

DISCUSS FACTORS OF CONFLICTS SCHOLARS WITH SCIENCE ON ISLAMIC CIVILIZATION (ABBASED CALIPHATE)

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ABSTRACT

Muslims' religious beliefs have challenged the science and scholars. Supports of some of caliphs and governors given to the natural sciences, mathematics, and various branches of these types of sciences have been objected and challenged by Sunni zealots and narrators and one who noted those sciences has been labeled as heretic and atheist. Some of caliphs and governors acted astringent toward Mutazilites and made them to imitate and submit and this was an opportunity for the Sunnis and people of hadiths and jurists and narrators like Ahmad Ibn Hanbal to annoy their opponents all of whom were accused of heretic and disbelief including mathematicians, philosophers and theologians and etc. it was during this era that opposition to the scholars and science and reflection of the scientific topics got started. This research aimed at investigation of the role played by disputes among scholars and sciences as the factor of declination of sciences. The main topic of this research is relied on the fact that what factors did affect problems faced by sciences and scholars and how this issue did affect the inclination or flourish of the science? Studies indicate that religious leaders and jurists among Sunnis have not referred the word science to sciences but inherited from the holy prophet and no science was considered useful but those inherited by this way. Therefore, practicing other sciences including philosophy, mathematics, astronomy and medicine have been prevented and those who were knowledgeable on these sciences have been labeled as the heretic and atheist. Such a view predisposed disputes that contributed in science declination. This research was performed through a library method and relying on the resources.

Keywords: Science , Scholar , dispute , Islamic Civilization , opposition

INTRODUCTION

Islamic civilization has passed different eras since the beginning. As the translation movement was started in Abbasid era, the Islamic civilization was predisposed for flourishing. The golden era of the translation movement as well as the Islamic civilization flourish were formed as supported by several caliphs and establishment of house of wisdom and meetings for debates and discussions and translation of valuable works from other languages. Soon, with enthronement of incompetent caliphs and their inattention to science and knowledge and disagreement to those meetings, scientific declination was predisposed. Mathematics and natural sciences and their various branches including medicine, chemistry and music and etc. once supported by other caliphs and governors were disagreed and objected by a group of Sunni and Hadith zealots and they called those who working in these fields as heretic and atheist and argued that such sciences make the way for quitting the straight path and finally result in blasphemy because the traditionalists (Muhaddesin) use to keep liegeman of texts and respect them and restrict the circle of reason and respect utmost the narrate and limiting the meetings just to words. This resulted in the general weakness of reflection and superiority of narration over intellect and imitation without discretion (Ijtihad) and adherence to texts without reflection on their goals and hatred and disdain towards philosophy and its elements and stigmatizing thinkers as atheists and heretics. No scientist could avoid being denounced during this era. Keeping books dealing with early sciences caused their owners to be denounced. The medical science was also subjected to the politicians' remonstrance and several books were authored for denying this science and similar sciences such that members of early sciences tried to hide their knowledge which in turn resulted in declination of the Islamic

civilization. This research was performed through library method aiming at overviewing the role of conflicts in declination of the science.

METHOD AND MATERIAL

This research was performed through a library method and relying on the resources.

SCIENCE AND SCIENTISTS

The science and scientists have always experienced difficulties and barriers against Muslims' religious beliefs. Muslims have named technical and intellectual sciences as early sciences and used to put them against "Arab sciences", "Hadith-based Sciences" and "religious sciences". Mathematics and natural sciences and their various branches including medicine, chemistry and music and etc. once supported by other caliphs and governors were disagreed and objected by a group of Sunni and Hadith zealots and they called those who working in these fields as heretic and atheist. Ma'mun was accused of heretic by the people of religion because of that (Ibn- Nadim, 1969: 473). It was the case for Mohammad Ibn- Abdolmalek Alziat because of his interest in sciences and translation and narrating scientific works.

Basically, religious leaders, scholars and pious in Sunni congregation have not referred the term science to sciences other than what inherited from the Holy Prophet. Otherwise, they referred them as non-useful. They also considered those sciences as non-useful whose benefit for application of religious issues was not clear (Imam Shafei, 870: 179). They used to say such a science cause people to quit the straight path and believed that it will finally result in the blasphemy. Motazed of Abbasid (892- 902 AD) killed Ahmad Ibn-Tayb Sarakhsi one of Alkandy's students with all his interests in early sciences because he invited Motazed to heretic and when asked for reason he answered: he invited me to the heretic and I said him: oh, I'm cousin of the owner of this religion (holy prophet) and now I become atheist to be what? (HKomavi, 1993: 101). Among scientists living in 9th and 10th centuries, few could avoid being accused to the atheism. Even, some of scientists would have repented and asked for forgiveness. The scholars were not trusted because they used to study books underlying the early sciences such that keeping those books was also caused the owners to be accused.

