Positions of Orientlists toward the Authenticity of Arab-Islamic Sciences and Philosophy

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Abstract

Here we mention some opinions of Orientalists in Arab-Islamic sciences and philosophy, such as: Amil Filex Qotii, Rudyard, Renan and others, who said that the so-called Arab culture, which highlights the phenomenon of the genius Arab civilization does not have its existence at all. It is -in their opinion- created by other nations - such as Persians and Sabians, had their cultures before Islam. Arab race did not contribute to its establishment, but only poorly, which almost can not be mentioned.

In fact, the Arab Science is a product of a society emerged after Islamic conquests, had the house of Islam (Dār al-Islām) its common homeland, its language was Arabic and blended the different cultures, that melted into the wisdom of Persia, India, the science of Greece and teachings of Islam, so a mediator nation grew up, which combined between the consideration, action, the scientific theory and its practice. Then the science became a collective project in that Muslim city, every effort was done to make the knowledge delivered and accessible to all people, ignoring their differences in their social classes, even their religions. It was a spacious human look and behavior intended to disseminate the knowledge among human beings.

Keywords: 1. Arab-Islamic sciences and philosophy, 2. Impact of Greek philosophy, 3. Authenticity, 4. Opinions of Orientalists, 5. Opinions of Muslim scholars.

1. Opinions of Orientalists in Arab-Islamic sciences and philosophy

This fact can not be refused that the sciences and literatures flourish in the ages of its renaissance, especially after the renewal of intellectual sources, which are renewable through the convergence among the various cultural currents, as well as Arab-Islamic sciences, arts and literatures flourished in its golden ages, but we see that the bias and superiority in the West towards the rich Arab-Islamic heritage, which is known with its abundance of intellectual contribution for the all humanity throughout the ages. We believe that many of the Orientalists took a position against this oppressed heritage, which cannot be scientific and systematic, such as:

• Qotii may feel sometimes that his attitude towards Arabs and Muslims, generally, includes a bias, therefore, he said in his words, as his conscience had been pricking: "We do not deny what we do the best in the way of the neutrality and strictness of the criticism, however, we write the history, but always with a view to a citizen - or you can say - with a view to the reader belongs to a specific home land - for, it is not possible to be otherwise, so it (the circumstantial simple science) is connected to the people, it never can be free from the passions of mankind in a large range of the meaning".1

That is the racism, which seems evident in opinions of Amil Filex Qotii against Arab and barbaric race, as he says clearly: "the biological superiority is for the great race: owner of the rectangle head and

blond" means the Aryan people from Europe, unlikely the race of “the Semitic man or primitive Semitic man, there is no doubt, that he has some of the Negro blood in his arteries”.

He thinks that "Arabs themselves are incapable to fructify from what they have collected from the results of their long-suffering and with a great skill, and write with in a comprehensive spacious general theory..."

He also says that "Arab thought lacking somewhat as it reaches to some of the great peak, so that it could be able to highlight its final result in its clear and bright form, means it lacks its originality, which is rooted and grew only in Western societies, I mean that, which could be called a nonsense and useless or the curiosity imagination or doubtful thought, which is created by the hypotheses, which is a characteristic of an irreligious culture".

These opinions are not balanced, but only to transfer the extreme views of the imperialism and racism prevailed in Europe in the nineteenth century, bringing the concepts of Arab, Berber and Eastern people (Asians) generally for those people who represent a certain distinct genus, which is not similar to European genus.

- Rudyard Kipling (an English author, born in Bombay, India in 1865) explains the mentality of the imperialism: "The East is the east and the West is the west, they both never can be together".

- Qotii refutes the words spoken by Paul Board: "in spite of everything, they are white people like us", saying: "Yes they are white and neighbors of the Mediterranean Sea, but they are not like us, Europeans and Muslims, after the elapse of a century, have been two contrasting neighboring blocks and who will live near to them can feel the situation that there is a thick barrier, which separates them".

- "Renan" also follows his opinion and says: "We often hear to say about the (Arabic science) and (Arabic philosophy), actually, Arabs were our teachers in these field for a century or two centuries from the medieval period, but we resorted to this only until we get the Greek origin...This Arab science and philosophy was only a inconsiderable quotation of Greek science and philosophy, when it was focused rightly on Greek quotations had become useless, because of a crusade, which was launched by the linguists in the Renaissance, we find that Arab science has nothing to be called Arabic science... and a page from Roger Bacon, which contains the right scientific thinking, is double of this Arab science, which is not original, as a whole and no doubt that it is a ring of a respected heritage, but it does not contain on a multitude of the witticism.

Muḥammad al-Suwaysī refutes these words and says: This anti Arab-Islam current increased as a power and malice in the beginning of the twentieth century, particularly after the First World War and the emergence of the liberation movements in several countries shook the confidence of European civilization itself, which became undisputed and felt the inevitability of self-defense against the new world to resist (a rising tide of color against the white supremacy in the world) and began to say, "The so-called Arab culture has no existence at all, as a highlighted phenomenon of the genius Arab civilization, but this civilization is set up by the other nations had civilizations existed prior to be enslaved oppressively by...

