gujarat, where peaceful interaction and intermarriage fostered cultural and scientific exchange independent of military conquest. A distinctive contribution to Indo-Islamic intellectual exchange emerged during the Ghaznavid period, especially through the scholarly efforts of Indologist, Abu Rayhān al-Birūnī.^{xii} While Sultan Mahmud of Ghazni's military campaigns expanded Muslim political presence in India, al-Biruni's scholarly engagement led to an unprecedented, systematic study of Indian religion, science, philosophy, geography, and customs.^{xiii} His works—most notably *Kitab al-Hind*—represent a landmark in cross-cultural scholarship and played a crucial role in transmitting authentic Indian knowledge to the Islamic world with remarkable objectivity.^{xiv}

In addition to institutional and political routes, Indian scientists themselves directly contributed to Islamic science. Scholars such as Manke and Ibn Dahn introduced Indian astronomy, medicine, and mathematics to Abbasid courts, teaching Muslim scholars and assisting in translations. This direct intellectual presence reinforced the depth and accuracy of knowledge transmission. The impact of Indian science on Islamic civilization was profound and enduring. Indian contributions significantly shaped Islamic astronomy through astronomical tables, eclipse calculations, zodiacal systems, and planetary theories. In mathematics, the adoption of Indian numerals, the concept of zero, and computational techniques laid the groundwork for the development of algebra, which later became one of the most original contributions of Muslim scholars. Geography, medicine, pharmacology, and natural sciences also absorbed Indian theories, methods, and materials. Beyond the sciences, Indian civilization influenced Islamic literature, philosophy, ethics, and art. Translated works such as *Kalila wa Dimna* left a lasting imprint on Islamic and world literature. Indian medical knowledge enriched Islamic medicine, as reflected in the works of al-Tabari, al-Razi, and Ibn Sina. Architectural aesthetics, games like chess, and certain philosophical and metaphysical ideas also entered Islamic culture, particularly during the Abbasid and later Indo-Islamic periods.^{xv}

Translation, Scholarship, and Intellectual Openness

The Abbasid period represents the high point of institutionalised knowledge exchange between India and the Arab world. Under caliphal patronage, scholarly centres such as the Bayt al-Hikmah in Baghdad facilitated large-scale translation of foreign texts into Arabic. Indian works in mathematics, astronomy, and medicine were translated alongside Greek and Persian texts, highlighting the pluralistic foundations of Islamic intellectual culture. There are differing scholarly views regarding the founder of the Abbasid *Bayt al-Hikmah* (House of Wisdom), but a prominent opinion attributes its foundation to Abu Ja'far al-Mansūr. According to this view, al-Mansūr initiated the collection and translation of works in medicine, astronomy, engineering, mathematics, and literature, alongside writings on Hadith,

history, and Qur'anic sciences. He encouraged Muslims to pursue scientific study and actively supported the translation of texts from Persian, Greek, and Indian sources, including *Al-Sind Hind* and works of Aristotle, Euclid, and Ptolemy. These translated and authored works were initially gathered in a large room within the Abbasid palace, which later evolved into the institutional nucleus of the House of Wisdom. Based on this evidence, many scholars conclude that *Bayt al-Hikmah* originated during the reign of Caliph al-Mansūr.^{xvi}

This translation movement was not a passive act of copying but an active process of interpretation, critique, and innovation. Arab scholars refined Indian ideas, tested them empirically, and integrated them into broader theoretical frameworks. Knowledge thus became cumulative and dialogical rather than derivative, reinforcing the cosmopolitan character of Islamic civilisation.

Contemporary Relevance of Indo-Arab Civilizational Ties

The contemporary relevance of Indo-Arab civilizational ties represents a convergence of historical continuity and strategic modernisation, underpinned by enduring economic interdependence, cultural syncretism, and evolving geopolitical alignment. These relations, which originated in antiquity through maritime trade networks connecting the Harappan civilisation with Mesopotamian and Arabian regions, have matured into comprehensive strategic partnerships that are central to India's foreign policy architecture in West Asia.^{xvii} The transformation from traditional commercial linkages to multifaceted bilateral engagements is particularly evident in the robust India-UAE relationship, which has been institutionalised through high-level diplomatic interactions, defence cooperation agreements, and the landmark Comprehensive Economic Partnership Agreement (CEPA) signed in 2022.^{xviii}

Energy security remains a foundational pillar of this partnership, with Gulf Cooperation Council (GCC) states supplying over 50% of India's crude oil imports, thereby anchoring New Delhi's energy diversification strategy amid global market volatility. In parallel, India has emerged as a critical investor in renewable energy infrastructure within the UAE and Saudi Arabia, reflecting a mutual commitment to energy transition and climate resilience—a shift that redefines traditional buyer-seller dynamics into co-creative developmental models.^{xix} This economic synergy is further amplified by the presence of approximately 9 million Indian expatriates across the Gulf, whose remittances contribute significantly to India's balance of payments while fostering deep socio-cultural integration at the grassroots level. Strategic convergence has expanded beyond energy into maritime security, counterterrorism intelligence sharing, and joint military exercises, with the Indian Navy playing an increasingly prominent role in safeguarding sea lanes in the Arabian Sea and the Strait of Hormuz, vital corridors for global energy transit. This operational engagement aligns with India's "Look West" policy, which seeks to position the country as a net security provider in the western Indian Ocean region, complementing its earlier "Look East" and "Act East" initiatives in Southeast Asia.^{xx}