DISPUTES AMONG PEOPLE OF RELIGION AND PHILOSOPHERS

Burning the philosophical books and annoying their owners was usual during 9th and 10th centuries and we face heinous examples in historic texts. Controversy of people of religion to the philosophy was mostly in theological subjects in particular theology of Aristotle because most of its subjects were incompatible to Islam principles and Quran and Hadiths among Sunnis and people of hadith and because of this they have considered the philosophies not only including foolishness and stupidity (Saaleby, 1886:207) but also as an abominable science and have mostly accused philosophers of blasphemy and atheism, they even considered those theologians as atheist and heretic that were familiar to the philosophy. Imam Jamaloldin Abi Alfaraj Ibn Aljozi Albaghdadi (died circa 1200 AD) who have represented attacks by people of faith to philosophers states that the Satan could deceive the philosophers because they have sufficed their own ideas and intellects and conversed tying their own thoughts without noting prophets. For instance, they denied the creator and most of them demonstrated old reason for the world and believed in eternal world. They also supposed the earth as a star inside the heaven and said that any planet has realms like the earth and/ or few convinced to lack of creator and other group supposed that because the creator made the world his elements have been dissipated inside it such that his power and self are available in the world and of divine essence and stated that he is knowledgeable on his self and generalities not particulars. Socrates, Plato and Aristotle and Galen and Hippocrates and denied resurrection of dead and returning back to their bodies and physical hell and heaven and thought that these are examples for common people to understand reward and punishment and spiritual punishment and also they believe that the soul is eternal after the body and the perfect souls will enjoy fully and misled one will suffer completely. Later, the Satan deceived a group of nations and put them in the cult of philosophers and pretended them that the right way is to abide the philosophers because they have been wise people whose actions and sermons imply their consciousness such that has been narrated in Socrates, Hippocrates, Plato, Aristotle, and Galen's wisdom and they were knowledgeable in geometries,

logics and natural sciences and extracted and discovered hidden issues by vigilance. They had no mistake unless when thaddressed the theology and thus they disputed on it while in case of sensations and geometries they are in full congruency and they made mistake because the human can't perceive all sciences and achieves it partially and for removing such problems it is essential to refer to religion. Muslims stated on those philosophers that they denied the creator and were indifference about religions and ordinances and called them rules and deceptions because they withdrew from religious rituals and disobeyed Islam. Christians and Jews' excuses are more acceptable than theirs because they believed in religions whose authenticity was approved by miracles. Moreover, those who have brought innovations in religion are more excusable than them because the former first invite for reflection and reasoning. However the only reason for philosophers' disbelief is their knowledge on that philosophers' were among wise people and they didn't know the prophets as wise rather in higher position.

This was the case also for theologians specially Mutazilite because they noted the philosophy and there are lots of narrations for excommunicating the theologians especially at the beginning the theologians frequently used terms of philosophy and thereby they were confused with the philosophers and were criticized and blamed. Jurists and narrators like Shafei and Malek and Ahmad Ibn Hanbal and Sofian Soori respected Kalam (science of discourse) and among them the Mutazilite was mostly attributed to the blasphemy and heterodoxy and they were among cults that the Satan has misled them including Abu Ali Habaei, Abu Hashem Habaei, Mohammad Ibn Alhazil ALalaf and Nezam Motazeli (Ibn Joozi, 1368, 83). Ibn Aljozi stats on sanctions of science of course: they are a group of Muslims that the Satan has deviated them from imitation and caused them no to think of ideas of philosophers. It is quoted from Ahmad Ibn Hanbal that the people of theology will not develop the emancipation and all scholars of this school are heretic (Ibid, 83).

RELIGIOUS OPPOSITION TO MATHEMATICS AND ASTROLOGY

Among philosophy sciences some of mathematic elements were not abominated because they were essential for meeting some needs in particular religious needs specially the arithmetic (Imam Shafei, 873; 179) and we see that learning arithmetic is instrumental for jurists and a book has been authored on the extent of arithmetic that every scholar must learn (e.g. Ma La Bad Lelfaghih Men Alhesab by Albeheshti and Vasila Altollab Fi Almarefa Alvaghat Belhesab by Almareдини) as well as the medicine has been treated so. In contrast, the geometries have been considered as emancipated and deviating in particular geometric shapes have regarded as spells and witchcrafts by Sunni intellectuals (Alaghani V. 17 p 18).

Astronomy and celestial sciences notwithstanding to supports granted by caliphs and governors were rejected by religious people and for this we see that Abu Mohammad Ibn Mousa Nobakhti one of shite theologians in the late 3rd and early 4th centuries wrote a book dealing to reject the astronomers while his tribe was known for astronomy (Rad Ala Almonajemin) and wrote another book for criticizing Abu Ali Jabaei. This book was authored because he believed that Jabaei has not rejected astronomers sufficiently (Najashi, Rejal, Published in Mumbai p 47). Abu Mashar Balkhi, a big astronomer, as have been narrated because primarily was among narrators was in disagreement to the philosophers and astronomers and used to annoy Alkandi and impassioned people against him (Ibn Ghafti, 1903: 107/ Ibn Abi Asbaeieh, 1965: 207) and when he was interested in mathematics avoided to do such again. This controversy has been prosed by Nizami Ganjavi in another way.