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2 Muhammad ’Abid al-Ḡābirī: We and the heritage, p. 23.
3 Methodologies of the Orientalists, p. 23. See the book, Attitude of Muslims, p. 278.
4 ibid, p. 24
5 ibid, p. 23-24
Islam, therefore, their national qualities continued in the growth, although the despite was poured by the conqueror in every color and forms of the oppression …

"The Arab element did not contribute to which is known Arab sciences, only poorly by almost, which hardly can be mentioned ...For example, as Renan says: "It is noteworthy that there was only one Arab origin among the philosophers and scientists, who were called Arabs, named al-Kindi". He had a great reputation and the title of philosopher in the middle ages. He was not but only a Jew from the Levant, converted to Islam and which was written by him in the mathematics, engineering, medical, philosophical and other fields was merely a quotation transferred from Aristotle and his expounders ..., and which was formulated in Algebra, which was often attributed to the Arabs, indeed it was only a copy worked on the transfer of some books were written by Diophants from Alexandria, who lived in the fourth century AD... In medicine also we do not find novelty and innovation. Books of Abu al-Qāsim, Ibn Zuhr and Ibn al-Bayṭār - Those three Hispanic writers were - some duplicate matching copies of the original books: I mean books of Galen, Aaron, and doctors of Alexandria, which were transferred through Syrian language. Arabs excelled only in the fields, which do not require only a bit of imagination, such as the history and geography.

The impact of such developmental theories was mostly in the thirties, when the Nazis used the principles of Darwin to justify their perceptions of (the precious blood) and (the supper race).

- Ibn Ḥaldūn says: “The strange fact is that the most of holders of the Islamic sciences are non-Arabs, there is no one of the Arabs in the rhetoric sciences nor in mental sciences, but in a few rare, if any one of them is found from Arab race, he is also attributed to Persian people according to his culture and education, although the denomination of Islam is Arabic and the owner of this message is an Arab". Therefore, Cyril alleges that the so-called Arab science is only a production of Persian people. He quotes the words written by Brown in his book “The history of Persians”: "If we took out from Arab Sciences which was produced by the Persians, we took out a very big content from these sciences".

- So which is called Arab science is just a transfer from Greece, Indian and other nations, if any uncommon thing is found in this science, it must has a basis in ancient sciences.

- Finally we do not find among the scientists only a few Arabs. Arab civilization grew and flourished when they (Arabs) were powered in the political and military field.

- A number of Orientalists believed in which was understood from the ostensible words spoken by Ibn Ḥaldūn: "The most holders of Islamic sciences are Non-Arabs," or saying in his words: "If Arabs overcome to a land it will be faster to the destruction". We cannot talk on this topic so long, because there are many Arab and non-Arab intellectuals and thinkers have been preceded us, have been studied this topic and fought for many of the inaccuracies and condemned it with the argument and proof mentioned in their opinions and considerations…

Those Arabs who are mentioned by Ibn Ḥaldūn they have a particular meaning, it means: (Bedouin), nomadic, moving people of a caravan, looking for "the water and grass for their animals", wandering here and there in the land. He says, in these quoted words: "They are Arabs, means they are travelers from Berbers; the people in the West, Kurds, Turkmen and Turk in the East". Therefore, French

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7 ibid, p. 25
8 Islam and Science, p. 15
9 Methodologies of the Orientalists, p. 26
Orientalist (Baron de Ouislane) explains this discern meaning, as he studied deeply the Glossary of Terms and for the perfect meanings of the words used by Ibn Ḥaldūn. He noted that Ibn Ḥaldūn intended by "Bedouin, nomads and Bedouins” the people settled in the desert were living in tents". Actually he differentiated between the Bedouin people and the civilized people, even from those who use hair and lint-houses and the inhabitants of the villages, mountains and clods of earth or (the tent-dwellers and the city-dwellers) … So a normal life of those Bedouins was "the passage and volatility, which was contrary to the quiescence, which was necessary for the construction. Those were a nation characterized by the persisted cruelty, and its elements became their ethic and nature, they were happy, because it was out of the yoke of the government and non-compliance with the politics". They were those "Arabs, if they overcame to a land, it would be faster to be destroyed".10

This is the truth, "some Orientalists had been gone behind Ibn Ḥaldūn to explain the word "Arabs" in the meaning of nomadic, "they believed that both: Arab and Bedouin were the same as their term and meaning. So they attributed the meaning of both words to the sense of the people in desert, saying that the people of the desert in the island were called Arabs and Bedouin were called in the sense of the people in the desert (Sahara). They were very different to the others, as the names of the tribes…. but the people of the island had been differentiated between the both words "Arab and Bedouin" before Islam, as they used the first for the race in whole or for the city-dwellers and the second for the original meaning of “Bedouin”, who encamped in the desert”.11

Therefore, a social circumstantial status was imposed by the rural life of that time. This situation does not indicate that the members of that society by their first nature were less of the knowledge and mind, but Ibn Ḥaldūn declared very clearly, refuting this belief, because we found among the people of Bedouin, who had the highest rank in the understanding and perfection in his mind and nature.12

There are some optimistic points in the view of Ibn Ḥaldūn can be a good answer for A. F. Qotii and his followers who repeat that "Bedouin tribes do not carry within their folds the seeds of the civilization".13

We can decide that there is no superior or lower race in the world. Every race has its advantage, (no superiority for Arab or Non-Arab) but by the attempts and good deeds, there is no sense for saying: "the expensive blood or cheap blood", every blood has the same value, whatever, the color of people, the blood is always a necessary element for the life and the spirit, it is a symbol of the movement, creation and unique achievement.