The fusion of Indian and Arab cultures is evident in language, food, architecture, and religious scholarship, especially among Indian Muslim communities where

Arabic retains religious and legal importance. While English functions as a practical medium for official and business communication, there is increasing awareness of the need to strengthen Arabic language training in India's diplomatic and academic spheres. Institutional platforms such as the India–GCC Joint Commission and cultural and academic exchanges continue to deepen civilizational ties and foster intercultural dialogue. Amid evolving regional challenges, India's balanced and non-interventionist diplomacy provides a stabilizing basis for sustained Indo-Arab engagement.

CONCLUSION

The historical relationship between India and the Arab world illustrates that civilisations advance through sustained dialogue, exchange, and intellectual openness rather than isolation. This study has demonstrated that Indo-Arab interactions, from ancient trade networks to medieval translation movements and contemporary strategic partnerships, formed a continuous and multidimensional process that significantly shaped both societies. Indian contributions to mathematics, astronomy, and medicine—most notably the decimal system, the concept of zero, and astronomical and medical treatises—played a formative role in the development of Islamic civilisation. These were not merely transmitted but critically engaged, refined, and integrated within Islamic scholarship, highlighting the cumulative and cosmopolitan nature of knowledge production. At the same time, Arab scholars and institutions preserved and disseminated this learning across wider regions, linking Indo-Arab exchanges to global intellectual history.

Cultural and spiritual interactions were equally significant. Literary translations, architectural synthesis, linguistic exchange, and the mediating role of Sufism fostered ethical universalism and cultural accommodation, while travel literature shaped mutual perceptions and a shared civilizational consciousness. In the modern era, these historical ties continue through economic cooperation, energy security, academic exchange, and cultural diplomacy, supported by institutional mechanisms and India's balanced, non-interventionist approach to regional engagement. Overall, Indo-Arab relations offer a compelling model of inter-civilizational exchange rooted in mutual respect and intellectual curiosity. Revisiting this shared legacy underscores the enduring importance of knowledge sharing and cultural cooperation in promoting understanding and stability in an interconnected world.

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- ix Babak Daneshfard, Mohsin Naseri, Farzaneh Ghaffari, (2022). "Medical education in the first university of the world, the Jundishapur Academy," *Journal of Family Medicine and Primary Care*. 11(8):4267-4272. doi: 10.4103/jfmprc.jfmprc_2449_21.
- x Ibid., 4268. Jundishapur is one of the cities of Khuzestan province in Southwest of Iran. The name of "Khuzestan" is adopted from the name of an ethnic group known as "Khuz" who were living there. It also seems to be the name of a group of physicians in Jundishapur school. This is an ancient city dating back to the prehistoric times. In point of fact, the Sassanid King Shapur I (241-271 AD) who was the son of Ardashir Babakan (the founder of the Sassanid Empire), rebuild the city after defeating the Byzantine Emperor, Valerian. He named it "Veh-AZ-Andev-Shapur" in Pahlavi language which means "Shapur better than Antioch".
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- xii Abu Rayhan Muhammad bin Ahmad al-Biruni (973-1048) was a renowned Muslim polymath born in Khwarezm, in the city of Kath during the Afreghid Khwarezmshah period. According to medieval Muslim sources such as Yaqut al-Hamawi, al-Biruni devoted his life to the study of diverse sciences and cultures. Before composing his celebrated work *Kitab taḥqīq mā li-l-Hind* (commonly known as *Kitab al-Hind*), he undertook an extensive and systematic study of Indian science, culture, religion, and social life. His rigorous engagement with Indian knowledge traditions enabled him to present a critical, balanced, and scholarly account of Indian thought, distinguishing between ideas acceptable to reason and those he considered untenable. This work stands as a pioneering

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- example of cross-cultural scholarship and reflects al-Biruni's deep intellectual commitment to understanding Indian civilization from within.
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- ^{xviii} Vaibhav Verma and Anjali Awasthi, (2025). Trade, Energy, and Diplomacy: Pillars of India-UAE Bilateral Relations, *International Journal For Multidisciplinary Research*, Vol. 7, Issue 1, 1-7. <https://doi.org/10.36948/ijfmr.2025.v07i01.34349>
- ^{xix} Ibid.
- ^{xx} Shishir Upadhyaya, (2024). India's Defence Cooperation with the GCC: Role for the Indian Navy. *Strategic Analysis*, 48(2), 109-121. <https://doi.org/10.1080/09700161.2024.2357519>. India's foreign policy has undergone several strategic shifts in the 21st century, adapting to new global dynamics and regional realities. One of the significant shifts in recent years is the 'Look West' policy, initiated in 2005. With a focus on strengthening India's ties with West Asia, this policy aims to diversify India's foreign relations and enhance its geopolitical footprint. For details, see: Political Science Institute (2025). "India's Foreign Policy in a Globalising World: India's 'Look West' Policy: Strategic Shifts and Partnerships," <https://polsci.institute/india-foreign-policy/india-look-west-policy-strategic-shifts-partnerships/>.