OPPOSITION TO THE MATHEMATICS AND MEDICINE

The people of religion are the most malice against Greek logic and this was not unique for the Sunnis such that Abu Mohammad Hasan Ibn Mousa one of shite theologians has authored a book for denying the logicians. Confessing to ways of Aristotelian argument was considered a considerable reason for marking as the heretic. For this opposition of public to logic and attributing logicians to blasphemy, Farabi collected a set of hadith from the holy prophet on the logic (Ibn Jaljal, 2005: 139). Isn't it possible to believe that those hadiths were among fake ones that were devised by scholars of logic and philosophy to retain and protect

Themselves against zealots and attributed them to the holy prophet? Anyway, the logic was a mean to be known as atheist just like other sciences and Ekhvan Alsafa has pointed to those restrictions imposed by theologians and people of religion and stated that they say: medicine science is unprofitable and mathematic science is untrue and logic is blaspheme.

(Ibn Abi Asbaeieh, 1965: 139). Therefore, the medicine was not safe from attack of religious figures and as if for this reason Jahez one of the well-known Mutazilite theologians has authored a book for denying the medicine and Mohammad Ibn Zakaria wrote a book entitled *Alrad Ala Jahez Fi Alnaghz Alteb* for denying he (Ibn Nadim, 1348: 41). Ghazali was the greatest religious figure that supported the logics. He states: the religious figures hate naturally sciences like arithmetic and logics just because these two sciences are among philosophic sciences otherwise there are no evidences demonstrate that they attacked the religion. It is only the name of philosophers that make what sciences attributed to it hatred.

IMAM MOPHAMMAD GHAZALI AND REJECTING MATHEMATICS AND PHILOSOPHY

Ghazalii believes that what is useful form mathematics is not negatively and positively associated to the religious affairs rather there are augmentative issues that are undeniable but two slippages are derived from and is such that if one looks at it he/she will be astonished by its accuracy and reasons and arguments and because of this astonishment develop a good view towards philosophers and assume that all their sciences are alike the mathematics in terms of accuracy and reasoning. Then, they are informed about their disbelief and asthenia on religious affairs and become atheist by way of imitation and say that if the religion was righteous they would have been discovered it and what is attributed to them are nonsense: the philosophy and the religion are two fields different from knowledge. One may be knowledgeable and competent in one of them but be deprived and ignorant on another and this is since the day that the way of argument in the mathematics is discrepant from the one in the theology. The way is argumentative in the former while in the latter it is estimated. One who have reflected on the ancient scholars of mathematics and theology would be able to understand well.

Ghazali in *Fateha Aloloom* (Ghazali, 1904, 56) put the mathematics rigorously out of the range of those sciences that Muslims are allowed to master. He in his books named *Almanghaz Men Alzelal* and *Tahafot Alfalasefe* has cleared his idea on the philosophy and stated that most of philosophic topics are false and loose imaginations and in terms theology all comments by divine philosophers are unfounded and wrong including Socrates, Plato, Aristotle, Farabi, and Avicenna. Ghazali numerated twenty topics that they have had wrongness and there topics: denying physical resurrection, obligatory knowledge on the generalities and lack of information on details and the eternity of the world are considered as the reasons of disbelief and heretic by him. However, excommunication and proscription of scholars of early sciences have been common in western territories after Ghazali (Ibn Abi Asibae, 1965: 76). However, mentioning those evidences suffice for the reader to be informed that how since the early 5th century by the dominancy of religious figures and development of Sunnis and defeat of Mutazilite and political and religious strength and victory of Turkic people and such like have resulted in deflection of those Muslims believing the early sciences by those who sufficed verses and hadiths. The followers of the early sciences were caught in a situation that were inevitable to make their beliefs congruent to the philosophy and hide their true intentions and found secrete factions of scholars. Founding these secrete factions of scholars was to firstly avoid from persecutory of religious zealots and secondly without mentioning the name of the author be able to publish essay and thesis for guiding public and realizing them from the injury of worship and imitating from the author. The most known faction was Ekhvan Alsafa that was founded in Basrah in mid-4th century one of the main scientific and literary centers of that ear.

CONCUSSION

The decline of Islamic sciences and civilization has initiated in Islamic territories since the time that Sunnis and people of hadith (prophet maxim) and jurist could defeat their opponents from philosophers, governors and scholars and Mutazilite in Baghdad in other words since early 4th century on or when reflected deeply since mid-3rd century when Almotavakel Ala Allah was the caliph and intended greatly toward Sunnis

and people of hadith. Motavakkel opposed Mamun, Motasam and Vasegh's ideas and banned controversy and debates on the established decrees and punished one who did so and ordered imitation and ordered Sheikhs and narrators to express tradition and congregation and treated Mutazilites rigorously because they were to debate and controversy and argument. The astringency against the Dhimmis who mostly were Christians and followers of the early sciences was began since this era and Almotavakel issued rigorous decrees against them including putting honey colored turban. Such indecent acts caused the Islamic civilization to decline.

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