We have to remove the confusion of those who talked about the "Arab science" and lack of Arab race from the innovation and invention in the area of the science, even it was said that all Arab sciences were foreign, originally had been transferred from the ancient sciences and then attempts had been done for its revival and strength by the people from the Near East Asia and part of Africa.

When we use the word (Arab Science) we mean the science was written in Arabic and became advanced after the contribution of those nations who lived in Arab countries or under the condemnation of Arab Caliphs, where, Arabs, Persians, Muslims, Christians, Jews and Sabians were associated with

10 ibid, p. 29
12 Muhammad al-Suwaysī: An article (Opinions of Orientalists in Arab science) Methodologies of the Orientalists, p. 29. See also p. 432.
13 ibid, p. 29
each other, connected to the one situation, collected a shared heritage and all of them had Arab linguistic test.14

Indeed, the Arab means that fellow who uses Arabic Language as a means to express his conscience and sentiments. The science has no nationality, but it is attributed to the language used for its writing. If we said “the Greek Miracle” and quoted its famous scientists, such as: Ptolemy (Egyptian) and Euclid, the teacher of geometry in Alexandria, Egypt, Oblonious (Alexandrine), Thaon (Alexandria), Vervorious (From Sur), Talas (Maltese, from Minor Asia) and Plotinus (Egyptian) did their works not focus mainly on the language, which was used by these scholars and wise men for the materials of their knowledge and wisdom? Did they show their original nationality or the most important and basic thing was that language, which published results of their researches?

We support those who say that Arab science is a product created by a society appeared clearly after Islamic conquests, it had a house of Islam and common homeland, its language was Arabic, its culture was a mixed culture, and it was melted into the wisdom and science of Greece, Persia, India and the teachings of Islam, then it created a middle nation, using the theory and practice both together between the science and application.

Then the science became a collective project in that Muslim city, every effort was done to make the knowledge accessible to all people, whatever their desires, their social class, even whatever their religions ..., all of their energies were used for this purpose, but it was a spacious human look and a behavior intended to disseminate the knowledge among human beings, and to work for its strength and development, to spread it in people's hearts, even if the scientist left this world his mark cannot die and his work will continue. Is it alleged by those who think that the science will be built on nothingness and their own race had started from a zero hurrying in the arena of the knowledge? The knowledge is like a tree, roots of this tree are originating in the earth and its branches are spread in the sky, if this tree is removed from its home land to another, a lot of leaves will be withered and fell down, because if it transferred to the soil, which is not a decent and fertile land, as it had been sent from, it will die soon without the heat and water, which is necessary for its growth. If veins are distant from the original, looking for the original food in the deep soil the tree will gain the support and strength. However, it does not describe that Arab Science was depended on the translation and copy. Then, how we can say that the works of Arab scholars were based only on the conservation of those words, which were spoken by the formers?

Yes, they prepared principles of the sciences and its rules from their sources, they appreciated the efforts had been done by veterans to extrapolate which had collected by them in the field of knowledge, including commending of their fair and pure scientific spirit. 15

However, the issue of the authenticity of Arab-Islamic philosophy has been chosen by so many scholars in their research works and studies, to answer the false in the claims of Orientalists and their opinions, which were based on the misguiding, headed by Muṣṭafā ‘Abd al-Rāziq, Ibrāhīm Madḵūr, and Muḥammad ‘Abid al-Gābirī, here we will try the best to present the position of each of them individually.

1. Opinion of ‘Abd al-Rāziq in Authenticity of Arab-Islamic Philosophy

When the book of Muṣṭafā ‘Abd al-Rāziq entitled: "A prelude to the history of Islamic philosophy" appeared for the first time in 1944, his attention was found focused and limited in its purpose to refute the views challenge the ability of Arabs in the philosophizing, which secondly, deny the existence of any originality in Arabic or Islamic philosophy, because of their conflicts in its label -this was a subject discussed by the author of "the prelude" also-. He tried in his book to differentiate both label separately-

14 Methodologies of the Orientalists, p. 30.
and all those views belong to the nineteenth century, as we see. The most important slander, which was concerned by the author of "the prelude" as he displayed the text of its owners, refers to the claim of a leader of German historians of philosophy Wilhelm Gottlieb Tennemann (deceased in 1819) that there are some obstacles have prevented Arabs from philosophizing:

a. Their holy book (Qur’an) obstructs the free mental consideration.
b. Sunni party, the party adheres to the legislation from the texts.
c. Arab-Muslims did not hesitate to make their minds under the despotic authority of Aristotle.

He is similar to the French philosopher Renan, (deceased in 1892) who has propagated for the classification of human beings to Semites and Aryans, and the determination of Aryan superiority in the field of philosophy and other areas. He says: "We can not find the philosophical lessons among the Semites. It is the wonders of fortune, that this race -by the character of its highest levels of force- was able to print which has invented in the field of religion- did not yield a lowest specific philosophical research, the philosophy never was at the Semites, except only a pure quotation and imitation of Greek philosophy." Hence, he stresses: "It is wrong and bad pun on significant meanings to use the word of “Arab philosophy” for the philosophy of Greece, which was transferred to the Arabic language, although the principles and introductions of this philosophy did not appear in the Arabian Peninsula, it is just written in Arabic Alphabets, then it did not flourish only in remote areas from Arab countries, like Spain, Marrakesh and Samarkand, and most people of this philosophy were also non-Semitics".

These were the invectives against Arabs were presented by the author of "the Prelude“ as a reply addressed and supported by the views and other provisions of the Westerners themselves, trusting on a preferred method, "the witness of the opposition" to end up in the latter that these slanders and accusations had become irrelevant after being abandoned or a retreat from many Western authors themselves. Thus, he discussed the "articles written by Western authors,” in Islamic philosophy and its issues, then he ended to the positions of Westerners against Islamic philosophy in the West, in the twentieth century, mentioning the statements of contemporary authors based on which was limited in the following figures:

a. Faded to say that Arab or Islamic philosophy is not only a distorted picture of the doctrine of Aristotle and his commentators or almost disappeared.
b. Faded to say that Islam and its holy book: (Qur’an), was inherently a prison for the freedom of mind and an obstacle to the advancement of the philosophy, or almost disappeared.
c. The term Islamic or Arabic philosophy began to contain, as outlined by Professor (Hearten) the so-called philosophy or wisdom for the themes of the dogmatic science and theology, including the mysticism also as a branch of this philosophy. 16

It was important to the author to prove the authenticity of Islamic philosophy, not being as a "philosophy" as it is in Greek sense of the word, but also primarily as being the ability to exercise "cerebration" in any field of the knowledge, in other words, we can say, which was driving Muṣṭafā ʿAbd al-Rāziq was not a "Puzzle of the Orientalism" in the words of some of the contemporary scholars of the philosophy, but a "Puzzle of the authenticity". 17

According to the expression of Muḥammad ʿĀbid al-Ḡābirī, Muṣṭafā ʿAbd al-Rāziq was not suffering of "complication of Orientalism", perhaps the concept of "Orientalism" was not present in his mind, as its content is determined today, by the contemporary Arab thought. He did not mention the word of "Orientalists" but only in the following statement: "Group of the Western Orientalists and practitioners in the history of philosophy”. He separated in his mind between the "Orientalists" who specialized in the
affairs of the East: its culture and history, etc… and the "scholars in the field of philosophy". He criticized those Orientalists, who do not recognize "any share for the Islamic philosophy in the philosophical heritage." or they reduce its importance to the maximum extent. So they are in their studies of Islamic philosophy and history, as "if they mean by this word only to look for some foreign elements in this philosophy to attribute it to a Non-Arab or Non-Muslim source, so that they can discover its impact on the direction of the Islamic thought". 18

2. Opinion of Ibrāhīm Madkūr in authenticity of Arab-Islamic philosophy

Ibrāhīm Madkūr has published a book entitled: "Islamic philosophy as a method and application" after only three years since the emergence of "the Prelude" written by Muṣṭafā ʿAbd al-Rāziq.19

He launched as his predecessor from the same logic to reply to those who refute the originality in Islamic philosophy, who built their views on "some assumptions had no connection to the reality". These assumptions "put the Islamic philosophy into a place of the suspicion for a time. Therefore, it was refused by some people and recognized by others, where the degree of uncertainty was floating throughout the nineteenth century. Therefore, it was considered -in a clear bias- that the teachings of Islam are incompatible with the free-minded research and consideration, so it accordingly did not take however, any source of the science. It did not develop its philosophy and did not produce, only a deep-rooted decadence and despotism has no limit, while the Christianity was a cradle of the liberty and a source of the parliamentary systems, it preserved arts, literatures, revived the sciences as a strong revival and paved the way for modern philosophy and fed it". Such theoretical assumptions had found its support in the thought of Renan and the allegations, which were built on this base by Jean-Paul Gautier earlier in this century, such as his claim "that the Semitic mind has no capacity to do any thing, except recognition of the molecular and separate vocabulary from each other, or being collected in unsuitable way, without any connection and matching with the proper link. So it drives the mind to the isolation and separation, not to the collection and authoring. On the contrary reason Aryan mind combines different things gradually, even one of them does not exceed to the other only on the staircase, that the mind barely feels the movement on the stairs. So it is a mind of the collection and blending. "Thus when Arabs are belonging to Semitic Genus and their nature is to recognize the particles alone, it is "absurd to seek their scientific views or philosophical lessons, while, Islam especially has made their mental horizons very narrow and taken away from them every scientific search, even a Muslim child has become to despise the science and philosophy". 20

It should be noted that the knowledge of Western people about Arab culture before the latter half of the last century was incomplete and very lean, mostly drawn "from the Latin sources. The Eastern people themselves had no capacity to do the best, because they were overwhelmed in their own affairs, so they could not take care of their monuments, even they could not revive their heritage". The situation had begun to change with the direction of the Orientalists in the latter half of the last century "in paying attention to the Islamic studies… The credit is attributable to them for breaking this way to draw attention to this issue. The movement of Orientalism had a great active in the first quarter of this century…" So "Orientalists did not stay only on the printing and publishing, but they also tried to find out the significant signs of the mental life in Islam, they wrote its history in full detail, they wrote about the philosophy and philosophers, dogmatic theology and its scientists, and mysticism and mystics, explaining the views and doctrines or writing the biographies of great Muslim personalities and their schools…".21

It has been noted by some scholars, that Ibrāhīm Madkūr feels that Islamic philosophy, despite all of the efforts done by the Orientalists “had not been studied well, not from the side of its history, nor doctrines and nor men. The missing link in the history of human thought still remained undiscovered."
"So we are in urgent need to follow the way and complete the discovery of that missing link in the history of human thought, and to do the best to put it in its natural place. 22


Al-Ǧābirī has recorded some remarks on the sources of each: author of "the prelude" and "the method and application" in an article entitled: "Views of Orientalists in Islamic philosophy", he says: "It will be enough to mention here a single book was the basic and primary reference inspired -apparently- by both of them: the author of "the prelude" and "the method and application" in their project. It is a book entitled: "History of the philosophy" written by Emile Brahe the famous professor of philosophy at the Sorbonne University in Paris between the thirties and forties in this century.

Emile Brahe specially made the entrance of his book, which is made up of seven volumes, for the analysis of the general intellectual atmospheres created that kind of research, which is called now "history of the philosophy", which was known by Europe in the last century particularly. The background, which concerns us primarily, was the main factor for their movement and the general framework, which was used by them as a shelter of their thinking, we mean their desire to rebuild European philosophical thought in a form that can achieve "the continuity of unity" for it, on the one hand and to make it the "general history" of the philosophy as a whole, on the other hand.

Thus, although Emile Brahe has accepted in the entrance of his book the primacy of the countries in the Near East, as "Egypt and Mesopotamia" in the areas of religious and scientific thought and even in the philosophical area, he starts the talking in the first chapter of his book about the first Greek philosophers, who were called "Pre-Socratic philosophers," as he says that the philosophy "was born in the sixth century B.C. in the ionic countries and in the coastal cities, which were at that time rich commercial cities". "Hence, the river of philosophy "sprang" from the Ionian Greek cities to find its way to Athens and then to Rome, then spread including Christian Europe during the Middle Ages, and modern Europe to this day. Mr. Brahe is keen to highlight during this long "historical process" the "unity and continuity" in the history of philosophical thought in Europe, mentioning the efforts of his predecessors in this field since the eighteenth century. As he says himself: "The thinkers of the eighteenth century had worked to put the unity and continuity in the history of philosophy. Thus, all the first part of the nineteenth century was the scene of an effort aimed at the construction of the building, which had not abused the symbol of the general dictionaries. "It is a "construction" for the history of philosophy in Europe, which was an aim of Brahe to provide its picture more coherent and harmonious. 23

On the other hand, the "History of Philosophy", which contains or "which is written purposely" for "The unity and continuity" is a unit of "General" and formal history of the philosophy, as the other historical information although has received some recognition, but it is not a component part of this "general" history, it is only the marginal notes, as being "ponds" like the "dead sea" segregated and separated from the immortal river, which flows from the lands of Greek. Therefore, it could not get any place in the seven volumes were specially written by Emile Brahe for this immortal river - river of Greek-European Philosophy - but some supplements added to this book and two of them issued later: one is related to the "Philosophy in the East", written by Paul Mason and the other is related to the "Philosophy of Byzantine" written by Basil Tantalus. The philosophy in Islam did not receive any appendix in the draft of Brahe particularly, except some references mentioned in this respect in the context of the talk about the transmission of Greek philosophy to Europe. 24

So the matter belongs to a history of the philosophy based in its detail and entirety on European Centrality in its narrowest form. It is the history of philosophy in Europe, since the Hellenistic period to
the modern Era, but it is counted as being the "General" history of the philosophy, ignoring not only the philosophy of Islam, which had a prominent place in the Arab-Islamic culture for four centuries, which was the culture of the world in its time, but also ignoring the philosophy flourished before Islam in the countries, that will become an Arab-Islamic countries such as Egypt, Syria and Iraq (the school of Alexandria and Syrian schools... etc.)

Therefore, under this excessive European centrality, the process of rebuilding the history of European philosophy was done, which became to be presented as the "general" history of philosophy or world history of the philosophy. Yes, the historians of the philosophy in Europe, in the past two centuries or this current century did not issue the single-minded philosophy or depend on a single method, but the diversity of their philosophical views, methods and differences had never been outside of that framework, which was the shelter of their movements and they were working for its strength and promotion, that was the framework of European Centrality. 25

De Boer said at the entrance allotted for the "sources" of philosophical thought in Islam that "Semitic mind was not fruitful in the philosophy, before its relation to the Greek philosophy. It had only some riddles, examples and wisdom. This Semitic thinking was based on some looks at the acts of the nature had no connection to each other. Particularly it was to look at the human life and its end. If the Semitic mind was incapable to recognize which was difficult to think, it had to return it easily to the will of God that never can be incapable and no one can understand His Strength and Secrets... So ' De Boer without hesitation or equivocation adopts the theory of Renan with all of its racist elements, thus any decision against Arab-Islamic Philosophy will be counted prejudice, which means that as long as, it belongs to the people of "Semitic Genus" cannot be original or cannot include any new elements, because the "authenticity" and "novelty" in the thought and philosophy is limited in "Aryan race" only.

This prejudice comes frankly and clearly when the talk turns directly to the "Philosophy in Islam" where we read that "Islamic philosophy always had been founded as a selective philosophy depends on selected quotation from the translated books of Greeks and the course of its history seems to be a minimum understanding of the knowledge of surviving formers, not to be an innovation. It was not characterized by a little distinction, which had mentioned for the philosophy had preceded it. It had no opening of new problems, nor it was boarded anything new with its attempts to address the old issues. So we do not find in the world of thought its new steps deserve to be recorded". 26

Now it is clear that the aim of De Boer and his Orientalist colleagues by the study of Islamic philosophy was not to search for its authentic elements or for the different color of another human thought. Its "history" never was written to be its own history, not even to be as a "mediator" between Greek philosophy and European philosophy in the Middle Centuries, It was not only for which was important to the Orientalists, but it was "much more" than which was their interest in the study of Islamic philosophy; it was to provide the supplement and complement for the history of "the immortal river" River of the philosophy in Europe. 27

4. Opinion of al-Ġābīrī in authenticity of Arab-Islamic philosophy

Muḥammad ʿĀbid al-Ġābīrī has raised two important issues in this regard: the first one concerns the relationship between the philosophical Greek thought and the philosophical Arab-Islamic thought. The second belongs to the type of the connection between Arab philosophical thought and its social reality.

Regarding to the first issue, Al-Ġābīrī says: It never belongs to refuse and underestimate what Arabs took from the Greece. So this is a matter no body can refuse it, but I want to emphasize that we
must avoid the reading of the Arab Thought as a Greece reading, which demands to divide all parts of Arab Thought separately, then return these contained parts to the "origin" of Greece, by this way the unity of Arab Thought and its originality will be lost, and thus it will be isolated from Arab-Islamic reality with all of its historical, social, economical, political and intellectual distances, because the structure of Islamic thought essentially different to the structure of Greek thought, which is based on a fixed matter, which is called: "nothing can be found from nothing", and that is based on another thing which is exactly the contrary, it is called: "every thing is existed from nothing. So now we are facing two different bases separately, it cannot be possible to return both of them to the one origin or to common origins, because if it is so in this form, its element has to pass through the first structure to the second structure, which requires to do some changes in the content and to color with the color of second structure, then, after its changing and coloring by the perspective of the first structure, the viewer does not hesitate to say that here is a distortion and contrariety, while the issue requires that the viewer should look at the framework of the new format, as it is a issue of the correction, integration and institutionalization. Thus the decision becomes in such cases to be a partial decision.

It is true that philosophers of Islam were impressed by Aristotelian logic, but this does not mean that they adapted it and they were committed to it in their discussions and research works. Arab-Islamic rationalism, as it is applied by the various units from Mu'tazila, Ashâ'ira, Shiites and philosophers, it has a particular logic, the logic of three values, which is totally different to the Aristotelian logic, which has binary values. This particular logic does not adhere to the third principle. So the matter is not only that the issue is either true or false, but there is always a third value, in Arab-Islamic logic in the East.

This Arab-Islamic logic with its three values is counted the basic composition in the structure of Arab-Islamic thoughts in the East and it is derived from this Eastern environment, where the relations move among the three axes: The God, the Man and the universe. While the Greek logic has only two values, because it is derived from an materialistic structure, where the relations move between two axes only, namely; the man and the universe. The gods in their thinking are made by human beings. So the material is the first, then the man comes secondly. This is the ideological structure that moved the framework of Greek philosophy. So now we are here before two ideological structures, each structure has its own logic. It would be a mistake to dismantle the elements of any one of these two, to be shown in isolation from the pattern to which they both belong, to say in the end, here is a quotation and distortion. So the issue is a proportional issue. 28

Regarding to the second issue al-Ğâbirî says: "There is a historical fact, which cannot be ignored by anyone that Arab community had reached the height of its advancement in the third and fourth century A. H. There were some certain social forces that led this progress. Although the scientific historical research did not reveal to us yet about the identity of these forces: about its assets, its historical social structure and its itinerary ... etc. There is nothing to prevent that kind of attempt, which was done by those forces to establish its links to the most progressive types of Arab thought". 29

Arab-Islamic sciences were based on a methodological (logical) basis, which is called the "measurement" in the term of the grammarians and theologians or "inference to the absentee by measuring the well known" in the term of theologians. Almost exclusively the mechanism of this "measurement" in the search for a third value is as it can be a bridge between the known and the absentee - or between the rule of the known and the rule of the unknown - to enable the researcher to move from the first to the second one, it means that it is an extension of the rule from the well known to the absentee, this bridge is called by the grammarians and theologians the "reason" and it is called by the theologians the "guide" which corresponds, as the “medium average” or "mid-point" in the Aristotelian measurement, which was noted by al-Ğazâlî himself. So the Islamic logic (in the way of grammarians, scholars and
theologians, as well as the way of Ibn Sinā's reasoning) is not intended to search for the result, as in the Aristotelian analogy, but its all attempts are intended to search for the mid-point, since the result is mentioned in advance, in the sources of Islamic law: “Qur’an” or “Sunnah”.

Here we have to refer to the mechanism of this reasoning through the measurement. The measurement of the absentee by the well known -like the measuring one part or all of the parts by some of them- is a deficient extrapolation. The extrapolation does not become a scientific method in the research only if the researcher can do the best for its establishing or justify. This is what contemporary logicians said. This was also outlined by the scholars of Islam in the Middle Eras. Arab Grammarians had established this type of inductive reasoning on a basic principle, which was followed by them simply, that the language of the Arabs is based on only one law: "the pronunciation should be light on the tongue in the speech" as the dogmatic theologians built their measurement on a general basic rule, we can say in words of the dogmatic theologians: Islamic ruling is based entirely on "bringing the useful and removing the harmful one".

Inability of the theologians to agree on one principle, as a base for their preferred method in the research and discussion: the method of reasoning “the absentee by a known example". As an example, we refer to the proof of Ashā’ira for “being the universe created”, that proof is as it is said: the universe is substance, the substances are an atom and the atoms can not be divided, the characteristics cannot be found by own, but by the atoms, therefore, it is found by the accident, this is the well known example they have. Then they derive a result from that the atom is an incident. Therefore, the substance is an incident, it means the whole universe is an accident (this is the conclusion that they wanted to be an example for any absentee means the whole universe. 30

This is the "way of senior theologians" which is opposed by Ibn Ḥaldūn to the "way of modern scholars" including those who paid attention to what weakness and falling short is in this kind of reasoning, sought refuge from the fifth century (A.H) to the use of Aristotelian logic 31, despite the fact that Al-Ǧazālī has criticized this kind of reasoning, but he claimed that he wants to reply to the philosophers by their own weapons, meaning to debate in their own language: their own logical words. "He wants to prove, as he said that "the conditions, which were declared by them for the validity of measurement in the section of the proofing and the situations, which were described by them for its picture in the book of the measurement in the "Equality" and "Categories", which is a part of the logic they have, had not been able to fulfill anything in their theology. 32

5. lack of philosophy called Arab-Islamic Philosophy

Historians and scientists of philosophical studies have a controversy about the entity or the existence of Islamic or Arabic philosophy. A dedicated team of them denied the existence of Islamic philosophy or Arab-Islamic philosophy. and said that "the teachings of Islam incompatible with the free search and free-wheeling consideration, therefore, it did not go through this scientific way; while Christianity was the cradle of the liberty and maker of parliamentary systems, has preserved the treasures of arts and literatures, has provoked the sciences strongly and paved the way for modern philosophy and fed it.” 33 On the base of this theory, the French author “Renan” said that "if the Arabs by their nature can understand only the vocabulary clearly, they never can draw issues, laws, and access to the hypotheses and theories, it is absurd to ask them for scientific opinions or philosophical lessons, especially, Islam has missed their horizons, has taken away from them all kinds of scientific research, even the Muslim child become to despise the science and philosophy. The so-called Arab philosophy is not only a simulation and an imitation of Aristotle and a variety of repetition of the Greece views and ideas written in Arabic." 34 "These claims were very common in the nineteenth century and it was natural that Renan - a leader of
the racism - carries its banner and fanatics for its propagation." 35 There are some historians and scholars of philosophical studies denied the existence of Arab philosophy, arguing that Arabs did not build a philosophical base for them, did not pay attention only to comment on the books of philosophers, but they had gone with their efforts only to reconcile between different views on one hand and between the philosophy and religion on other hand.36 Even some of them went further and denied the existence of Arab philosophy, declaring that "Arabs could not do something more than they had only received from Greek encyclopedia in that form, which was recognized by the whole world in the seventh and eighth century". 37

Diane Clemson also did not mention any Muslim philosopher in his book entitled: "Fifty Major Philosophy" (printed in 2001).38

There were some of those who had accepted the existence of this philosophy, but they differed in the name of this philosophy that arose in Arab and Muslim world in medieval, by the name of Arabic philosophy or Islamic philosophy or philosophy in Islam or Arab-Islamic Philosophy.

There are some of those who recognized the role of Muslim thinkers, but they refused to call them Muslim and attributed to Arabs only. They pointed that it is Arabic philosophy, because it is written in Arabic and grew and flourished under the auspices of Arab caliphs, "and this disparity occurred, because the circle of Arabism does not coincide fully with the circle of Islam. There were Christians, Sabians, Magus people and Jews, who were also counted from Arabs, as there were Non-Arab Muslims from Persia, turkey and other people from other Non-Arab races".39 al-Kindī was the first one who appeared on the stage of the science and philosophy and entitled a philosopher of Arabs, because most of the scholars in the science and philosophy or civilization generally, were from the Persians," but a common element among them all, whether they are Muslims or followers of other religions and whether they are Arabs or the species of Non-Arab, was that they were using Arabic language as a tool to express their philosophy, which was written in Greek or Syrian, or Persian or Hindi before".40 Perhaps on this basis French scholar Gustave Le Bon named civilization of Islam an Arab civilization, as the other called the Islamic philosophy an Arab philosophy. On this position John Comair named in his book "The Origins of Arabic philosophy" printed from Catholic press, Beirut in 1958. Hanna Fāḥūrī and Ḥalīl al-Ḡar both of them named their book "A History of Arabic Philosophy". As well as Ğamīl Ṣalībā in his History of Arabic Philosophy, (printed from Lebanon Book House, Beirut in 1973) all of them are Lebanese Christians, but they named the philosophy, which grew up in the Islamic world by the name of Arab philosophy. These scientists and historians rejected the label of this philosophy as being Islamic philosophy and called it Arab Philosophy, because it was written in Arabic under the auspices of Arab caliphs. 41

Ğamīl Ṣalībā says about the reasons of liking the label of "Arabic philosophy": "However, we label influence of this philosophy in Arabic for the following reasons:

1. It should be called Islamic philosophy, involving all has been written about Islam by Muslim philosophers in their different languages as Persian, Hindi, Turkish and others."
2. This philosophy is not the result of the ideas of Muslims alone, because there were some refugees from the Nestorians and Jacobites, Jews, Sabians who had contributed to the formation of such a philosophy."
3. Islam which has its impact on the composition of the philosophy is an Arab religion, Qur'an is in Arabic, the Messenger of God is an Arab and his spirit is an Arab spirit."  
4. No doubt that this philosophy is written in Arabic. "Then Ṣalībā added saying: "It is not intended that the philosophy in the Arab identity is created by Arab race alone, but it is intended that it belongs to
Arab culture, as Arabic language was the language of Muslim thinkers, as Latin was the language of medieval thinkers”. 42

6. Conclusion

After an examination of these views now it is clear that the issue is not a question about the existence or non-existence of Arab-Muslim philosophy in the East and also the issue is not that there is diversity in using the label of Islamic or Arabic philosophy or Arab-Islamic Philosophy both together, but the issue is originality of Arab-Islamic sciences and philosophy.

We cannot support Al-Jabiri in his saying about "the immortal river" River of the philosophy in Europe” and “the framework of European Centrality”. We should count the views of Emile Brahe, De Boer and Renan and others their personal opinions, because the situation had begun to change with the direction of the Orientalists in the latter half of the last century "in paying attention to the Islamic studies. The credit is attributable to them for breaking this way to draw attention to the Arabic and Islamic studies. The movement of Orientalism had a great active in the first quarter of this century. Orientalists did not follow "the immortal river" River of the philosophy in Europe” and “the framework of European Centrality”, they did not stay only on the printing and publishing, but they tried to find out the significant signs of the mental life in Islam, they wrote its history in full detail, they wrote about the philosophy and philosophers, dogmatic theology and its scientists, and mysticism and mystics, explaining the views and doctrines or writing the biographies of great Muslim personalities and their schools.

It should be noted that the knowledge of Western people about Arab culture before the latter half of the last century was incomplete and very lean, mostly drawn "from Latin sources. There is nothing in this universe we can say it is complete. It never belongs to refuse and underestimate that Arabs were benefited by Greece and Latin sources, but we must avoid the reading of the Arab philosophy as a Greece reading, which demands to divide all parts of Arab thought separately, then return these contained parts to the "origin" of Greece, because, by this way the unity of Arab thought and its originality will be lost.

We cannot say also as Cyril alleges that the so-called Arab science is only a production of Persian people. He quotes the words written by Brown in his book “The history of Persians”: "If we take out from Arab Sciences which is produced by Persians, we take out a very big content from these sciences".

This philosophy is not the result of the ideas of Persians Muslims alone, because there were some refugees from the Nestorians and Jacobites, Jews, Sabians who had contributed to the formation of such a philosophy.

No doubt that this philosophy is written in Arabic Language. It is not intended that the philosophy in its Arab identity is created by Arab race alone, but it is intended that it belongs to Arab culture, as Arabic language was the language of Muslim thinkers, as Latin was the language of medieval thinkers.

No doubt that there is difference between Greek philosophy and Islamic philosophy, but also no doubt that Islamic philosophy is developed on the base of Greek philosophy, as Christian philosophy was also developed on the same base before. By this way, there is no difference between Islamic and Christian philosophy as being religion of one God, as we can say that they are two equal rings of one chain and Islam does not refuse this reality.
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